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# The GOSPEL MESSENGER

Vol. 44

ATLANTA, GEORGIA, JANUARY 1, 1922

No. 1

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

## *"Let Us Labor To Unify"*

"IS NOT GOD IN THE HEIGHT OF HEAVEN? AND BEHOLD THE HEIGHT OF THE STARS, HOW HIGH THEY ARE?

"AND THOU SAYEST, HOW DOTH GOD KNOW? CAN HE JUDGE THROUGH THE DARK CLOUD?

"THICK CLOUDS ARE A COVERING TO HIM, THAT HE SEETH NOT: AND HE WALKETH IN THE CIRCUIT OF HEAVEN.

"SHALL HE THAT CONTENDETH WITH THE ALMIGHTY INSTRUCT HIM? HE THAT REPROVETH GOD, LET HIM ANSWER IT."

Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

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ATLANTA, GEORGIA

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# The Gospel Messenger

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## EDITORIAL

### PROPHESED DEPARTURES FROM CHRISTIAN DOCTRINE AND PRACTICE.

Acts 20:29, 30; 2nd Thess. 2:1-12; 1st Tim. 4:1-3;  
2nd Tim. 2:15-26, 3:1-17, 4:1-4.

**Brief Reasons Why the Great Majority of Primitive Baptists, in Loyalty to God and in Kindness to Men, Do Not Fellowship Man-Made Doctrines or Man-Made Practices, or the Frivolities or Indecencies of Modern Society.**

#### Man-Made Doctrines.

**Atheism**—That there is no God, a contradiction of all revelation, and of all reason, Psalm 14:1, Rom. 1:20.

**Evolutionism**—That matter is eternal, and that everything, nebulae, suns, planets, lands, rocks, seas, rivers, hills and mountains, and plants and animals, human beings with mind, conscience and will, sprang without a personal, intelligent and almighty creation, from uncreated matter, and that everything is getting better. This is one of the oldest, crudest and wildest dreams of heathen philosophy, a mere guess, unproved and unprovable, contrary to all experience and observation, and to all Scripture. Atoms have exact combining weights and volumes, all the qualities of manufactured articles. No species was ever known to be changed into another. No other human being was ever as perfect as Jesus Christ, who as a man, died nearly nineteen hundred years ago. The late horrible World War proved that mankind are getting worse instead of better. It is said that nearly half of our college and university graduates are atheists and that 60 per cent of our people never go to church. The world, with all its natural wisdom, knows not God (1 Cor. 1:21; Matt. 11:27).

**Miscalled Higher Criticism** (the product of Evolutionism)—That postdates and cuts up all the books and chapters of the Bible, pretending to assign each part to later and unknown authors. This contradic-

tion of Scripture and history has been proved to be ignorant and dishonest presumption.

**Unitarianism**—That denies the three-oneness of God, making Christ, the only Savior and the final Judge of man, only a man, and denying the personality of the Holy Spirit. The doctrine of the divine Trinity shines all through the Old Testament, and still more clearly in the New Testament, and in every believer's experience.

**Universalism**—That all human beings will finally be saved in heaven. This makes Daniel and Christ and Paul and John liars (Dan. 12:2; Matt. 25:31-46; 2 Thess. 1:7-10; John 5:28, 29; Rev. 21:8).

**Sacerdotalism**—That the presbyter or elder is a priest, who, in the Lord's Supper, offers a sacrifice for the sins of the communicant. But the Blood of Christ, represented by the wine in the Lord's Supper, procures the forgiveness of the sins of His people (Matt. 28:28; Eph. 1:7, 1; John 1:7).

**Sacramentalism**—That the sacrifice which the priest pretends to offer in the Lord's Supper effects the forgiveness of the sins of the communicant. But, according to the scriptures last cited, this forgiveness of sins is effected by the blood of Christ.

**Hierarchism**—That the Christian ministry are in two classes, the priest or elder being the lower, and the bishop being the higher. But in the New Testament all believers are priests (1 Pet. 2:9; Rev. 1:5, 6), and elders and bishops (or overseers) are the same (Acts 20:17, 28; Philip. 40:1; 1 Tim. 3:1-7; Titus 1:5-9; 1 Pet. 5:1-4).

**Papalism**—That the so-called pope is the head of the church, and is God on earth. But Christ is the only head of the church (Eph. 1:22), and there is only one God, the Creator, Preserver and Governor of the universe (Gen. 1:1; Deut. 6:4; 1 Tim. 2:5, 1:15-18; Heb. 1:1-3), and the worship of any other being is idolatry (Exod. 20:3; Deut. 13; 1 Cor. 3:4-6). Papal, like pope, means father, and Christ says, "Call no man on earth your father" (that is, your spiritual father); for one is your Father who is in Heaven" (Matt. 23:9).

**Priestly Confessionalism and Absolutionism**—That men should confess all their sins to a priest, and then he can forgive them. But we are told to confess our faults to one another, and to pray for

one another (James 5:16) and that none but God can forgive sins (Matt. 8:1-8; Exod. 34:6, 7; Isa. 55:7, 43:25; Dan. 9:9).

**Purgatoryism**—That departed penitent souls are fitted for Heaven by expiatory sufferings in an intermediate place or state. But the Blood of Christ cleanses from all sin (1 John 1:7). The departed souls of the lost go at once to hell (Luke 16:23; Acts 1:25; John 17:12), and those of the saved at once to Heaven (Luke 16:22, 43, 9:30, 31; Philip. 1:23; Cor. 5:1-9).

S. HASSELL.

(To Be Continued.)

### THE OLD AND NEW YEAR.

It is sad to retrospect the past year and think how many of our dear precious ministers have gone to their eternal home. We shall hear their sweet voices no more. They did a great work. They preached the Gospel of God freely, cheerfully and in love. They had many hardships and now many can see their mistakes in not giving more encouragement while they were alive. Now is the time to show acts of kindness to your ministers. How they are missed, but they are better off.

Many have lost husbands, wives, fathers, mothers and children who are freed from the troubles of this sinful world. Many hearts have been made to bleed, many bitter tears have been shed.

There have been sufferings, financially and spiritually, but that is now numbered with the past. You will not have that suffering any more. Every heart-ache and tear you shed is that one less in your pilgrim journey.

While we have had sorrows, we have experienced many joys. Many churches have been revived, and a great many precious ones have united with the church, gladdening the hearts of God's dear people. It is so sweet to follow Jesus.

The Messenger has experienced its hardships, owing to the financial condition of the country. We have tried to keep the paper clean and labored for the unifying of the dear saints, but perhaps have made some mistakes, as none are perfect. Now, as we enter the new year, none of us know what is in the future. We do not know the sorrows that await us, but our trust is in God, who upholds all things by the word of His power. We desire to labor in love and kindness for the peace and unity of our people upon a sound Scriptural basis. We trust that each reader of The Messenger may do all in his power to increase its circulation. Try to send in at least one or more new cash subscribers and let all in arrears pay up and renew, which will aid us materially in sending forth a good paper.

Send us good church news. Let all articles and obituaries be plain and short so we can publish the more. The Messenger desires to continue right on for the glorious doctrine of the sovereignty of God,

predestination, election, special atonement, effectual calling, final preservation of the saints, the resurrection of our mortal bodies, and insist on our dear people standing aloof from all the institutions of men. Dear saints, let us exhibit kindness and tenderness and not make a brother an offender for a word.

Let everyone strive for the things that make for peace, and labor to reclaim the erring, and not destroy them. Let all confess their wrongs and forgive the past and labor and pray for a closer walk with God and one another. Pray for us. We need your prayers. We so much need the supporting grace of God. Let us all feel that we are one family, the body of Christ, our interest is **one**. Let us feel that The Messenger is our paper. We need your support. Many thanks for your laudable efforts and support in the past. May God bless you all.

LEE HANKS.

### VOLUME FORTY-THREE CLOSED.

We are now entering into the forty-fourth year since The Gospel Messenger was established. I feel thankful that the Lord has blessed those who have had charge of the publication of The Messenger all these many years, to uphold it and keep it clean from heresies. I feel that it has been a great blessing to its readers. I often receive letters from subscribers who have not missed a copy since the first issue, forty-four years ago. It is very encouraging for me to receive letters of this kind.

It will be two years in February since I took over the management of The Messenger. I have realized that I was not qualified to conduct The Messenger on the plane I desire, but I have done the best I could, trusting in the Lord and the co-operation of our subscribers, and as I am now entering into the third year, it is with a sense of fear, however, my desire is to continue conducting The Gospel Messenger in a way that is honoring to God and to the edification of His dear people. During the time I have been conducting the paper it has been one of the most strenuous times, financially, we have ever known. A great number of the subscribers have been unable to pay their subscriptions. I have tried to keep the paper going to them. Since September I have been sending it twice a month, which, of course, increased the expense 100 per cent. I feel thankful to the Lord that I have been able to do this. I hope that He will sufficiently bless me to keep the paper going twice a month until conditions improve and then my subscribers, I feel sure, will come to my rescue.

The many encouraging letters I receive from time to time encourages me to press on. I desire a special interest in the prayers of our subscribers. I also hope that the subscribers will give me their co-operation this year. If we could double the subscription list it would pay expenses and possibly pay me for a portion of my time in conducting same.

May each one realize that we should manifest that



true devotion and love that we may realize the necessity of the service and worship of God more than we have in the past, that we might be drawn closer together. We should be willing to make greater sacrifices than we have. Let us hoist the banner of King Emanuel and fight the fight of faith as good soldiers of the Cross. The Lord has promised to be with us in all our struggles. If we place our trust in Him, we need not be afraid.

Z. C. HULL.

#### A BRIEF HISTORY OF THE MT. ZION ASSOCIATION.

Let Peace Be Restored (Eph. 4:31, 32; Eph. 5:12; Col. 3:12-25; 1 Pet. 2:1).

"Mt. Zion Association, of North Alabama, is one of the oldest Primitive Baptist associations in the state, having been constituted in year 1822 or 1824, being preceded in age by only two others, to-wit: The Flint River, constituted in 1814, and the Mud Creek, constituted in 1821"—Hassell's History, page 886.

"Some years after the organization the Mount Zion Association divided on the Missionary question, and Elder Hosea Holcomb went to the Missionary side. Elder Martin Putnam, who joined this association in 1836, has been moderator of it about twenty-five years, and who is now (1886) about 75 years old, says he came in after the division and found all in peace and harmony among the churches. The Canaan Association, a Missionary body, was formed about 1833. The Mount Zion refused outright to fraternize the delegates of the new body, and declined to allow the ministers of the Canaan to preach at its session (the new Missionary association was formed from those who departed from the Gospel order of the Mount Zion Association). See Church Order, pages 10 and 11.

"It is admitted by the Mount Zion Association brethren that some of the churches (Brown's Creek, Salem, Zion Hill, Mt. Moriah and Shiloh) did receive alien immersion. **A majority of the churches NEVER DID SO.** The cases were all as follows: Brown's Creek received Lydia Moon in October, 1856; William Moon and Mary A. Moon in May, 1858; G. F. Ballew in March, 1859. **These were all dismissed from this church by letter.** G. F. Ballew uniting with Salem Church on that letter. In 1875 they received P. R. Helms and Martha Helms by experience, and they were baptized by G. F. Ballew while he had Missionary baptism. They (P. R. and Martha Helms) were both baptized by legal authority in 1877. Zion Hill received H. W. Baker in 1875 or 1876 on Missionary baptism. He was again baptized by legal authority in 1877.

"Mount Moriah received a Sister Hood, who was in bed sick at the time the churches agreed to put out alien baptism from them. She died in about two

weeks after the agreement and was never able to be baptized. Shiloh had received a Sister Gilley, who was withdrawn from June 14, 1884, she refusing to be baptized by legal authority. At Salem, where G. F. Ballew had joined by letter from Brown's Creek, having only Missionary baptism, the church passed an act to put out all Missionary baptism. On August 19, 1877, G. F. Ballew went before the church, **related his experience and was received and baptized.** All those who had been received and who had been baptized by Elder Ballew prior to this time **were put out and none** retained in the church. Some of them came to the church and related their experience and were received and baptized. All the work of Elder Ballew, here and elsewhere, was corrected.

At this time, in August, 1877, Salem Church **declared non-fellowship for alien baptism; Brown's Creek did the same thing in the same month. This was the sentiment of EVERY CHURCH in the association,** although one party was borne with for several years, but finally disposed of as stated. In the minute of the association held with the church at Shiloh, September 12, 13, 14, 1884, the following item appears: "Motion, seconded and carried, that we hereby publish that of the churches in the Mount Zion Association answered the request of last year's association in regard to baptism, and **ALL STATE they have NONE BUT PRIMITIVE OR SCRIPTURAL BAPTISM.**"

The minute shows that **Elder George M. Holcombe,** now of the Fellowship Association, was at the **Mount Zion Association in 1883,** and that **he preached on Saturday and Sunday.** Witnesses state that at that association **Elder Holcombe advised them to not** withdraw from any at **that time,** which might have alien baptism, but to **give them one more year** to set themselves in order. At the association, 1889, Elder John Phillips, clerk, stated in the Mt. Zion minute the following: "Be it known to all Primitive Baptists in order, that we did away with all illegal baptism that we had in 1861, and we defy anyone to prove to the contrary"—Church Order, pages 11, 12, 13.

Church Order further shows, that Salem Church, 1866, of the Mt. Zion Association, did grant the Missionary Baptists the use of their house, the Missionaries having no house of their own, and they ran a ten days' protracted meeting. Salem Church had nothing whatever to do with it. They only allowed their neighbors to use the house. Thorough investigation shows that all the churches of the Mount Zion Association were legally and gospelly constituted and the **greater majority of the churches of the association never received alien immersion and contended for Primitive Baptist faith and practice.**

If the churches of the Mount Zion Association lost their identity because some made mistakes and had erred for a time, what about the Primitive Baptists having the Missionary societies among them from their introduction in 1792 until the church non-fel-

lowshipped them and cleaned up in 1832? Did these errors cause all Primitive Baptists to lose their visibility? Did the errors in the apostolic churches cause them to lose their visibility? Certainly not. They were commanded to **repent**—not disorganize their churches.

Mt. Zion did repent, after which she had the endorsement of elders from the New Hope, Euharlee and many more orderly associations. **No churches ever labored with or withdrew from the Mount Zion churches at any time.** We have no Gospel right to condemn and reject any Primitive Baptist Church until official Gospel or church labor is bestowed, and upon a refusal to repent of her wrongs, to withdraw from her and her official works. Till then and not until then, **have we the Gospel right to reject the official acts of a Gospel church.**

There were three churches of the Mt. Zion that refused to repent, and they were withdrawn from and are known as the Allgood Party. They nor their official work are recognized by the Mt. Zion Association. In 1884 the Mt. Zion Association published their constitution in their minutes (13th article) as follows: "This association will not fellowship any church or churches, nor hold them in union, who are engaged in any Missionary, Bible, tract, or Sunday School union society, advocate state conventions or theological schools; nor any other society that has been or may hereafter be formed under a pretense of circulating the Gospel of Christ; nor any **secret organization**; nor will we correspond with any association that is engaged in supporting any of the above-named institutions, they being without a 'thus said the Lord!'"

Church Order says, page 21: "Again, to censure, condemn and non-fellowship a church, or churches, because of some error of such church or churches, in doctrine, or practice, without labor, trial or investigation, is disorder, and in utter violation of the discipline, doctrine and spirit of the glorious Gospel of the Son of God."

Eld. J. R. Respass, in Gospel Messenger, 1890, said: "In reference to the troubles of the churches in the Mount Zion Association, we are apprehensive that too much has already been done, as has probably been done to no profit in other sections in Zion. It will not do to incorporate the Gospel with the law, with its endless ceremonies and washings. It is one of the chief glories of the Gospel over the law that **repentance, confession and doing so no more**, puts away all manner of sin, not only of individuals but also as churches. The woman that was brought to Christ for judgment (John 8) was sent away with the blessed words of the adorable Master, 'Go and sin no more!' She was not required to undo her adulteries, but to do them no more. . . .

"We as Primitive Baptists have no grounds to expect any greater church purity than our fathers had, and the apostles had hardly died before many churches had gone astray in one thing or another,

some in doctrine and some in order, and were commanded to **repent.**"

Eld. S. F. Cayce in 1897 took a tour through Mt. Zion Association and said: "Many good brethren, good disciplinarians, able ministers of the Gospel, etc., not connected at all with the Mount Zion Association, have said that the brethren and churches of that association have **done as much to rid themselves of ALL irregularities** and to set themselves in order, as should be required of them. Elders Respass (deceased), Hassell, Gold and others have so expressed themselves in articles which have been published in their respective papers. And we certainly think they should be recognized by all true Baptists everywhere, not only as being **sound in doctrine** but as being orderly in their administration of their ordinances, church discipline, etc."—S. F. Cayce.

Eld. T. S. Dalton of Baltimore said (1913): "Now, in short, your churches (of Mt. Zion Association) have repented of their errors in receiving members from the New School Baptists, and their alien baptism; also turned from receiving **secret orders** among them, and **cleansed themselves of the errors.** Now let them go in peace and love; they have done all the Bible requires in that line. My brother, we have too many Baptist regulators among us who think they know it all, and many of them (I fear) know nothing as they ought to know it." This also was the sentiment of Eld. J. R. Daily of Indiana.

Eld. F. A. Chick, Hopewell, N. J. (1913), said: "Now, with regard to churches receiving members, fifty or sixty years ago, from the Missionary Baptists without re-baptism, of which they repented and gave it up nearly forty years ago, I will say that **I think that is all the Scriptures require of anyone, whether of individuals or of churches.** I presume that there is hardly a church of the age of 75 or a hundred years in the country that has not at some period gone astray, either in this or some other way. And I do not think more should be exacted of the church or of a member, than that he should cease from his wrong. Sins committed in the past, either by churches or members, can not be undone. The only thing to ask is, **Are they doing right now? And if so, that has been deemed sufficient among our brethren in this section generally.** I do not feel myself responsible for the sins the fathers may have committed in the order of the church and have never felt called upon to set their mistakes in order. I have known of churches who received members upon their Missionary baptism before the matter was clearly understood as it came to be afterward. But all that has been thought needful after the lapse of many years was to ask, Is the church pursuing the right course now? We never thought that by receiving one on his Missionary baptism destroyed the church that received them, or **made invalid their acts while these members remained with them.**"—F. A. Chick.



The Mt. Zion in 1913 called for an investigating committee to come and investigate her order. She officially requested those churches charging her to meet with them with their complaints and let the difference be prayerfully investigated. This they refused to do.

Mt. Zion prayerfully desiring peace with all orderly Primitive Baptists, the committee met at New Clear Creek Church Nov. 5, 1913, composed of the following: Elders G. W. Stewart, C. H. Cayce, J. E. Adams, Little River, Association, N. C.; R. O. Raulston, M. E. Petty, Lee Hanks and J. A. Taylor.

After a thorough and prayerful investigation it was found that a few of the churches made the mistakes as stated, of which they **repented** and **thoroughly purged themselves** and are now sound, orderly Primitive Baptists in faith and practice. They further found that no church or churches, or even an association, had ever investigated their standing, labored with them, or withdrawn from them.

The committee further found that directly after the Mount Zion Association set herself in order, 1877, that Elders Geo. M. Holcombe of the New Hope Association, Georgia (now of the Fellowship); Elders Payne, Johnson and others of the Euharlee Association, Georgia, visited, endorsed and fellowshiped the Mt. Zion Association, and **she then had the endorsement and fellowship of the Baptists most generally**. We feel sure her order is as pure now as it was then.

The minutes of the Mt. Zion Association show the following: "Petitioned for correspondence with the Euharlee Association of Georgia in 1881 and 1882. In 1883 received from Euharlee package of minutes and Brethren J. C. and W. C. Bryan.

1884—T. M. Duke and M. Scott as delegates and F. M. Wimpee as visitor (from the Euharlee)

1885—Received letter and package of minutes.

1886—Package minutes and W. H. (or K.) Bryan (from the Euharlee).

1887—W. C. Bryan (from the Euharlee).

1888—Package of minutes from Euharlee.

1889—From Euharlee, letter and minutes.

1890—Motion carried to drop correspondence with Euharlee for the present.

The Mt. Zion Association corresponds with the Hillabee and Wetumka, Hillabee and Wetumka with the Beulah and on into Georgia. The Beulah with the Primitive Western and Primitive Western with Yellow River and Marietta, Yellow River and Marietta with Euharlee, and Euharlee with the Fellowship. The Mt. Zion corresponds with the Wetumka of Alabama, the Wetumka with the Flint River of Georgia, and Antioch and Patsaliga of Alabama, the Flint River with the Lotts Creek, Harmony and Upatoi Associations. The Upatoi with the Echaconnee, Ocmulgee, Ebenezer, Original Upper Canoochee and Old Kehukee Association of North Carolina, the Kehukee corresponds with associations in North Caro-

lina, Virginia, Maryland, Delaware, New York and Missouri.

The Mt. Zion corresponds with these associations on into Tennessee, and her chain of correspondence extends into Kentucky, Mississippi, Louisiana, Arkansas, Texas and directly and indirectly throughout the United States.

#### TO WHOM IT MAY CONCERN AND FOR THE INFORMATION OF THE PRIMITIVE BAPTISTS EVERYWHERE.

I will endeavor to answer the following questions received from a precious brother in another state concerning the Mt. Zion Association:

Q.—Please give the names of all associations with which you correspond?

A.—Flint River, Mud Creek, Sand Mountain, Wetumpka, Lower Wetumpka, Hillabee, Lotts Creek, Sequachee Valley.

Q.—Give the names of all elders that have visited, preached for and endorsed the Mt. Zion during the last fifteen or twenty years.

A.—Am giving all that I can remember or call to mind just at present, with postoffice addresses where known: From Georgia, Elders T. J. Head, Lee Hanks and Z. C. Hull, Atlanta; D. L. Calloway, Manassas; M. E. Petty, Donalsonville; Morgan Williams, Chipley; Primitive Western Association—J. A. Taylor, P. H. Byrd and M. L. Riner, L. Halloway. From North Carolina—Eld. J. E. Adams, Angier. From Virginia—Eld. Chas. N. Tilson, Seven-Mile Ford. From Louisiana—Eld. W. M. Brecheen, Greensburg, Amite Association. From Texas—Elders J. S. Newman, Stockdale; M. S. Hux, Barry; W. H. Bodine, Colorado; J. A. Payne. From Arkansas—Elders J. D. Elkins, Blevins; M. —. Ryan (post-office unknown). From Tennessee—Elders S. F. and C. H. Cayce (C. H. now at Fordyce, Ark.; S. F. dead). R. O. Raulston, Chattanooga; J. W. Lomax, Bold Spring; West Tennessee Association, N. P. Vandiver, Pulaski; R. C. Fountain, Creek Association, also S. F. Best, same association; J. N. Dunaway, Decherd; David Wauford, Brush Creek; M. C. Johnson, Cumberland Association; W. J. Harwood, Dunlap. From Alabama—Elders G. W. Stewart, Akron; W. J. Hull, Headland; J. J. Turnipseed, Conecuh River Association; B. M. Jowers, Seman; Lytle Burns, Florence; N. M. Cook, J. T. Randolph and C. H. Tankersley of the Littlevine Association; E. J. Joiner of the Second Creek Association; J. W. Bragg and L. M. Walker, Flint River Association; J. Nix, H. P. and A. J. Houk, W. T. Flanagan, A. J. Wann, — Bullman, from Mud Creek Association; M. A. Hackworth, Sequachee Valley Association; J. K. Phillips, T. J. Roberts, W. J. Ball and — Garrett from Sand Mountain Association; Martin Wood from Wetumpka Association; S. W. Pruett, H. H. Goodman, — Denny, from Hillabee Association, and M. Shaddix, also Elders Purifoy and Spencer F. Moore (addresses or associations unknown to me) and others whose names I can not now recall. Nearly all

of these I have known and heard them preach. Have also heard older brethren speak of other able elders who have been here and preached for the Mt. Zion Baptists. Among them were Elder Seals of South Alabama and Elder Goodlow Wood of Tennessee.

Q.—Do any of the churches of your association hold union meetings with the Missionaries and Methodists and at the close of a meeting divide up with them?

A.—NO!! NO!! NO!! Under no circumstances whatever is such thought of. I think the excluded Allgood party does.

Q.—Do they tolerate secret orders?

A.—This I will answer with the same great big NO! I have just recently heard several renounce such orders and lose large insurance policies in same for membership in our churches.

Q.—Has any of your associations alien baptism?

A.—No.

Q.—Have they had any alien immersion in forty years?

A.—No, not since the "clean-up" (as the older brethren sometimes call it) in 1877, when it was put out.

We feel that the Lord has wonderfully blessed the churches of the Mt. Zion this year, they having received 75 or 80 by experience and baptism, twenty odd by restoration and some **thirty or more from the Fellowship people, including one whole church of twenty-three members.**

S. E. COPELAND, Clerk.

Guntersville, Ala.

P. S.—Elder Hamric of the Euharlee Association in Georgia is another I must mention. He was moderator of a special meeting at one of the Mt. Zion churches about eighteen years ago. I was not a member then, but lived near the church at that time and met and heard most all visiting preachers.

We feel sure that the faith and practice contended for by the Mount Zion and some opposing Associations is the same. They are good brethren, are indirectly in correspondence and should adjust their differences, forbearing and forgiving the past, and come together in sweet unity and fellowship.

LEE HANKS.

Z. C. HULL.

#### **FORT WORTH COUNCIL ABROGATED BY MACEDONIA CHURCH IN BROWN COUNTY, TEXAS.**

Saturday before the third Sunday in November, 1921, after preaching by Elders W. G. Green and J. C. Kilgore, the church went into conference. Church in peace. Took up business in regular order. . . . Called for miscellaneous business. The following document was introduced:

##### **Abrogation of Fort Worth Council.**

Recognizing a desire among our people as individual members and churches for a union as before

party lines were drawn, and believing this desire is of the Lord: to manifest our desire that party lines and bars to fellowship be eliminated, that God's dear children, who so desire, may unite in church fellowship and live in peace,

Therefore, we, Macedonia Church, by motion, second and unanimous vote, rescind the act of adopting the findings of the Fort Worth Council as a church article of faith, thereby reaffirming our faith in the articles of faith upon which Macedonia Church was constituted.

We hereby give notice that we will hereafter accept the official church work of our sister churches, commencing where we discontinued at the time of the division, except in cases of irregularity, and do hereby ask our sister churches to act in concert with us who have come to see, as we do, that party lines and bars to church fellowship have brought so much grief and distress to our beloved Zion. **We do not believe that God is the author or approver of sin.**

Also, it is agreed that Macedonia Church is a sovereign tribunal, her sovereignty being based upon the authority of the New Testament Scriptures, therefore has the right to and shall dispose of her internal affairs according to the laws given her therein by the great Head of the church, and shall recognize this right, liberty and privilege as exercised by her sister churches.

Next granted Eld. W. G. Green a letter of dismission. He now moving to the state of Georgia.

By motion and second agree to send a copy of this church minute for publication in the Gospel Messenger and kindly ask Baptist periodicals to copy.

Done by order of the church in conference.

J. C. KILGORE, Moderator.

J. W. HAYNES, C. C.

We rejoice to hear of the above. We trust other churches will consider prayerfully the act of the above church and do everything possible towards bringing about peace.

Z. C. HULL.

LEE HANKS.

#### **HOPE.**

Without some incentive factories would cease to operate, mills would close down, banks would close their doors, and business would come to a standstill. All these things are kept moving by the **lucrative hope**, but the foundation thereof is the pride of life, built on the sands of chance and for that reason it will not stand the waves of disaster.

Now any high school girl or boy will very readily tell us that hope is the highest degree of well-founded expectation. It is also the gift of God to His erring children, "for our Lord hath given us hope through grace." It springs eternal in the human heart and is the incentive that keeps us always pressing onward toward the mark of a high calling as it is in Christ Jesus. It brings visions to the meditative mind which the pen can not portray nor



the lips utter. We are commanded to be ready at all times to give a reason for that hope within us, for in that way we are giving honor to God which is only his just due. The psalmist must have felt the weight of this injunction when he cried, "let me not be ashamed of my hope."

We are saved by hope, and in numerous ways we see the manifestation of it in the individual's life. The confidence and trust with which the weary pilgrims struggle through afflictions and cares should be an inspiration to the scoffers. Jeremiah declared, "blessed is the man that trusteth in the Lord," and we are also told that "every man that hath this hope in Him prifieth himself." Each person knows his own pet sin and by purifying himself is following the command to let his light shine. But on the other hand, "the hope of the wicked shall be as a puff of breath." Ah, the awful tragedy of the mad throng of heedless, pleasure-loving children of wrath, living out their days of useless pursuit and coming down to old age and the grave without hope and without God.

Now we know there is no hope without God. After being tried in the fire of experience the individual is made to realize, with poor old Job, "security because there is hope." Oh, if the storm-tossed mariner, on the sea of doubt, could only know the comfort there awaits in this port of safety! But here, as in olden time, must come the gentle voice, "Peace, be still," for the waves of doubt to be quieted. Why, Oh, child of God, become so worried over the unrevealed? In the Christian's warfare our helmet is the hope of salvation.

Life's sorrows are so many and so complex we can only cease vain questionings and fruitless searches, and heed the admonition, "continue in hope to the end." Surely with such a shield we should learn to say "not my will, but thine."

As the mother eagle tears away the downy nest when teaching her young to fly, just so our false hopes and earthly security is torn asunder by divine providence, but God's sustaining hand is under us and we are enabled to soar away to loftier heights on the wings of immortal hope.

David declared, "Let Israel hope in the Lord: for with the Lord there is mercy and with Him there is plenteous redemption." This sweet singer realized with great joy God's mercy in forgiveness and pardon from sin. May that hope and mercy bring such comfort into our poor hearts and such joy and purity into our lives that we'll be ever able to press onward, singing the sweet songs of all the redeemed of Israel.

A mighty fortress is our God,  
A bulwark never failing;  
Our helper He, amid the flood,  
Of mortal ills prevailing.

MRS. C. L. WILSON.

Blakely, Ga.

## CHRIST DIED FOR ALL OUR SIN.

"My little children, I write these things unto you that ye sin not, but if any man sin we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

Dear Brethren Editors of The Messenger:

For some reason I desire to write and express some thoughts on the above Scripture if you can allow space without crowding out better matter.

Now in the first place, I believe the children of God have to suffer and are beaten with many stripes on account of sin and transgression of the commandments of God, but I don't believe that all their suffering is sufficient. Neither is it for the purpose of atoning or satisfying for a single sin as some seem to have the idea. The same writer says in the first chapter, "The Blood of Jesus Christ cleanseth us from all sin (1 John 1:7).

We can not take the word **all** here and make it mean anything else besides "**all**."

Including the original, present and future sins of His people, I believe the sin that Jesus bore in His own body and put away by the sacrifice of Himself is the original sin, which David says we were conceived in, born in and therefore were dead in, which would have banished us forever from a sin-avenging God, had it not been borne and put away by the sacrifice and one offering of Jesus Christ.

We are here speaking of the original sin, that which has its fruit in the vile, corrupt nature of every member of Adam's fallen race; but what of the present and future sins and transgression of the children of God under the Gospel?

In Hebrews we hear the apostle say, "There remaineth no more sacrifice for sin if we sin willfully after having received a knowledge of the truth," but a certain fearful looking for of judgment and fiery indignation which shall devour the adversary." The apostle says Jesus is now "seated at the right hand of His Father, making intercession for the saints according to the will of God." Not making intercession for dead sinners, but "for the saints." He makes intercession for the saints according to the will of God, for all whose sins He bore (1 Jno. 1:7).

Dear kindred in Christ, aren't you glad we have this glorious advocate with God, pleading to His Father to forgive our sins and transgressions, and He has declared "My Father always heareth me."

"The intercession of our Lord,  
His people's safety proves,  
And to the end He loves the souls  
Whom first he deigned to love."

Now, which is it that satisfies and turns away the righteous indignation of the Lord from His disobedient children? Is it because we pay the debt with a certain amount of suffering, or is it because of the intercession of our Lord Jesus Christ?

(Continued on Page 13.)

## Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Elders Lee Hanks and A. J. Banks, pastors.

Vidalia Old School, fourth Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Wayne County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meeting days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

### Order the Old School Church Hymnal.

#### CHANGE OF ST. LOUIS MEETING.

Please change the meeting place of the Baptists of St. Louis from the address as it appears in Church Directory in Gospel Messenger to the following:

"From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street."

They have made this change of their meeting place and desire that you change it in the Church Directory for the benefit of those who desire to stop with them while passing through.

Yours in hope,  
E. B. BARTLETT.

The three days' meeting at Cross Roads was pleasant, indeed. We had several visiting ministers. Eld. W. J. Hull of Alabama and Eld. Lee Hanks of Atlanta preached on Friday. Elders Willis Hembree, Lee Hanks and T. J. Head preached on Saturday. Elders W. J. Hull and H. G. Mitchell preached on Sunday. The preaching was in perfect harmony from start to finish. Eld. Oscar Hembree and Eld. Dan Henderson were also present a portion of the time.

Brother and Sister Moss, Sister M. C. Banks and Sister Davis were baptized on Sunday morning by the unworthy writer. A large crowd was in attendance at both the baptizing service and the preaching services on Sunday.

The reception of the above-mentioned members has added great strength to the little church at Cross Roads. There has been good attendance for several months. The congregation is growing. We



are having a good many visitors from other churches, which is very encouraging.

We extend a special invitation to our sister churches to visit us, also invite ministers to be with us. The meeting time is on the second Sunday and Saturday before. Praise the Lord for His abundant mercy.

Z. C. HULL.

I was called to Cobb County last Sunday to assist in the funeral services of Mrs. John Dodgens. Sister Dodgens had been confined to her bed for several weeks with what is known as sleeping disease. She passed away on Friday afternoon without a struggle. Sister Dodgens was a Christian woman. She leaves her husband and four daughters in her immediate family to mourn the loss of a companion and mother. In addition, she leaves a host of relatives and friends who will miss her. Everyone who knew Sister Dodgens loved her for her many beautiful traits. She was kind, gentle, and always manifested every evidence that she was a child of God. All during her illness she was quiet and seemed to be happy and stated that she was prepared to go.

It is a glorious thought to know that when one must pass away from this sphere of life, they are prepared to go. Our lives are short, and really, death is the beginning of life. That life that we all hope for beyond the grave.

Sister Dodgens is at rest, while we all will miss her here, but we should be reconciled to God's holy will. He has taken her from death and she is now peacefully resting in the blessed arms of her Savior. May the bereaved ones be reconciled and be able to look forward with an eye of faith, trusting in the Lord.

Z. C. HULL.

#### GOOD MEETING.

On Sunday, 11th inst., a grand meeting was held at the West Atlanta Church. Elder Walden delivered an excellent sermon on the subject of "Obedience." During the entire discourse not a move could be heard from the reasonably large congregation. All seemed to be interested and at the close a little purse was made up for the pastor, which ended with an old-time handshaking.

All seemed to be happy. We have not seen the spirit more fully demonstrated. In fact, it was just a little Pentecost.

W. S. C.

Eld. J. A. Monsees baptized one at East Atlanta Church third Sunday in December and Eld. W. G. Greene of Texas joined by letter.

We were at Ramah, near Fayetteville, Ga., second. This church has no pastor and should be visited.

We were at Hopeful Church, near Fife, third Saturday and Sunday. We had a pleasant meeting. It is a good church. Elder Fuller is their efficient pastor.

We hear of good meetings among the churches, with brighter prospects for peace. Praise the Lord.

We had quite an interesting meeting at Cross Roads Church, near Atlanta, Friday and Saturday before second Sunday in December. The ministers in attendance were Elders W. J. Hull of Alabama, T. J. Head of the Yellow River Association, Lee Hanks of the Original Upper Canoochee Association, Elders H. G. Mitchell, Oscar Hembree, W. E. Hembree and Z. C. Hull, the efficient pastor of the Marietta Association.

Perfect unity prevailed. The church is in a good spiritual condition, satisfied with the goodness of the Lord's house. We regretted that we could not remain over for Sunday as we had an appointment at Ramah Church, Fayetteville, Ga.

May God bless the church, ministers and visitors in attendance.

L. H.

#### FROM ELDER SWAIN.

Eld. Z. C. Hull.

Dear Brother Hull: Last night at the home of Mr. J. G. Brannen, after we had read the last Messenger the question arose about what could be done to help you out. Mr. Brannen, out of his big heart of love for the Old Baptist cause, volunteered to renew his subscription for two years at \$1.50 per year. His son-in-law, Bro. C. M. Anderson, who was present, renewed his subscription for one year.

Mr. Brannen also sends you \$2.00 to go to the charity fund to keep the paper going to those who love it and are unable to pay you for it. It seems to me that if a little effort was put forth by all our preachers and a spirit of patriotism aroused for our dear cause, which is being so ably defended by The Messenger that surely your burdens could be made lighter.

I hope you will let me say in this letter through The Messenger to all our people to wake up to your obligations to our cause, for if there ever was a time when you needed to rally around the flag of truth it is now.

Preachers and brethren, give a little of your time and effort to help make the burdens of Brother Hull lighter in his self-sacrificing effort to give you a good paper. When my very busy time is over and I can have a little breathing spell from hard work, I expect to write some articles on some special subjects which I hope will prove of interest to our people and accomplish some good.

I enclose check for \$6.50 covering subscriptions and donation as mentioned above. Please give credit and advise. In hope,

HENRY SWAIN.

Graymont, Ga.

Eld. Z. C. Hull.

My dear Brother (in Hope): Mr. Heard wrote you about our expected trip to South Florida. We regret very much not to be at home when your dear, God-honoring father is in our community. I feel that there are others that will look after and care

for him but that would be my great pleasure if we were at home. However, I certainly hope he may be blessed with the privilege of making that trip again after we return, which we hope to do some time in February (D. V.).

We are 600 miles from our loved ones in and around Macon, Ga., but I certainly hope that I am blessed with the wisdom of God sufficient to know that He is the same merciful God in all parts of His created world and that I am the same poor dependent sinner that I have ever been.

We have a son living here at Miami who is a member of the church with us at Sardis, Bibb County, Georgia. We hope to find a church in order here that he may put his letter in and be near enough to attend conference and Sabbath meetings, that he may not be deprived of the "assembling" together of the saints of God. You will find enclosed money order for \$1.50. Please send The Gospel Messenger to Charles B. Heard, Miami, Fla., Route A, Box 42.

This is a present from his mother, who desires so much that her son and his precious wife may be enabled by faith to raise their four precious children God has given them up in the "nurture and admonition of the Lord." I feel to have such papers as The Messenger around the house where father and mother read it and points out pieces for children to notice is much better and more elevating than much they have to read.

My dear brother, I pray that you may hold out faithfully and may the tender mercies of our Lord hover close around you and your.

Unworthily yours,

MRS. WALTER J. HEARD.

Miami, Fla.

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#### FROM ELDER FISHER.

Eld. Z. C. Hull.

Dear Brother: I am sending you my check for \$5, accepting your offer to send The Messenger five years. This is a very reasonable offer and I do hope the subscribers to your good paper will respond and help you so that you will receive enough more than what it costs to print it to give you good pay for your time.

I am in hearty sympathy with J. I. Foster, Elders J. S. Newman, J. J. Edwards, J. A. Moore, W. L. Barrett, J. L. Collings and others in their scriptural efforts to get our scattered people together. We deny the authority or standard of any human councils or tests of fellowship to be set up over us except the Bible and God's Holy Spirit, yet we believe the Bible to teach the doctrine and practice as generally held by the Primitive Baptists. We have no use for the idea that God is the author or approver of sin. Yet we do certainly believe that God most perfectly knows and foreknows all things and each thing before it comes to pass. To deny this is to make God a liar.

But most of us now feel and believe that it is best to do as Elders P. G. Lester and S. Hassell and L. H. Hardy and J. T. Rowe of North Carolina have agreed to do: "To leave off those expressions, as far as is possible that are not found in the Bible that have caused confusion and division among our people."

And now to take down all extreme bars and each make acknowledgments for his personal wrongs.

I can not see how any reasonable Old Baptist can object to this. And we are to pray to be delivered from unreasonable and wicked men.

We have never had any divisions nor confusions in my home association. I am sending you a minute. In brotherly love,

J. H. FISHER.

Graham, Texas.

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Remarks: We feel sure that every true Primitive Baptist on earth believes that God is **omniscient** and His **foreknowledge embraces all things and all events**, that His attitude toward sin is overruling and His relation toward holiness is causative. God is not the author of sin, neither does He coerce, influence, cause or approve of sin. Sin is man's act, for which he is accountable; it is his fault, he is to blame for all disobedience. In regeneration we are wholly passive. The exhortations to righteous living are to the **living children of God**, whom God gives enabling grace to do what He commands (Phil. 4:13; 1 Cor. 9:27; 2 Cor. 12:9; Eph. 5:8-21; Eph. 2:10). Inasmuch as there has been a strife about words to no profit and believing the great body of our people are agreed on the fundamentals, if they understood each other, we therefore insist that on those controverted points that we leave off objectionable and unscriptural expressions in our preaching and writing as nearly as possible and labor to unify.

LEE HANKS.

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#### ENDORSEMENT.

Dear Brother Hull:

I don't think I can resist my desire to give my endorsement of what Elders Foster and Newman and Bartlett said about "Bars" in the Nov. 1 Messenger, and especially what Elder Bartlett said about "disarmament." Things done by individual members or by churches as a whole that is offensive to their brethren do constitute weapons of war. Then to cease this may remove the cause of the offense.

It is very unjust to say that you are the one that is the cause of this war. Just because you complain at the offense I have given. My offense is the cause of the war. Then let me remove my offense, then there will be no cause for war.

REES PRATHER.



(Continued from Page 9.)

I believe with all my heart that our transgressions and sins are forgiven alone because of the intercession of our glorious advocate with God, and His tender mercy is freely given. John did not say that our suffering would appease the righteous wrath of God against His children that disobey Him, but he said "If any man sin, we have an advocate with God, Jesus Christ the righteous," having us to know that the effectual cause of mercy and forgiveness for our disobedience is alone in Christ by virtue of His precious blood, shed on the rugged cross.

I am sure that is the one plea He is pleading, His shed blood! Do you imagine he pleads and says, "Father, forgive them because they have sufficiently suffered"? No indeed, but I believe He pleads the all-sufficiency of His own sufferings and blood, and not ours.

Truly, we have to suffer on account of our sins and transgression, therefore, John says, "I write unto you, little children, that ye sin not," and let it be borne in mind that our suffering for all time and eternity would not appease the righteous wrath of a just and holy God, who can not look upon sin with any allowance. We can not make an offering for sin in any sense, but thanks be to His great name He has made the one perfect offering and "cleanseth us from all sin."

"Jesus, thou are the sinners friend,  
As such I look to thee;  
Now in the bowels of thy love,  
Lord, remember me."  
Yours in hope,

H. A. BYINGTON.

Sparks, Ga.

#### TO THE READERS OF THE GOSPEL MESSENGER, GREETINGS.

Atlanta, Ga., Nov. 26, 1921.

Behold, how pleasant it is for brethren to dwell together in unity!

The family ties that are so dear to our hearts and that causes us to toil and labor for, incessantly for, day in and day out, and makes us deny ourselves for, continually, and sacrifice our lives for if necessary, is somewhat a picture of God's family of believers, that have covenanted together by His grace and continued mercies manifested toward Zion all along to keep house for the Lord, our Master, the Lord from heaven sacrificed His life for us and gave us this knowledge our sinful selves, with all of our trials and tribulations we can not begin to suffer like He did, death on the cross excepted, so through His death and suffering we have been made partakers of some excellent joys and sweet pleasures, along as we have traveled up to this time.

I want to try in this short letter to encourage those that can praise Him for the past mercies and the extended cords of His love that has entwined

them in the same embrace, that as we journey we can lap the bitter cups as they are presented and also drink copiously from the flowing fountain of milk and honey and sometimes drink oil out of the flinty rock, and be enabled thereby to overlook the faults of one another; that is where we all come in. It is just as imperative and obligatory on one member as another to abstain from the so prevalent habit that exists among God's children to make remarks about each other in a very unbecoming way. Especially have we heard of these things among the dear servants of us all, whom Jesus says were servants and not masters. I refer to the preachers. Sometimes we have seen a spirit of discouragement manifested by older ministers toward the younger servants of God, even to the extent of almost refusing to assist in any way or visit the church where they are laboring. Now as a family tie the preacher is a great factor with God's humble poor, the healthy live preachers, those that are sought after and loved so dearly by the household of faith. I don't refer here to preachers that only labor as convenience comes to them. A preacher to become a sure enough family tie must not be a quitter but must continue to feed the flock of God to whom he has been called. A weak preacher is one that can give up the fight any time and pick it up any time has an easy road to weed and does not face the battles with a bright and confidential hope that the blessed Savior has called him to the work and will sustain him in all his endeavors. He has forgotten that the Lord put him in the ministry and had a use for him there.

The mercies of God are alike to us all that fear Him and what one hopes. They know to be the truth all should be a oneness. The truth is that we are heaven-born souls; the truth that Jesus revealed Himself to me as my precious Savior is the same unadulterated truth to all of His children, and that begins to constitute a family. The relationship of me, you and Him are almost heavenly kinsmen; we can talk of the same joys and pleasures and shed tears of rejoicing in that special truth, and we can also mingle the tears of tribulations with each other and the sympathy that all these strange things bring to us here in this life makes us brothers and sisters; we are partakers of all these things in common, hence we are a peculiar people, zealous of good works. We are not strangers to each other, but we are to the world, and I will say sometimes to ourselves. So in a family we have some kind of rules of government, we have some system by which to proceed to keep family affairs.

God's children are so easily entreated if we could only realize this and use the anointing oil and the precious ointment, which is forbearance and charity and honesty, or frankness with each other, there is not any difference in the teacher from on high that we first learned of, but teaching that comes among His children within our ranks that causes

the family to have these whimsical differences. So if you are discouraged at being thrown with such a peculiar people, take courage and praise the Lord that we found the dear old church, and let's all keep on preaching and singing, praying and shouting, until we hear the glad summons: Children you are My precious jewels. I have a crowd to place you in; you have tasted of My joys. I will now reveal to you the earnest of that blessed home; the resurrection will have been passed, the earth rolled up as a scroll and all the redeemed of the Lord will be there.

Brother Hull, you and all the ministers of God that read this, take courage; go through trials that await you; contend for the doctrine of God, our Saviour. Preach the truth in love.

Brothers, be brothers in the fullest meaning of the term! Let's be found watching out for the good of the little ones. Sisters, minister with kind hands and loving patience in His vineyard. The fruit is precious to you, and may God bless us all.

WALTER BARTLETT.

Carrollton, Ga.

Dear Brother Hanks: I am truly glad that you have known me as long as you have, and in my feeble efforts to speak of the unsearchable riches of Christ, that you can say that you have never heard me advance anything that was unsound, for I am sure you are a servant of God and know what is the Gospel of God our Savior, and to have your approval is comforting to me. God knows my heart that the truth is what I desire to proclaim, and by the grace of God I am determined to take the Bible as the man of my counsel and as far as God enables me, to contend for the truths it sets forth. It is my chief desire to preach the truth, the truth will make us free, and if the truth makes us free, we are free indeed.

The brethren who have heard me so many times surely know that **I never preached any such doctrine as they say Morgan preached. As for the resurrection of our bodies, that is my hope;** if you take that from me, you take my hope. Also, if I should deny the resurrection of both the just and the unjust, then I could not take the Bible to be the Word of God and truth, for it tells us the joys of the righteous will be eternal and the punishment of the wicked will be everlasting. May God bless you and yours together with all His humble poor, is my prayer. Pray for me and mine.

Yours in affliction,

J. M. BAGWELL.

Elder Bagwell writes that he is opposed to churches of one association taking members from another on confession of faith, and insists on in each instance, where churches have done this, let the churches rescind the act and let the member go to the church of his former membership and get a let-

ter and then he can come all right. He says he insists on this order in his association.

This surely is right. Let all churches do likewise and let peace be restored and dead lines forever removed among orderly Baptists. We should remember that associations not being in correspondence, that alone, does not destroy the identity of the churches in each association. Let all labor in the most loving, tender manner to correct all mistakes and let us have peace.

L. H.

### DESIRES PEACE.

My Dear Brother Hanks:

My poor heart was so full and my eyes so blinded with tears I could scarcely finish reading your good, humble letter. I am never afraid to get a letter from you, for your manner of expressing yourself always finds a response in my poor soul. Your letters breathe the spirit of a Christian or else I am deceived in the whole matter. Never a harsh or abrupt expression. Oh, how I love just such a spirit. I often get letters accusing me of things that I had not thought of, much less being guilty of. I pray God to forgive them. I do not know of a man I had rather see than you. I feel like I would not feel uneasy to lay my poor bleeding heart at your feet. I do so much desire the love and fellowship of the dear Old Baptists.

Dear brother, I wish I could lay my poor wounded heart open before the dear people of God, that they might see the scars I feel that there are on it. I have gone almost the entire year with a heavy heart and a bowed head. Wife has not been able to do anything since she came from the hospital nearly a year ago. I am doing but little now (I am gone so much), but try in my poor way to preach. I am trying to serve four church regularly and one on fifth Sundays. I feel the dear Lord has been good to me and blessed me above anything I could ask or expect. Bless His holy name.

I have baptized about twenty this year. The churches I am serving are in peace and love abounds. I try to thank God for that. I have tried to avoid hobby riding. I have tried to beg for peace, and tried, in my weak way, to pray for peace. I am ready at any and all times to confess my wrongs and beg my dear brethren to forgive me. Oh, I am so poor and ignorant. I do not want anyone hurt at me. If I have wronged the blackest negro on earth and he will show me, I am ready to apologize. I have not seen a day for more than thirty-five years but what I have felt my weakness and been ready to confess my faults and beg my dear brethren to forgive me. I do so much desire to live close to Jesus. I am not only willing but anxious to make any lawful sacrifice for peace.

May God bless you abundantly, my brother, in your efforts for peace, and in your labors.

Yours in sweet hope,

JAMES DUNCAN.

Ripley, Miss.



## TRIALS.

Eld. Z. C. Hull.

Dear Brother in the Lord: I have not written since you bought The Messenger. I don't know how my subscription stands. I had paid for two years to Elder Hassell but don't recollect just when it was.

I have been on my crutches again for two months, but was getting better; was able to go some, when last Friday night, between 10 and 11 o'clock, I opened my door and my barn was in a flame of fire. Just two old folks here, my wife and I. I was so terrified I ran to the barn and ran into the fire and blistered one of my feet. I had two work mules. The fire cut me off and both of them burned up, also two milk cows, and both of them burned up and two calves all went down in the flames.

I had hired a good supply of herd and pea hay put up for feed and it all burned up. Mowing machine and hay rake, bridles, harness, saddle, plows, wagon, all burned up.

I am nearly 65 years old, have been going for over 40 years, but it looks like I am done now. I can't go to mill nor get a stick of wood. I can't walk to my meetings. I have many friends scattered and I thought if you would be kind enough you could publish this sketch and let them all hear from me.

I much desire the prayers of our people everywhere. I am so broken up. Oh, do pray for me and mine!

W. H. OLIVER.

Cades Cove, Tenn.

St. Louis, Mo., Oct. 27, 1921.

Dear Brother Hanks:

Enclosed find \$1.50 to pay for our paper for another year. Should have sent it sooner but just neglected doing so.

Brother Hanks, we sure do enjoy your writings. It seems your pieces alone are well worth the price of the paper.

We haven't had meeting for some time and we are getting awful hungry to hear some good preaching. I have never heard you preach but four times, but we certainly enjoyed them. Wish you could make us another visit soon. I was in such bad health when you were here in May but I thank the Lord I can say I am feeling so much better now.

Brother Hanks, I thank the Lord for the gift of such ministers as you and Brother Hull, and may the Lord bless you both.

We have changed our address, it is now 4338-A West Papin street, St. Louis, Mo.

May the Lord direct you our way again soon, is the prayer of your unworthy sister,

IDA M. KEELEY.

## A SOND BALLAD—THE SPIRITUAL RAILROAD

The road to heaven by Christ was made,  
With heavenly truth the rail was laid,  
From earth to heaven the lines extend,  
To live eternal where it ends.

Chorus.

We are traveling home, we are traveling home,  
We are traveling home to heaven above;  
We are traveling home to heaven above;  
To sing our Savior's dying love.

The Bible is the engin-neer.  
It points the way to heaven so clear.  
Through tunnel dark and dreary here,  
It doth the way to glory stir.

The depot built on solid ground,  
No earthly hands can tear it down;  
And when you hear the Gospel sound,  
Look out—the train is passing 'round.

Love is the tie that binds the tram.  
It drives the engine and the wheel;  
All you who would to glory ride,  
Come to Christ and in Him abide.

Repentance is the station here,  
Where passengers are taken in.  
No earthly fares for them to pay,  
For Jesus is Himself the way.

The way is clear, the price is paid,  
For all your sorrows and your woes,  
You shall for each a cordial find,  
And much contentment of the mind.

Now, dear Christian, here go on,  
Next station is Jarusalem;  
The way is clear and passage free,  
We shall the Great Conductor see.

And when we reach that happy land,  
Will reign with Christ at God's right hand;  
And when we reach that happy shore,  
Will ride this earthly car no more.

When on that bright, celestial plane,  
Where Christ the King forever reigns,  
Songs to all eternal,  
Shall glory, glory, ever be.

—ELIZA WHITAKER.

Carthage, Texas.

Eld. Lee Hanks.

Dear and Highly Esteemed Brother in the Lord: I received your card. I assure you that I enjoyed the contents. It made me feel good to know that one whom the Lord has blessed with such extensive knowledge of His written word and will should so heartily endorse my limited views of the way of salvation and the order of the house of God. I do know that I have for a long time desired to know nothing among God's people but Jesus Christ and Him crucified, as the way, the truth and the life, regardless of the views of any other person on earth. But I am always open for Bible instruction from any source.

I have tried in my limited way to search the Scriptures for myself. I cannot and will not accept and promulgate erroneous views, though the man that advocates them is ten times my superior in intellectual attainments.

I am so limited in understanding that I am afraid to try to expound the secret things of God that are not plainly revealed in the Book. My whole desire, I hope, has been and is yet to feed, instruct and unify and comfort the people of God, which He hath purchased with His own blood. To tell them that their warfare is fully accomplished through Jesus alone, and that the redemption that He wrought out by shedding His blood on the cross is eternal and **perfected forever for all the heirs** of the covenant of grace which is ordered in all things pertaining to the salvation of all the bride of Jesus that were all chosen of God in Him from the foundation of the world. That this people whom the Lord formed for himself and redeemed them from death shall and will, every one of them, shew forth His praise. They are God's own workmanship created in Christ Jesus **unto good works. Regeneration first. good works follow as a result as fruits.**

That God called a people of those whom He redeemed out from the mass of mankind and set up or established an institution that He called His church to perpetuate, worship and serve Him till He comes back after His Bride. And for a sweet home and resting place for all who are laboring and heavy laden, and all who are hungering and thirsting after the righteousness of Jesus.

I am glad that you had a pleasant time with the Lord's people in Virginia and North Carolina. If all God's servants would be content to earnestly contend for the faith of God's elect and not try to explain the secrets which God hath not revealed in His word and just preach predestination as Christ and the Apostles taught it, it would not divide, confuse and distress the household of faith, but would comfort, instruct and unify the body of Christ.

I view the simplicity of the Gospel is the beauty of it. And pure Gospel discipline is the life and health of the church, which is sadly lacking in some places to the hurt of Zion, the daughter of God's people. I feel to mourn daily for the conditions that

exist in many places. I so much desire (and I trust and pray) that I may see before I depart and leave the walks of men our beloved people again united as they once were.

Fifty years back, when we had extra meetings, we met at brethren's houses and talked of the Lord's great mercies and how we loved God's little ones and how well we were satisfied with the goodness of the Lord's house. And how much more careful we were to abstain from all appearance of evil and to try to let brotherly love abound and continue by endeavoring to keep the unity of the Spirit in the bond of peace. Oh, where are we at? Brother scandalizing brother!

Brother Hanks, it may not be expedient for me to be scribbling this dark picture, but the worst part of it is, it's true. But there is some life in the old land yet.

I went to our Association (Bethel) last Friday, Saturday and Sunday. All the preaching seemed to be sound and edifying. Had but one visiting minister, Elder Daniel of Cane Creek Association, who preached two comforting discourses.

Saturday night, where I with three other stayed, we had one of those old-time meetings. Talked till 10 or 11 o'clock about our hopes and the great mercies of our God. No public preaching, but an old-time Primitive Baptist **love feast.**

Brother Hanks, I believe we are living in the last days. Oh, how close we ought to live to our great Savior and one another. I desire and try to live nearer to Him every day. I feel so sinful and needy that I feel that there is none other to go to but Him. He is all sufficient for every need.

I have written much more than I intended. May the Lord whom we serve enable you to go on and with joy perform the work He has enjoined upon you. And that His time may be near to visit His people. Always glad to hear from you.

Roopville, Ga.

W. P. MERRELL.

Dear Brother Hull:

It was my good pleasure to visit Little Vine Church near Dothan last Saturday and Sunday, in the absence of their pastor, Eld. T. E. McGowen. Eld. A. J. McLeod of Climax, Ga., was there. He preached two powerful discourses. I had never met Elder McLeod before. During my entire life I can't recall when I ever enjoyed two days and a night better. Elder McLeod and I spent the night together with Bro. J. W. Rolling and his splendid family. I felt so impressed with Elder McLeod until I told him he ought to have his hands untied and devote his entire time to the ministry. I wish Old Baptists would wake up to the importance of such duty. Little Vine Church is small, but a noble band of brethren and sisters are contending for the order of God's house. May I live long enough to enjoy many more such meetings. In love and fellowship,

Enterprise, Ala.

C. H. BYRD.



# The GOSPEL MESSENGER

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No. 2

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

## *"Let Us Labor To Unify"*

"FINALLY, BE YE ALL OF ONE MIND, HAVING COMPASSION ONE OF ANOTHER, LOVE AS BRETHREN, BE PITIFUL, BE COURTEOUS:

"NOT RENDERING EVIL FOR EVIL, OR RAILING FOR RAILING: BUT CONTRARIWISE BLESSING; KNOWING THAT YE SHOULD INHERIT A BLESSING.

"FOR HE THAT WILL LOVE LIFE, AND SEE GOOD DAYS, LET HIM REFRAIN HIS TONGUE FROM EVIL, AND HIS LIPS THAT THEY SPEAK NO GUILF.

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# The Gospel Messenger

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## EDITORIAL

### PROPHESED DEPARTURES FROM CHRISTIAN DOCTRINE AND PRACTICE.

Acts 20:29, 30; 2 Thess. 2:1-12; 1 Tim. 2:1-3;  
2 Tim. 2:15-26, 2:1-17, 4:1-4.

**Brief Reasons Why the Great Majority of Primitive Baptists, in Loyalty to God and in Kindness to Men, Do Not Fellowship Man-Made Doctrines or Man-Made Practices, or the Frivolities or Indecencies of Modern Society.**

### MAN-MADE DOCTRINES. (Continued.)

**Churchianity**—That joining a church or a so-called church will save a person eternally. But the Lord Jesus Christ is the only Saviour of sinners (Matt. 1:21; Luke 2:11, 25-32; Acts 4:10-12; Titus 3:4-7).

**Baptismal Regenerationism**—That baptism in water will save a person in heaven. But water-baptism is only a figure or emblem of salvation by Christ (1 Pet. 3:18-22; Rom. 6:1-23; Col. 2:9-17; 1 Cor. 1:14-31).

**Pelagianism**—That human beings can save themselves eternally by their own works. But all men by nature are dead in sin (Gen. 2:17; Eph. 2:1); all are unclean, and all their righteousnesses are as filthy rags (Isa. 64:6; Ept. 2:2, 3), and they are saved freely by the grace of God through the redemption that is in Christ Jesus, through faith which is the gift of God (Rom. 3:21-28, 4:16; Eph. 1:19, 20, 2:4-10; Philip. 1:29; Gal. 5:22, 2:21; Heb. 12:2).

**Arminianism**—That God loved and chose all human beings alike to salvation, and Christ died for all alike, but that only those who co-operate with the grace of the Holy Spirit as long as they live on earth will be saved in heaven. Though this doctrine is believed by nearly all the professedly Christian world, it is contrary to the teachings of the Scriptures, and to the Articles of Faith of the Protestant Reformers of the Sixteenth and Seven-

teenth Centuries, and to all experience and observation. It makes **Man**, and not God, the real Saviour of sinners; denies the sovereignty and omnipotence of God, representing Him as trying but failing to save sinners—as loving, redeeming and regenerating them, but all in vain, because they will not let or help Him. Certainly the weak God of the Arminian is not the Almighty God of the universe nor of the Bible, who made all things out of nothing, and upholds all things, and governs all things according to His holy will and pleasure (Gen. 1:1; Psalm 104; Isa. 40; Dan. 4:34, 35; Colos. 1:16, 17; Heb. 1:1-3; Rev. 4:11). The Lord sovereignly and freely loved and chose the ancient Israelites (although unrighteous and stiff-necked) in their forefathers, Abraham, Isaac, and Jacob, to be His peculiar priestly nation to receive and bear His teachings to other nations (Gentiles), and by mighty miracles redeemed or delivered them from bondage in Egypt, and led and fed and clothed and watered them forty years in the wilderness, and gave them Canaan, the best country in the world, for everlasting possession (Gen. 17:1-18; Deut. 7:1-11; 9:1-29; Psalm 44:1-7, 105, 106). Even so God, from eternity, sovereignly and freely loved and chose in Christ unto everlasting salvation, His spiritual Israel of all nations, and in time redeemed them from bondage and penalty of sin by the blood of His Son, and regenerates them by the power of His Holy Spirit, and will bring them to the glory of heaven, although by nature they are no better than others, are dead in trespasses and sins, and justly subject to everlasting punishment (Psalm 33:12, 65:4; Jer. 31:3; John 6:37-45, 10:14-16, 23-30, 17:1-26; Acts 13:48; Rom. 8:28-39; 1 Cor. 1:26-31; Eph., chapters 1 and 2; Philip 1:6; 2 Thess. 2:12, 14; 2 Tim. 1:9-10; Titus 3:3-7; 1 Pet., chapters 1 and 2; Rev. 1:5, 6). Faith, repentance, love and obedience, instead of being the conditions and causes of salvation are the **effects** and **evidences** of salvation, the gifts of God, the fruits of His Spirit (John 6:29, 47, 17:1-3; 10:26-30; Acts, 14:48; Rom. 4:16; Gal. 5:22; Eph. 1:19, 20; Philip 1:29; Heb. 12:2; Acts 5:30, 31, 11:17; 2 Tim. 2:25; Zech. 12:10; Rom. 5:5; 1 John 4:19; Philip 2:13). This salvation of God from sin and hell is perfectly free to every poor, humble, sin-burdened,

sin-sick soul in all the world (Isa. 55:1-13, 60:1-3; Matt. 5:3-6, 11:28-20; John 4:10; Rom. 6:23; Rev. 21:6, 22:17).

**Meanism**—That Spiritual life has to come through the preacher or the Bible to reach the dead sinner. But God is omnipresent and omnipotent, and He does not have to come through any creature to reach the sinner, but Himself directly gives life to the dead (Exek. 27:12-14; John 1:12, 13, 3:3-8; 10:28; 17:2; Rom. 6:23; 1 John 5:11, 12; John 5:25). He gave spiritual life to John the Baptist before he was naturally born (Luke 1:15, 44).

S. HASSELL.

(To Be Continued.)

### ORIGIN OF THE CHURCH AND THOSE CLAIMING TO BE CHURCHES.

**Adventists or Millerites**, originated about the year 1833, by William Miller (1781-1849).

**Baptists—Primitive or Old School**—Mosheim, the noted church historian, says that the origin of the Baptists is hidden in remote depths of antiquity. [John the Baptist was the first original or Primitive Baptist; he baptized Jesus Christ, who was a Primitive Baptist; the Church was founded by Jesus (Dan. 2:44), a Primitive Baptist, out of His disciples or followers. The **first Church**, then, was a Primitive Baptist Church. "Historians agree that, mainly, the (Primitive Baptist) Church continued as a chaste virgin for more than 200 years after the apostles. In the Third Century there was a marked division, in which Novation (a strict Old Baptist contending for the apostolic faith and practice) and Cornelius, were acknowledged leaders. The editor of the Religious Encyclopedia remarks: 'Novations, a numerous body of Protestant dissenters from the Church of Rome in the Third Century, who, notwithstanding the representations of their adversaries, have some just claims to be regarded the **pure, uncorrupted and Apostolic Church of Christ**.' 1. Historians agree that congregations subsisted as do the Baptists of today. 2. They were called baptized (Baptist) churches. 3. They have continued in regular unbroken succession from the apostles' day to the present century. 4. They have preserved the truth of Christ in its purity. 5. That Novation was not the founder of the Novation churches. 6. The apostates at Rome abandoned the true principles of the church and separated from those who persistently adhered to those **pure** principles. 7. The numerous churches maintaining the principles of the apostolic churches stood with the **strict party** (Primitive Baptists) at Rome in opposition to the heretical apostolic led by Cyprian and Cornelius, founders of the Roman Catholic Church. 8. They remained in separate, independent bodies. 9. That those who **held the truth were called Baptists, Novations, Waldenses, etc.**"—Two Witnesses. The apostolic or Primitive Baptist Church **did not** have boards, missionary societies, theological schools, Sunday schools, secret societies or any other human invention. They were Bible

Baptists, just like Old Baptists today.—L. H.]

**Baptists—Modern Missionary**—Originated by Andrew Fuller and others at Kettering, England, October, 1792.

**Baptists—Free-Will**—Originated by Benjamin Randall, in 1780.

**Baptists—Seventh Day Baptists**—Said to have been in existence as early as 1633.

**Baptists—The Church of God**—By John Winebrenner, about 1825.

**Baptists—Six Principle Baptists**—Claim Roger Williams as their founder in this country, in 1639.

**Brethren—River Brethren**—About 1770, by Jacob Engle.

**Brethren—Plymouth Brethren**—Originated about 1827-1830.

**Catholicism—Roman Catholicism**—By Cyprian, born in Africa, about A. D. 200, styled Bishop of Carthage, from A. D. 248 to 258, beheaded by the Roman Emperor, Valerian, Sept. 14, 258, was the **father or founder of Roman Catholicism**, representing the bishops as the successors of the apostles, the chair of Peter as the center of episcopal unity, and the church at Rome the root of all, and yet Cyprian conceded only an ideal precedence to the Bishop of Rome, for he accused the Roman Bishop Stephen of error and abuse of power. The **first pope**, in the real sense of the word, was Leo I (A. D. 444-461), who ambitiously and energetically sought to transform the 'church' into an ecclesiastical monarchy, with himself at the head, and yet the 28th canon of the Council of Chalcedon (A. D. 451), acknowledged by Rome to be ecumenical, elevated the Bishop of Constantinople to official equality with the pope. The Scriptures nowhere say that Peter ever went to Rome, or that he was to be head of the other apostles (Christ is the only head of His Church), much less that Peter was to have a successor who was to be the head of the Church on earth."—Eld. S. Hassell, Two Witnesses, pages 336, 337.

It is said that Cornelius, under the influence of Cyprian of Carthage, by his slackness in discipline, really caused division in the church at Rome about 251, and thus Roman Catholicism was founded of the grossest disorder and apostates caused from idolatrous and heretical seed sown by the Alexandrian School, 170. Novation, a loyal Baptist, stood at the peril of his life against the idolatrous system of Roman Catholicism.

**Christians—Christian Connection**—Founded by James O'Kelley, Abner Jones and Barton W. Stone, about 1806.

**Christian Scientists**—By Mrs. Mary Eddy, 1866-67.  
**Church of the New Jerusalem**—By Emmanuel Swedenborg, first congregation in 1783.

**Congregationalists**—By John Robinson, 1602.

**Campbellites—Disciples, Christians**—Originated in 1827 by Alexander Campbell.

**Dunkards**—Originated in 1708 by Alexander Mack.

**Epscopalians—Protestant Episcopalians**—Formally organized in the United States about 1785-89, and



is merely a modification of the Church of England to suit the political characteristics of his country. The Church of England originated with King Henry VIII, who was declared on Nov. 3, 1534, to be the supreme head of the Church of England, which came out of the Roman Catholic Church. The Episcopal Church of the United States is a granddaughter and the Methodist Church is a great-granddaughter of the Catholic Church. The daughter and granddaughter favor the old mother.

**Friends or Quakers**—Originated in 1747, by George Fox.

**The Lutheran Church**—Originated about 1520 by Martin Luther, the great reformer. He was formerly a Catholic.

**Methodists**—Originated about 1729 by John Wesley.

**The Protestant Methodists**—1830, in Baltimore, Maryland.

**Mormons**—Originated in 1830, by Joseph Smith.

**Presbyterians**—Generally understood to have originated with John Calvin, about 1560.

**Cumberland Presbyterians**—In 1810.

**Spiritualists**—1848, in the Fox family of New York.

**Unitarians**—In 1774, by Theophilus Lindsey and Thomas Belsham.—G. W. Stewart, Two Witnesses, page 316.

All founded by men except the Primitive Baptists. Christ founded only one church. "My dove (church) my undefiled, is but one."

L. H.

### QUESTIONS AND ANSWERS.

1. Does an association suspending correspondence with a sister association without a bestowal of gospel or church labor upon the churches of that association invalidate her official work?

No. Discipline belongs exclusively to the church or churches of like precious faith and church labor should be bestowed upon erring churches before a suspension of correspondence.

2. Suppose some churches have members belonging to secret orders, can they repent, put out the secret order affiliation, and be recognized as gospel churches?

I think so. See the seven churches of Asia had gross disorders among them and repentance was the end of the law.

3. Must a church be free from all mistakes in order for her official work to be valid?

If so, there would be no legal official work. "There is not a just man upon the earth that doeth good and sinneth not." All churches make some mistakes that have been in existence long. Our best ministers make mistakes. When they repent we should forgive them. Churches can forgive each other and members can forgive personal wrongs. It is Christ-like to forgive (Matt. 6:12, 14, 15; Matt. 18:15-35; 1 Cor. 13:4, 7; Eph. 4:31, 32, 5:1, 2).

4. Is it preaching the Gospel to always be speaking of the faults of others and crying out: "Disorder!" trying to condemn some brother?

The Gospel should be preached in love (Eph. 4:15); he should first cast the beam out of his own eye (Matt. 7:3-5); confess his own faults (James 5:16). No person truly worships God when he is mad and full of envy.

5. Is it disorder to preach in houses of factions that are not in line with orderly Baptists?

We think it is right to preach the Gospel and labor to save the erring, but not endorse their disorder.

L. H.

### I AM THAT I AM (Exodus 3:14).

This sentence, though short, comprehends the being and attributes of Deity, some of which I will allude to.

1. His **eternity**. He is said to be the high and lofty One that inhabiteth eternity (Isa. 57:15); King eternal (1 Tim. 1:17); the eternal God (Deut. 35:27). His eternity proves His essential self-existence, that he is underived and independent, the source and cause of all created being, and consequently the only eternal being. His **independence** follows, as consequent upon his eternity and self-existence. The attribute of independence extends to all His perfections. To his **knowledge**—Who hath directed the Spirit of the Lord, or being His counselor, hath taught Him? (Isa. 40:13). Who hath known the mind of the Lord, or who hath been his counselor) (Rom. 11:34). His **power**—Thine is the power, and the glory (Matt. 6:13). In Thy hand is power and might, and in Thy hand it is to make great and to give strength unto all (2 Chron. 20:6). The thunder of His power who can understand? (Job 26). His **immutability**—With whom is no variableness, neither shadow of turning (James 1:17). I am the Lord, I change not (Matt. 3:16). He is of one mind, and who can turn Him (Job. 23:13). His **omnipresence**—Behold, the heaven of heavens can not contain Him (1 Kings 8). Whither shall I go from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, Thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, there shall Thy hand lead me, and Thy right hand shall hold me (Psalm 139). Am I a God afar off, and not a God at hand? Do not I fill heaven and earth? saith the Lord (Jer. 23). **Invisible**—There shall no man see me and live (Exodus 33). No man hath seen God at any time (John 1:18). Whom no man hath seen nor can see (1 Tim. 6). His wisdom or omniscience—Blessed be God, for wisdom and might are His (Dan. 2). O, the depth of the riches both of the wisdom and knowledge of God! (Rom. 11). His **purity**—The heavens are not clean in his sight (Job 15). Thou art of purer eyes than to behold evil, and canst not look upon iniquity (Hab. 1). His **immortality**—Who only hath immortality, dwelling in the light (1 Tim. 6).

These attributes belong to God in His distinct Person or Godhead; His love, mercy and justice are relative ones, and enter into and form a part of His government over His creatures. All His divine perfections unite in His economy in upholding the pillars of His universal government, which, in its grand results, will terminate in His own glory, in the salvation of His elect children.

I have thus cited a few of the many passages of Scripture with reference to the being and attributes of God, and wish in continuance to say something of their manifestation on His works of creation, providence and grace.

Brother Respass, I want you to feel free to dispose of this as your judgment may dictate.

Your brother, I hope, in Gospel bonds,

JAMES WAGNER.

Dechard, Tenn. Gospel Messenger, 1883.



## OLD CIRCULAR LETTER REPRODUCED.

We have read with special interest the circular letter for the Minutes of the Marietta Old School Baptist Association, which convened at Corinth, Cobb County, Georgia, in October, 1887. This letter was written by Eld. H. G. Mitchell, who now lives at Smyrna, Georgia. It is so full of good things that it will no doubt be of interest to our readers. It sets forth the doctrine and practice of the Bible.

### The Circular Letter.

The Marietta Old School Baptist Association, in session, to the Churches composing this body:

Dear Brethren and Sisters: We, your messengers, being again assembled as an Association, feel to offer in this, our annual address to you, some thoughts from the following scripture: "Beware, lest any man spoil you through philosophy and vain deceit" (Colossians, 2d Chap., 1st clause of the 8th verse. The Apostle Paul wrote the above quoted Scripture to the church at Colosse, who had been born of the Spirit of God, and prepared for the reception of spiritual instruction. The Scriptures teach us that the carnal mind is enmity against God, not subject to the law of God, neither indeed can be. Man, in his constituent element, seems to be a creature of extremes. Therefore, we should not listen to the philosophy of carnal reasoning of men, which only tends to disturb the peace of God's dear children. They will reason after the rudiments of the world and not after Christ. The Apostle thought it best to caution the church against such teachers, and it is as applicable to the church now as it was then.

Let us notice how they will begin to reason. They will say everything is making its way back to its origin. Adam was of the earth and would return to the earth and that would be the last of him; that the children of God emanated from God and they would return to God; that they ever existed in Jesus Christ and was eternal; that they never fell under the law in Adam; that there would be no resurrection of the dead; that Christ only redeemed Israel from under the law of Moses. They will use soft words and fair speeches, and pretend to be your friends, but at the same time seeking to spoil you by overthrowing the faith of some and causing strife and confusion in the Church of Christ.

Then, dear brethren and sisters, beware, be cautious, be watchful, be prayerful. Do not listen to their words of deception, but take heed unto the doctrine of Christ. Follow after things that make for peace, and things whereby one may edify another. Salvation by grace is a soul-cheering doctrine, and all who understand it rejoice in it. And if we would take the Scripture as the man of our counsel, read them prayerfully and walk in the commandments of God, doing the things He bids us do, we are not so easily spoiled. Remember, God has all power. He is a God of purpose and will carry into effect all His purposes in eternity. God purposed to save His people from their sins. The question has been asked, who are the people of God? We will answer, they are the fallen sons and daughters of Adam; that God the Father gave His Son in the covenant of grace before the world began. They fell under the law of sin and death in Adam, their head and representative in a natural sense. All died in trespasses and sins and in this condition are unable to extricate themselves from their state of guilt and condemnation. But when the fullness of the time was come, God sent forth His Son, made of a woman made under the law, to redeem them that were under the law. It took the precious blood of Jesus to redeem them. When Jesus expired the work of redemption was complete—the law satisfied, payment was made in full. He was laid in a new sepulchre and arose for the justification of all He redeemed. The people of God stand justified in the sight of God, in the righteousness of Christ—not by works of righteousness which we have done. The redeemed of the Lord will all be brought to a knowledge of the truth in time

by the power of God. Jesus, in speaking of them by the appellation of sheep, says, "My sheep hear My voice, and I know them, I gave unto them eternal life." Here is eternal life brought to view. But remember, dear children, this eternal life is one thing, and the recipient of eternal life is another thing. The recipient of eternal life is not eternal, but a time being, who had their origin in the first man Adam, therefore, will have to go down in death. "But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you" (Rom. 8th and 11th). You see from the above quotation of Scripture that the hope of the children of God reaches beyond the grave.

In the resurrection, when the bodies of the saints are raised spiritual bodies, "Then shall be brought to pass the saving spiritual bodies, "Then shall be brought to pass the saying that is written, death is swallowed up in victory, O death, where is thy sting? O grave, where is thy victory?" (1st Cor. 15th, 54th and 51st). "But thanks to God, which giveth us the victory through our Lord Jesus Christ." This great victory is given to all the heirs of salvation and they are saved by grace through faith, not of works, lest any man should boast. Who hath saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Him before the world began. Paul says, "If any man be in Christ, he is a new creature." Again, "Created in Christ Jesus unto good works, etc. Again, "As many as are led by the spirit of God, they are the sons of God, and if sons, then heirs of God."

Dear children of God, if you will take the plain teaching of God's word you will find that the subjects of salvation are sinners, as you all have witnessed in your experience. The teaching of God's word and your experience of grace is in harmony. You very well remember when you saw yourself a sinner before God and saw the inbred corruption of your heart; that it gave you trouble, and it was you in trouble; it was you that mourned and cried for mercy; it was you that received Christ as the end of the law for righteousness; it was you that was baptized into the fellowship of the Church of Christ, and rejoice in Him. God has given His people every necessary instruction and caution, and the following in connection with the text seems to be to the point: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them" (Rom. 16th and 17th). "Let no man deceive you with vain words" (Eph. 5th and 6th). "Be not carried about with divers and strange doctrine." Any doctrine that does not have a true sayeth the Lord for it, will do you no good and should be avoided. The Apostle Paul says, "If I, or any angel in heaven, preach any other Gospel unto you than that we have preached, let him be accursed. We should not desire to be wise above that that is written—but should be humble, patient, esteeming each other better than ourselves; watch over one another for good and not for evil. It is the duty of the church to watch their Pastor and if he departs from the faith go to him in the spirit, and show him his error, and admonish him to lay it down—if you save the erring brother you have done a good work; but if you can not get him to stop preaching his false ideas, then do what the Scripture tells you—a man that is a heretic, after the first and second admonition reject. We should pray for our preachers, ask God to keep them in the way of truth, that they might be able to speak words of comfort to us—that we might be mutually comforted together and edified in the Lord.

Dear brethren and sisters, remember it is important for us to watch ourselves, and ask God to keep us from the evils of this world, that we might not be spoiled by any false doctrine. Forsake not the assembling of yourselves together, meet together as often as you can and pray with and for one another. Jesus Christ has established His church here on earth, and he is king in Zion, and law-giver. He has given His church a rule of government which should be observed by



the members of His church. If we fail to do what is laid down in the New Testament in carrying out this rule of government and do some other way, it is dishonoring to Christ. God has promised to bless His children in the discharge of their duty, and He is not slack concerning His promise. When the church is all of one mind, all seeing eye to eye, speaking one and the same thing, knit together in love, letting her light shine—then we can say in the language of the Psalmist, "How beautiful and how pleasant it is for brethren to dwell together in union." O, praise the Lord for what He has done for you, and be ye followers of God as dear children and walk in love. Be kind one to another, forgiving one another as God for Christ sake has forgiven you. Now, may the God of all grace keep you by His power and enable you to walk humbly before Him in the way of truth. We commend you to God and the word of His grace.

### IT IS FINISHED.

Christ said, "It is finished," and gave up the Ghost (John 19:30). These are the last words of the Saviour before His death on the cross.

But He has spoken to sinners since that time and gave them life—divine or spiritual life.

He finished His work that the Father sent Him to do. Christ did not come to do our work. He came to do His work. He did His work without our help but we can't do our work without His help. All of God's children in the militant kingdom here has a little work to do, but the Lord does not require us to do without Him; without Him we can do nothing, but through Him we do all things He requires of us, Jesus Christ strengthening us.

Jesus does not require us to save souls or help Him save souls, but Christ came to do that. "Christ came into the world to save sinners, of whom I am chief," Paul said. We believe Paul. We agree with Paul. Paul was a Primitive Baptist.

Christ requires his servants to preach the Gospel but not independent of Him. "Go and I will be with you always."

Christ requires his children to take up the cross and follow Him, but not get too far behind Him but close to Him.

Oh, for a closer walk with God. Christ pardoned the sins of the thief on the cross. On His deathbed, however, a very uncomfortable bed, just before Christ forgave him, but after a verdict of acquittal or pardon a deathbed became as soft as a downy pillow.

"Today shalt thou be with Me in Paradise." Oh, what a happy exchange, a heavenly favor—"Thy sins, which are many, have all been forgiven thee."

Who can forgive sins but the Lord? Christ was not too far gone on the cross that He did not possess power to forgive sins, neither was the criminal too far gone to be forgiven by the Lord.

The thief said, "We are justly condemned." He told the truth. We receive the due reward of our crime; we are the guilty parties; we are the sinners. We have violated the law; we are condemned to die; we are justly condemned if God predestinated from eternity for us to steal and to hang on the gallows. It would be unjust, but as we have violated

the law and become the transgressors of law, and God's law at that.

I must confess we are accountable and the law says we must suffer and the law sheweth no mercy, but says, "Pay what thou oweth." So if my soul goes to hell God's righteous law approves it well, we are justly punished. Man is the guilty party. By man came sin, but by God's mercy He saved us by the washing of regeneration and the renewing of the Holy Ghost that He shed on us abundantly through Jesus Christ our Lord.

If it were not for God's rich grace and mercy we would all remain in that lost, condemned, ruined, sinful, corrupt state to suffer justly forever for the sins we committed against God and His holy law. But through His atoning blood on the cross shed for us met every demand of a violated law, put away all our sins and set us free from the debt now being freely justified through His blood, we have peace with God and are prepared to meet Him in Glory.

J. R. WILSON.

### BASIS OF PEACE.

By ELD. S. HASSELL.

The following was published in the Minutes of the Mt. Zion Association of Alabama in 1906. It is so good we feel like it will be of great interest at this time. The principles contended for and the admonitions should be earnestly considered.

Z. C. H.

1. The Old and New Testament Scriptures are the perfectly inspired Word of God and the only infallible standard of faith and practice.

2. There is one living and true God who is a pure Spirit, self-existent, perfect, infinite and eternal in all His glorious attributes of holiness, justice, truth, wisdom, mercy and goodness, the sovereign Creator, Upholder, Governor and Judge of the universe, and who exists in the three-fold, undivided and indivisible substance of the Father, the Son and the Holy Ghost.

3. Nothing takes place by chance; but God's foreknowledge, purpose and providence embrace all things, including grace and holiness causatively and efficiently, and sin permissively and overrulingly—sin proceeding from the will of the creature, and of which God who is most holy, is neither the author nor the approver, but of which He is the fatherly chastiser of His children, and the righteous punisher of His enemies.

4. Before the foundation of the world God predestined some men and angels to eternal life, through Jesus Christ His Son to the praise of His glorious grace, and determined to leave others to act in their sins to their just condemnation, to the praise of His glorious justice. The Father elected, the Son redeemed and the Holy Ghost regenerates the very same persons, giving them spiritual life, working in them repentance, faith, hope, life, every spiritual grace and to will and to do of His own good pleasure and infallibly keeping every one of them into the fullness of salvation which is to be finally revealed to them. The whole of salvation is thus of God's free and almighty grace; it embraces all who die in infancy, and for it the Three-One God will deserve and receive all the glory. The atonement of Christ was made only for the elect, who were chosen by the Father and given the Son in covenant relationship and were redeemed by the blood of the Lamb out of every kindred and tongue and people and nation, and are directly and immediately called by the Holy Spirit from death to life independently of all creature instru-



mentality, and are then true subjects of gospel address and can evangelically repent of their sins and heartily believe in the Son of God as their Savior and lovingly follow Him in obedience and are justified solely by His imputed righteousness and are forever adopted into the family of God.

5. Regeneration or the new birth, in which the sinner is passive, is essential to spiritual or evangelical repentance, faith, reception of the preaching of the gospel and good works in which the sinner, under the influence of divine grace in his heart, is active. Man was created in the beginning in the image of God, very good and upright, but of his own will without any compulsion and undecieved he transgressed the law of God, falling from his original innocence and communion with God and involving all his posterity in death in trespasses and sins, in total depravity, in utter inclination to all evil, from which only the saving grace of God can deliver him and enable him to will and do that which is spiritually good, and this corruption of nature remains during all his earthly life even in the regenerate, who are made perfectly and unchangeably free to good only in the state of glory.

6. Good works are such only as God has commanded in His Holy Word, and are the fruits and evidences of a true and lively faith; and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the Gospel, stop the mouths of adversaries, and glorify God, and their ability to do good works is wholly from the Spirit of Christ, who dwells in them, and the best saints do less than God requires of them, and the best works, being mixed with imperfection, can never merit pardon of sin or eternal life. In humbly and lovingly obeying the commandments of his heavenly Father the child of God enjoys a sweet rest and communion with Jesus which he can not find in disobedience. It is right to exhort all the children of God to love and good works.

7. The preaching of the Gospel is not to give life to the dead—for God alone can do that—but it is to teach, exhort, comfort, edify, warn and reprove the living people of God, to save them from error and disorder, confusion and division, and to establish them in the faith which was once for all delivered unto the saints. God works in both the minister and the hearer, as in the cases of Philip and the Eunuch, Saul and Ananias, and Peter and Cornelius. Those who believe the Gospel should be baptized—that is, immersed in water—in the name of the Father and the Son and the Holy Ghost by a properly ordained elder of a Gospel church, and should attend upon the public ministrations of the word, partake of the Lord's Supper, engage in washing the saints' feet and endeavor from a principle of love to walk in all the ordinances and commandments of the Lord blameless. Baptism and the Lord's Supper are signs of the union of believers with Christ in His sufferings and death and resurrection.

8. All baptized and orderly believers should be gathered in particular churches having Christ as their only Head and having power to carry out that order in worship and discipline which He requires, their offices being elders—or bishops—and deacons, qualified by the Holy Spirit and chosen by the common suffrage of the church and set apart by fasting, in the case of elders, and by prayer with the imposition of hands by the presbytery or eldership; the duty of deacons being to serve the tables of the Lord, of the pastor and of the poor; the duty of the pastor being to give themselves to the ministry of the word and prayer, and the duty of the church being to communicate their natural substance according to their ability to their pastor and to maintain sisterly relations with other churches of like faith and order, and in case of difficulty to seek if necessary the advice of other churches, but no decision of messengers to be imposed upon any church, and all saints should lovingly labor for the mutual good of each other, both naturally and spiritually. A salaried minister was unknown until 300 years after Christ; such a system degrades the highest of all callings to the level of a worldly profession; no man who will not preach without

a salary is worthy of the name of a Gospel minister. But the Lord has ordained that they who preach the Gospel should live of the Gospel, and it is right and scriptural to lovingly bestow of our carnal things upon those who lovingly and faithfully minister to us of their spiritual things.

9. A Primitive Baptist Church is an organized body of Christ, and as the word church means called out of, separated, the churches of Christ should stand aloof from the world and all worldly so-called churches, religious societies and institutions which teach for doctrines the inventions and commandments of men, such as Sunday schools, theological seminaries, mission boards and conventions and all secret, oath-bound societies which are plainly contrary to the instructions and examples of Christ and His apostles, who teach us not to be unequally yoked with unbelievers and to walk as children of the light and not of darkness, and to swear not at all. We beg our members who are connected with secret orders to cease affiliating with them for the glory of God and for the peace of Zion. Each church should settle her own troubles and keep them at home. Associations are gatherings of the saints for divine worship and mutual edification without the slightest authority over churches, which may join associations or not, just as they think best. Baptist associations were unknown until one was formed in Wales in 1649, and some of our most sound, orderly and lively churches either have never belonged or do not belong to associations. Regular correspondence of churches with one another by letter or messengers is not mentioned in the Scriptures, but if it is done in love there is no objection to it, yet no church should be forced to begin or continue such correspondence. Nineteenth of Primitive Baptist Churches have never been engaged in it, and of those that do some correspond by messengers only and some by letters and messengers; some correspond quarterly and some annually. As instrumental music was not used in the spiritual churches of the New Testament, and as, when used in a church, it is very offensive to the great majority of Primitive Baptists, we beg our churches that have organs to put them away for the sake of spirituality and peace. We should love the fellowship of our brethren better than any machine that tends to divide or alienate us.

10. We are living in the last days and perilous times are upon us and the whole religious world is against us and feel that we should be willing to make sacrifices where principle is not involved; that where we are agreed on the essentials, non-essentials should not divide us; that we should take down our bars of non-fellowship against our brethren and that our divided factions should come together on the Bible landmarks and dwell together in peace and love. We believe that there is more of a misunderstanding than real differences of faith among us, and that, while there have been some irregularities among us in the past and all more or less made mistakes, we do not think that they are of such magnitude as to require a reconstruction of our churches, re-ordination of elders and deacons and a re-baptism of members. We all mutually agree to confess our faults in word or deed to one another and to forgive and ask forgiveness for all the wrongs of the past and to recognize each other's Gospel administrations and to labor in love to adjust all local differences. (This applies to 1906.)

11. We believe that there will be a resurrection of the bodies, both of the just and unjust, the former to life and the latter to damnation.

12. We believe that the Lord Jesus Christ will come a second time in the body to this world and, after raising the dead, will judge the human race in righteousness and send the wicked into everlasting punishment and will welcome the righteous to everlasting happiness in His holy image and presence.

I submit the above principles for the solemn and prayerful consideration of our separated brethren in fear and love of God, as I hope." We endorse for our people 1906. L. H.



## ATONEMENT.

Dear Brethren Respass and Mitchell: I have recently received a private letter from Bro. L. M. Cook, of Arkansas, requesting my views to be given through The Gospel Messenger on Rom. 5:11, which reads as follows: "Not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." In his letter he says: "Dear brother, there is something in regard to the atonement that has troubled my mind a great deal of late." But he does not say what the difficulty is, or what there is about the atonement that troubles his mind. I shall attempt to comply with his request very briefly, by your permission, but am sensible of my own weakness, and of the infinite importance of the subject.

The word atonement occurs in the authorized version of the Scriptures over twenty times in the Old Testament, and but once in the New Testament, in the text above quoted; and the meaning of the word is satisfaction, expiation, reconciliation; and, therefore, as used by the apostle here, means that the atonement of Christ made a complete satisfaction to the claims of divine justice for all the sins of all whom **He represented on the cross**. That is His obedience, suffering and death Jesus, as the surety for His people, and as one with them in the covenant of redemption, and one with them in His incarnation under the law, did render full and complete satisfaction to the demands of the law for them. Thus the whole family or Church of Christ was legally reconciled to God by the death of the cross. In his blood shedding He expiated all their sins, past, present and to come, and redeemed them from the curse of the divine law; paid their enormous debt, cancelled their account, settled the damages, and when He rose from the dead He lifted the obligation.

According to the meaning of the word atonement, and as it is used in the Scriptures, we find, therefore, that the mission of Christ into the world was not to make a way merely possible for sinners to be saved, but it was to "save His people from their sins"; to "make an end of sins, and to make reconciliation for iniquity"; to "put away sin by the sacrifice of Himself" (See Matt. 1:21; Dan. 9:24; Heb. 9:26). Instead of the death of the blessed Jesus being a mere experiment or effort to give sinners a chance to be saved, He, "by one offering hath perfected forever them that are sanctified"; and again, "having obtained eternal redemption for us" (Heb. 10:14; Isa. 9:12). Under the law it was the blood that made an atonement for the soul, as the blood was the life of the victim (Lev. 17:11), and if the animal was offered according to law, the transgressor for whom it was offered was made clean, as pertaining to the flesh, and the apostle says that the blood of Christ is much more efficacious in behalf of His people, as pertaining to the conscience (See Heb. 9:13, 14). When Jesus expired on the cross and cried, "It is finished," I believe His people were all legally redeemed and reconciled, but their personal reconciliation is a progressive work, each of the heirs of promise being quickened by the Spirit in God's own time, and brought to the knowledge of the truth. Those, and all of those who, like the apostle, had been led to know the truth, joyed in Christ Jesus, by whom they had received the atonement by the death of this spotless Lamb of God, and also by whose Spirit they had received its benefits personally applied to them. The atonement was made at the appointed time of the Father. "When the fullness of the time was come God sent forth His Son." "In due time Christ died for the ungodly." The whole church thus received the atonement, virtually and legally, and each one of its members will receive it personally and experimentally in due time, and its application will be made to just as many as were represented by Jesus Christ in his obedience and death. Every offering under the law, typical of the offering of Jesus Christ, was special and limited; representing and made for an individual, a family, a tribe or a nation, and if the offering was according to law the transgressors for whom it was made

were pardoned, and especially were the annual atonements by the high priests typical and special to Israel, who were the church in type. The atonement of Christ was made once for all, or in the place of all other offerings, and was the ending of all offerings for sin, and being of infinite worth and commensurate with the highest claims of inflexible justice, nothing more can be demanded by a thrice holy God. Therefore Christ dieth no more and there remaineth no more sacrifice for sin.

I shall not attempt, in this brief article, to answer all the objections urged against a special or definite atonement, but wish to say that, in the whole scheme of redemption, treasured up in the mind of Jehovah, there can be no mistake, no miscarriage, no disappointment. If one part is defective or fails, all may, and if infinite wisdom and power are defeated in any part of the great plan of salvation, the whole fabric is in danger and it is high time for lost sinners to quake with fear, the angels to stand affrighted, and the pillars of heaven to shake! But such is not the case, and we joy in God when we, by faith, receive the benefits of the atonement. The atonement would benefit no one unless it was applied to him personally and experimentally. A physician may have a remedy that would cure the sick man if given him, but will be of no benefit to him unless he takes it, and it must be brought to the patient, as he is utterly unable to leave his couch. So it is with Christ and the sinner, Jesus being the great physician, having the great and only remedy for sin, comes to the poor, sin-sick soul by His Spirit, and gives him the cup of salvation, and he experimentally eats the flesh and drinks the blood of the Son of Man, and his conscience is thus purged from dead works to serve the living God. He now joys in God, having received the atonement by faith, and has peace with God through our Lord Jesus Christ.

The expressions "world," "the whole world," "all men," etc., in connection with the atonement, or death of Christ, generally mean all classes, or nationalities, as the people of God are among all nations. "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9). Out of does not embrace the whole or all of every nation. "These were redeemed from among men" (Rev. 14:4). "To take out of them a people for His name" (Acts 15:14). Christ, as God, upholds all things by the word of His power, and is thus the Saviour or Preserver of all men, but He is the special Saviour of those only who believe, and all for whom he made the atonement will be brought to believe in due time.

May the Lord bless the editors and readers of The Messenger, is the prayer of their brother,

I. N. VAN METER.

Macomb, Ill., Oct. 2, 1884.

## THE DYING YEAR.

How sad is the wail of the dying year!  
How it touches the pulsing heart!  
How still we lie with a listening ear,  
For we know it will soon depart!

'Twas a foe to none, but a friend to all.  
And if we had caused it a pain,  
Or spoken a word we wish to recall,  
Our wishes are all in vain.

Farewell, dear friend, you have passed away,  
But your flowers are still in bloom,  
So deep in my heart they'll never decay,  
But will live to brighten the gloom.

—NANNIE B. EDWARDS.

LaGrange, Ga.



## Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Elders Lee Hanks and A. J. Banks, pastors.

Vidalia Old School, fourth Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meeting days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCrays Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Order the Old School Church Hymnal, 40 cts. each; one dozen, \$4; two dozen, \$7.50.

### GOOD MEETINGS.

We had a good meeting at Anson last third Sunday. At their regular meeting in November the church received three members and at their last meeting Bro. J. E. Yarboro of Rule, Texas, was ordained to the full work of the ministry by Elders W. D. Alldredge, P. J. Hand, J. J. Edwards, W. L. Barrett and J. S. Newman. The church has recently liberated young Brother Hendrickson to exercise in public. Brother Hendrickson bids fair to be a useful man among our people.

A young man who lives at Knox City has recently joined Anson Church and wants Brother Yarboro to baptize him Christmas Day.

J. S. NEWMAN.

My family and I had the privilege of visiting in Macon during the holidays. My wife had some relatives she had not had an opportunity to visit for quite awhile. The time was spent very pleasantly. While there we were entertained at the home of Elder Monsees. We certainly enjoyed being with Brother and Sister Monsees again. Their home is an Old Baptist home. They know how to make a fellow feel welcome. While at Brother Monsees', Eld. T. G. Wright of Macon came in and we had a very pleasant time, indeed.

Z. C. H.

Eld. T. J. Head left on the 5th of January for an extended trip to Florida. We are glad that Brother Head was able to make the trip. We hope that it will be beneficial to his health. He expects to visit some churches while in that state.



Elder Rees Prather of LaGrange paid the Messenger office a visit last week. We were certainly glad to have the privilege of meeting Brother Prather once more and hear his godly conversation.

Eld. W. G. Green, from Texas, has recently located in Atlanta. We are glad to have Brother Green in our midst. We trust that he will visit the churches in the different sections of the state, as we feel like it would be for good.

#### A TOUR.

Elder M. L. Riner of the Lott's Creek Association, Georgia, and I visited Lawyer Springs, Jerusalem, Jones Hill, Howard's Chapel, Mountain Creek, Freedom, Bear Creek, Liberty Hill, Clark's Grove, Running Creek, Meadow Creek, Crooked Creek, Watson, Pleasant Grove, Union Grove, High Hill, Liberty and High Ridge Churches of the Bear Creek Association as arranged by our esteemed Brother J. W. Jones in November.

We visited the good Christian homes of brethren and friends, viz: Brethren T. C. Griffin, J. W. Jones, William Thomas, Jonah Morton, Sister Carpenter, Eld. B. L. Treece, Brother Dees, Mr. J. L. Dees, Bro. J. T. Crisco, Mr. J. L. Williams, Mr. F. G. Furr, Bro. J. H. McLure, Mr. A. M. Hathcock, Bro. J. T. Simpson, Sister Z. M. Little, Mrs. T. F. Tadlock, Sister Tadlock, Eld. D. S. Jones, Bro. C. T. Mills, Eld. W. C. Edwards and Bro. A. M. Bancome. We met Elders G. A. Morton, W. R. Helms, B. L. Treece, D. S. Jones, W. C. Edwards, Henry Taylor and Licentiate Heeth. All good, humble servants of God, free from hobbies, and are sound, orthodox Old Baptist ministers.

The churches are sound in faith and practice and most cordially received us everywhere. We enjoyed the tour very much and shall ever hold them all in grateful remembrance for their many acts and words of kindness.

We baptized one at Lawyer Springs. This is a very excellent church. They have received a number of members there recently. A number of additions to other churches. A number shouted aloud praises to God on our tour. We found many precious children out of the church, robbing themselves of the sweet joy and home found in obedience. They are missing so much. They need us and we need them. I dearly love the churches, ministers and friends, and pray God's richest blessings upon them all. I hope, if the Lord wills, to visit them again some time.

The Bear Creek Association is in fellowship and correspondence with orthodox Primitive Baptists everywhere. Precious saints, pray for me and mine. Thank God for your sweet fellowship.

L. H.

Since the dear Savior has given us one heart and one spirit and fashioned our hearts alike, we should love each other and bear one another's burdens and

so fulfill the law of Christ. We need not expect perfection in any person, for we are all poor, fallible creatures. We should examine ourselves and confess our own faults and bear with the weaknesses of others as much so as possible.

L. H.

#### BROTHER CROW ORDAINED.

On Sunday after the third Saturday of September, it being the regular meeting at Irwin, Ky., Bro. Elijah Lynch and wife were received by experience into the church and baptized by the unworthy writer. Unto them was much rejoicing. On Saturday of the October meeting of said church by unanimous vote of the church, motion was made calling for the ordination of Bro. Charles Crow to the full work of the Gospel ministry and a request that the following ordained ministers and deacons meet with the church at their regular meeting on the third Saturday in November, 1921, for that purpose, to-wit: Eld. G. W. Seale and Eld. J. W. Anderson of Macedonia Church, Owsley County, Kentucky, together with Eld. J. N. Culton of Richmond, Ky.; pastor and deacons J. P. Alumbaugh and Jones and after two excellent discourses by Elders Seale and Anderson, the church was seated for business and by unanimous vote of the church Bro. Charles Crow was placed in the hands of the presbytery.

The presbytery was organized by electing Eld. J. N. Culton, moderator, and J. W. Anderson, clerk.

After an examination into the gift, together with the Christian experience of Eld. Charles Crow, the presbytery was thoroughly satisfied and after prayer by Eld. J. N. Culton and the laying on of the hands of the presbytery, Eld. G. W. Seale having preached a discourse introductory to the business, the charge was delivered by Eld. J. W. Anderson.

The right hand of fellowship was extended by the church and presbytery.

Much good feeling was manifested among the saints, by whom this meeting will be remembered.

May the Lord bless the young gift to His honor and the comfort of His people. With best wishes for you,

J. N. CULTON.

Richmond, Ky.

Dear Brother Hull:

I have wanted to write you and thought sure that I would 'ere this long but it has been a very busy time with me.

I suppose I have thought of those with whom I met in Atlanta daily, especially you and Brother Hanks. I was helped by your acquaintances and kindness. The Lord's people (if I am one) may be strangers in the flesh but they are very much acquainted on the other hand.

The Apostle Peter addressed such in this may: To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia: Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprin-

(Continued on Last Page.)

## ANOTHER LETTER FROM WALTER BARTLETT.

A few words to the readers of The Gospel Messenger, our family paper, that comes laden with the good things from the minds and hearts of God's children. They are like food cast upon the waters. It is gathered up as we go and also many days hence, and if I could contribute one piece that would feed some poor hungry child, as my soul feasts on the pieces that are food and drink to my poor soul, I sure would be glad. But I find that I am not so spiritual-minded as some and that it is a task. Yet I have that yearning desire to write or say something that would encourage God's little ones. You know Paul said that he was the least of all saints, so maybe it is a good thing to feel little and to only just claim a name among the dear saints.

The blessed Savior uses this expression, "Fear not, little flock, for it is your Father's good pleasure to GIVE unto you the KINGDOM, for even so, Father, it seemeth good in thy sight."

The words of Jesus can not be improved on, so if we claim that we are a member of that little FLOCK it is all right, some one had to claim it, and some had to preach to them, and some one had to baptize them, so when John baptized the Lord, our Savior, it was the work that startled the world; it was a scene that was witnessed by the God of High Heaven, saying, "This is My beloved Son, in whom I am well pleased, for these blessed truths the early disciples started out to contend, for in the face of all opposition and persecutions, and were upheld by God's power even though they were all put to death but John, and he died a natural death, but was imprisoned, and the Lord used him for His own glory, and the beautiful messages that he wrote to the churches and addressed them as 'little children'. Oh, how he loved them, and how desirous was he that their lives should be a life of love for each other, and again to the elect lady, "Little children, love one another."

Did you ever feel like that you loved one of the little ones in Zion with that burning, heavenly love that you felt like they almost formed part of your life. Methinks that I have seen that manifested among His children that know the truth and have been baptized into His death and suffering, as we suffer for His name also we rejoice with much joy. Not only do we rejoice with each other in these glorious promises and verification of the same, but it is also in much tribulation that His promises are fulfilled, so with the joy and pleasure that we have even to think upon His precious name, Paul addressed himself to the churches as the apostle of Jesus Christ, so did Peter. They were brave and weren't afraid to assert what their business was. They preached the truth in love and without fear or favor to any man or set of men, so today how we have been blessed to enjoy under our own vine and fig tree these beautiful truths. Now if we falter and try to sugar-coat the truth to suit somebody we

have failed to be faithful, and as we all know there are so many false teachers in the world it is imperative on the true believers to keep on contending for the faith once delivered to the saints even though it is not popular with the world, there will always be some one to acknowledge to it, for the Savior said, "Out of the mouths of babes and sucklings hath He ordained praise. Sow thy seed in the morning, withhold not thy hand in the evening, for the husbandman must plant and reap, the hunters must hunt and catch; the fishermen must cast their net continually and be steadfast, unwavering."

Tell God's children what to do; tell them how He loved them even when they were dead in sins and could not claim to be one of the precious jewels. Oh, can't we all embrace this language of the prophet, to-wit, "He hath loved us with an everlasting love, yea, with His loving kindness He hath drawn us and made us to sit together in heavenly places in Christ, and behold Him as one altogether lovely and the fairest among ten thousand. Ye are a peculiar people, zealous of good works."

Yes, they were a stranger to the world and had a secret that was revealed openly and spoken of and written about and preached about all these heavenly mysteries to these people and the world is still in the dark and will be until they are enabled to see this great mystery like you have by the Grace of God. By grace, then, are we saved, and that not of ourselves, not of the preachers and good works.

Oh, how does that sound? Methinks that it is as sounding brass and tinkling cymbals in the ears of God's chosen that know the truth. Then let us lay aside every weight and the sin that doth so easily beset us, and run with patience the race that is set before us, ever looking to Jesus, the Author and Finisher of our faith.

Then let's all be careful not to take sides with brethren and silly women that are busybodies in other men's business; they are clouds without water, they bring a dreadful drouth in their wake, especially if they can deceive those that are not posted in the charges that are brought wholesale against brethren, especially the live, HEALTHY brethren that go through heat and cold, sunshine and rain, and labor continually among the little ones. The ax is laid to the root of the trees, every one that bringeth not good fruit is cast out and cast into the fire, so God's own power brings them down and they are punished and their consciences are seared as with a hot iron, and they are made to repent in sackcloth and ashes, and then can sing the song of deliverance, that the Lord alone restoreth my soul. Oh, I have treated my brother in the ministry wrong. I am going to see him and ask his forgiveness. Yes, little children, forgive one another and let's all look through the same glasses as the good Lord taught us. Let your communications be yea and nay. Sincerity is a virtue that we all should covet and educate ourselves up to, esteeming our brother and sis-



ter better than ourselves and thus fulfill the law of Christ, our head and lawgiver in Zion.

Persuade them to come in, tell them the wedding supper is ready, the bride is waiting, the wine and the water awaits them. "The Spirit and the bride say come, and whosoever will let him take the water of life freely." So with these few thoughts I submit to you to dispose of as you please.

I am your brother in this beautiful, eternal hope that God's children will all be gathered together in a good meeting that will never break up. You won't have anything against me; I won't have anything against you, but we will all sing the same angelic song. We are now at home with the blessed Lord and my kindred in Christ, there to praise Him forever more. I desire to be thought of and prayed for in your prayers, because all of you pray.

Good night,

WALTER BARTLETT.

475 East Fair street, Atlanta, Ga.

Dear Elder Hull: Please find herewith check covering price for another year's subscription to The Messenger. I have enjoyed the paper very much. I especially wish to commend your stand taken a few months ago, relative to not allowing church troubles in your columns. You may remember that in a personal note I mentioned this subject a year or so ago. I never published or edited any kind of a paper, and of course can not appreciate all the difficulties an editor has to contend with, but I like your stand as given. I remember during the past year of two or three letters printed that made me heartsick. I would not say but all was the truth, and the writer was right, but I know that aside from perhaps a few within the border of the trouble the article could bring no comfort. I say I know, perhaps that is too strong, but verily feel that it does not tend to unify. There is so much that we can all agree upon without telling our troubles to outsiders, and I feel that Charity, Love, and troubles among brethren can not mix.

Being somewhat of a Predestinarian myself, I hold a membership in a church that is what might be known as "Limited," but Elder Hull, I love all of the members and have never had occasion to feel otherwise. Perhaps they suffer my erring ways and are charitable towards me. I have felt that while many Old Baptists are divided on this subject, it should not be. I can realize what a hard belief it is, and believe I fully understand the stand of both sides, and although I see a wonderful beauty and comfort in believing everything is in God's hands and that He changeth not, and whatsoever His soul desireth, that He also doeth, others perhaps may not take the same comfort that these brethren hold dear.

I have no quarrel with any. I love them all. I recall many sermons that have been food for my soul from ministers who would not like to be known as "unlimited," but who preached predestination as

strongly as anyone. Troubles are about all we get out of life if we are what we profess to be, and we try to live up to our convictions (I refer to sin that dwelleth within and which we would like to be rid of), so let us all have charity for others who do not see just as we do. "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another."

This is not written for publication (unless you see otherwise), but in love, and thanking you for your stand as mentioned above, as you wrote me some time ago.

Pardon any error, for all is meant in love for the cause. I also wish you and all connected with The Messenger a happy Christmas and New Year.

I am, yours in a precious hope,

M. C. REEVES.

6406 Harvard avenue, Chicago, Ill.

Dear Brother Hull: Having moved from Cataula, Ga., to Columbus, Ga., my address is now 3221 Hamilton avenue, Thirty-Fourth street. Please send my paper as above. I admire your position and the policy of The Gospel Messenger, believing that your labor and uncompromising attitude for truth and righteousness will serve to unify the sentiment of all sound Primitive Baptists. I trust the good work that you are engaged in will go on by the help of the Lord to the gathering of His people and confirming them on the glorious principles taught by the Lord Jesus and His apostles the only safe position, the only foundation for the people of God to stand separate from the world with its secret orders and traditions of men which have ever given our people trouble. While I have no experimental knowledge of secret orders save one, I feel sure that there is no obligation of the world can be compared to our supreme obligation to Christ. We can not serve two masters, neither can the principles of the world be harmonized with the Kingdom of God. May the Lord keep His church as He would have it to be and let us pray that we may be led by the Holy Spirit and enjoy that which remains for the people of God.

I do not ask you to give space in your paper for this article for I do not feel worthy.

May the Lord give you wisdom and courage to declare your convictions of truth.

Your brother in gospel bonds,

D. M. JENKINS.

Columbus, Ga.

Jesus was despised and rejected of men, a man of sorrows and acquainted with grief. He never returned railing for railing. He overcame evil with good. The nearer we bear His image and the closer we live to Him, the more opposition we shall have by the carnally minded. Vengeance belongs to God, He will repay, saith the Lord.

L. H.

## PEACE RESTORED—GREATLY REJOICED.

Eld. Lee Hanks.

Dear Brother: I was glad to hear from you again and to know that you so kindly remember us. I have often thought of you, especially since you were here last spring. The brethren here often speak of you. I am sure they never will forget you and many other good brethren for the labor of love you bestowed which brought about peace and fellowship among the churches here.

We had a pleasant meeting the fifth Sunday and Saturday before in May. You remember we agreed, while you were here, to have a reunion of our churches and brethren. Every church in our association was represented and I never witnessed a better meeting than we had. A large crowd was present both days and the interest was good. The brethren are greatly encouraged and our meetings have been real pleasant.

Eld. John Grist visited all the churches in our association and I was with him at several of them, and each service was pleasant and well attended.

Two united with the church at Union and one at Middle Fork, and three more joined during our union meeting, which was held with Union Church fifth Sunday in July, Friday and Saturday before.

We had at the union meeting Elders John Grist, Henry Ross, Goodrich, Brown, L. D. Hamilton, and a Brother Williams, L. P. All of them preached ably and to the comfort and encouragement of the Lord's people.

We had the most pleasant union meeting we have ever had since I have been a member of the church. Love and sweet fellowship abounded all the way.

Elder Beshears was with us at our union meeting, also at some appointments referred to above. I wish to say that Brother Beshears and I are united in love and fellowship as we never were before.

Our association was held with Harmony, my home church, Friday, Saturday and Sunday, October 7, 8 and 9. We had a real pleasant meeting. Love and sweet fellowship abounded from first to last.

We had a number of ministers and brethren from sister associations. The congregation was large and the interest was unusually good. All the associations with whom we corresponded prior to our trouble have resumed correspondence with us. We are also in correspondence with Forked Deer (Elder Grist's association) besides.

I am still rejoicing over our coming together here, and the Lord is blessing our dear people here in having done so. I notice in some of our good papers that a number of the dear brethren have expressed a great desire to see the Lord's people reunited in peace, love and fellowship.

"Behold how good and pleasant it is for brethren to dwell together in unity." It surely would be a day of rejoicing. I long to see the dear Old Baptists quit striving about words to no profit and all unite in love and fellowship and all contend earnestly for

the faith once delivered unto the saints and thus honor and exalt His great name.

Surely it is a dark time. Spiritual wickedness is on the increase. Infidelity of all kinds is being taught more than ever in the history of our great nation. Men denying the origin of man as set forth by the word of God; also the resurrection of the body; the second personal coming of Christ to earth and in fact every fundamental doctrine of the Bible. Surely it is time for the dear Lord's people to wake up, lay aside all malice and hatred and dwell in peace. It looks like the time is near when our faith will be tried. The Church of God should maintain her identity by **remaining separated from the world.** She was chosen or called out of the world and should therefore keep herself unspotted from the world.

I appreciate your good letter. I had a debate in September with a Campbellite in Middle Tennessee. We had a pleasant time. Three were added to the church during the time, there, two of them from the Campbellites and one from the Missionaries.

Come to see us again, you will find a hearty welcome. May the dear Lord sustain, care for and protect you by His grace.

Pray for us. In humble hope,

J. R. SCOTT.

Lynn Grove, Ky.

## OBITUARIES

W. M. WEBB.

By the request of our dear aunt, Mrs. W. M. Webb, the wife of W. M. Webb, Goodwater, Ala., that I write a little notification to your paper of the death of our beloved brother and uncle, W. M. Webb.

After about three months' illness he departed this life August 18, 1921. He leaves a dear companion, no children, one brother, and a host of relatives and friends to mourn the loss of this great man. His stay on earth was 79 years and six months.

Something over fifteen years ago he joined the Primitive Baptist Church at Smyrna, which the writer is identified with. He there lived a faithful and a consistent member until the Lord called him to a better home than this. The church realizes that they have lost a faithful and a precious brother. The town in which he lived realizes, too, that they have lost a great man. His dear companion truly realizes that her loss is great. May the Lord bless her and reconcile her to her loss. Enable her to feast upon heaven and divine blessing what few more days she has to spend here on earth. May we look to Him to reconcile us to our loss, realizing that our loss is his eternal gain. This is the Lord's work, He knows best and works all things after the counsel of His own will.

Dear uncle was a strong believer of the future recognition. The writer believes that he has gone home to heaven and has met with his kindred and loved ones that he once knew while here on earth naturally by now knows them in heaven spiritually and as the redeemed of the Lord. We have the sweet evidence and precious hope that we will meet dear uncle in heaven, where there will be no more separation, no more heartaches, no more sorrow, no more shedding of tears, but will be where we will praise God acceptably and throughout the ceaseless ages of eternity, is the writing of his unworthy nephew,

R. E. WEBB.



## WE LOVE HIM BECAUSE HE FIRST LOVED US. (1 John 4:19.)

John said, "My little children, these things write I unto you, that ye sin not." John was a very affectionate father to the church, manifesting great love and kindness. His love for the flock to whom the Lord had made him overseer was a wonderful love, therefore he addressed them as his children. He loved them so dearly that his greatest desire was that they should fully understand how and why they loved God the Father through Jesus Christ, whom the Father had sent to be the Saviour of the world.

John wanted them to fully understand that himself, nor they, had any other reason for their loving the blessed Lord, only that God had **first loved them**. Oh, what a wonderful lesson he taught them! And thanks to the Father of mercies, this same lesson is left for us who are but children also, that we, too, might be made glad in our hearts to know that the God of glory did love us before we loved Him, and did with His loving kindness draw us unto Him, and caused us to love Him and one another. The question may be asked, how long did He love us before we loved Him?

Dear reader, the exact time has not been revealed, but God did say through the mouth of the prophet, "I have loved thee with an everlasting love" (Jeremiah 31:3). Which, Webster says, means an **endless, eternal love**. So if His love is endless, it has no beginning, end, nor finishing end; but like a ring, without end. John said, "God is love," and love is of God (John 4:7, 8, 16). We believe Paul to be teaching in Hebrew 7:3, that God is without beginning or ending, and if so, He being love Himself, love could not have had a beginning. God did love us before he chose us to be a bride to His dear Son.

This choice was made before this natural world was created, before any natural man existed in seed or substance. Paul said, "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love (Eph. 1:4). Surely God has loved us a long time and He still loves us with that everlasting love, and will love us unto the end. He, at His own good time, makes His love manifest to us through His Son Jesus Christ our Lord and Saviour. He loved us with great love, even when we were dead in sins, and hath quickened us together with Christ. By grace ye are saved, and hath raised us up together and made us sit together in heavenly places.

Oh, such love and mercy! Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Amazing love! That a just and holy God could have for us, unjust, unholy, defiled, sin polluted, insignificant beings, that He should condescend to send His only begotten Son, Jesus, to our rescue, to suffer and die a shameful death on the cross, that He should be crucified and suffer punishment in our stead.

How can we be so forgetful of these things? Lord, help us! See the dear, innocent Lamb in agony, hanging by nails driven through His dear hands, and great drops of sweat trickling down His sweet face, caused from the pain of His hands, and all this without complaint or a murmur, and all this suffering for **sins** that I and you have committed, all to redeem us, the church, His bride, from sin and degradation, and the curse of the law, being made a curse for us, **bearing our sins** in His body on the cross. He was made to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. We had fallen in sin and in shame from the high state of purity and peaceful righteousness that God had placed us in. We in Adam disobeyed God's holy command, lost the high state of life that God had given us and became dead in sins and dishonor, had become corrupt, defiled as filthy rags, polluted and wicked above all things that God had created, and we were racing heedlessly to everlasting woe and misery, to a punishment justly due us; but God still loved us and His mercy endureth forever. He hath sent Jesus to our rescue, that we through His only begotten Son might live, and hath sent forth the Spirit of His Son into our hearts, crying, "Abba, Father." And hath made us heirs of God and joint heirs with Christ—if so be that we suffer with Him. He has made all things new.

If any man be in Christ, he is a new creature—old things have passed away. Bless His Holy name! According to His mercy He hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. He hath committed unto us the word of reconciliation. He hath sanctified His people with his own blood. Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing or regeneration and renewing of the Holy Ghost.

Yes, dear Jesus has forgiven us all our **sins**, washed us whiter than snow, given us a new heart and a hope that is sweeter than honey, and given us a new commandment, that we love one another as He has loved us. Jesus said, "Continue ye in My love." Brethren, are we continuing in Jesus' love? Are we bearing any fruit of His love? Do we love one another? If not, how can we say that we love Him?

"Love is the sweetest bud that flows,  
Its beauty never dies,  
On earth among the saints it grows,  
And ripens in the skies."

Paul said, "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. Children, do we possess any of these virtues, or fruits of love? Or are we barren of fruit, and only



leaves to be found? Oh, I feel this to be my case! I fail so often, when I look at myself, to find any fruit. I am so forgetful, or unmindful of duty, and too worldly minded it seems, but I have a desire to be more mindful of heavenly things. I crave wisdom and knowledge of spiritual things and more of Jesus' love. The poet said, "Give me Jesus and you may have all this world."

It is our great duty to do our blessed Lord's will, to ever be mindful of His sufferings for us and of the sweet hope that He has given us, which is worth more to us than all things of this world. Then let us seek the things which are above and lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also. Then we should see to it that we do His will in all things whatsoever he has commanded us. In order to do His will we must know what it is, and if we ever fully know His will it will be by reading and studying the word of truth, the blessed Scriptures, and consider the work of God. This will illuminate or make clear the road or highway in which our blessed Lord and Saviour has so kindly but firmly bidden us to journey.

Jesus said, "If ye love me, keep my commandments and continue ye in My love." "If ye keep My commandments ye shall abide in My love." Oh, this is a sweet promise! Let us keep ourselves from idols and pray the Lord that He keep us from all the evil allurements of this world and strengthen us and give us more love, that we may love Him more and love one another; that we may be kindly affectioned one to another with brotherly love, in honor preferring one another; that we may love His cause, His kingdom, His church and one another as dear children. Brethren, we are no more than children, babes in Christ—weaklings, and dependent upon the love, mercy and very affectionate care of the dear Saviour Jesus, who is able and willing to supply all our needs. Bless His holy name! So let us be kind to one another, leaving off all malice and all rough words, for such are not of the Lord but of the flesh and hurtful.

David said, "Behold, how good and pleasant it is for brethren to dwell together in unity (Psalms 133:1). Dear brethren, this is our duty, and is well pleasing in the sight of the Lord. These are pleasant fruits of love for us to enjoy. There is no love nor pleasant fruits of righteousness when we are walking in envy, strife, hatred and malice. Oh, no, but are in darkness, living after the flesh and serving the law of sin, if ye live after the flesh ye shall die. Such things are shameful.

Jesus said, "I am the light of the world, he that followeth me shall not walk in darkness but shall have the light of life."

In conclusion, let us put on the armor of light and walk as peace loving children, loving and preferring one another for Jesus' sake, for it is His bountiful

mercy and love for us that we undeservedly live and enjoy any of His blessings that we daily receive. Let love be without dissimulation, abhor that which is evil, cleave to that which is good, giving honor to whom honor is due.

Very dear Brother Hanks, please pardon my weakness and do with this article as you think best and it will be right with me.

G. A. RIDLEN,

521 Kitchell Ave., Olney, Ill.

(Continued from Page 11.)

klings of the blood of Jesus Christ. Grace unto you and peace be multiplied.

They were strangers in the flesh, not related or acquainted naturally, yet they had (and are) been brought into acquaintance and relationship through sanctification of the Spirit and the sprinkling of the blood of Jesus Christ. Being made heirs and of the one family, i. e., being adopted into one family, heirs of God and joint heirs with the Lord and Savior Jesus Christ. Fellow citizens of the household of saints. Elected into the family of grace. Born of the spirit into one family and that without the aid of human ingenuity (handmaids, missionaries, Sunday schools, societies, etc.), but according to the foreknowledge of God the Father. Not according to their own will, but according to His own will and purpose, which was given us in Christ Jesus before the world began (or was).

My brother, these are wonderful things, aren't they, and the best and closest relationship that could be (incomparable).

Oh, if people could only realize the true meaning of the words: Election, Predestination, and the one little word, Born. But we are glad on the other hand, Brother Hull, that the Sovereign God arranged it differently. We are glad that we can believe in such an all-wise, all-powerful, holy and merciful Sovereign God.

I must close. Pardon such a lengthy letter and all errors, for I am full of errors.

Grace and peace be multiplied to you.

Pray for me and write when you can.

May you be enabled by His grace to walk circumspectly before Him, denying yourself and bearing the cross of Christ, counting all things but dross for the excellency of the knowledge of Jesus Christ.

If anything, an unworthy sinner saved by the grace of God, if saved at all.

LEO P. BAGLEY.

Nichols, Ga.

Others may boast of what they are doing for the Lord, but it is sweet to tell some of the great things He has done for us. It is sweet to dwell at the feet of our dear, precious Savior who has delivered us from so great a death and doth deliver, and in whom we trust. He will yet deliver us. L. H.



# The GOSPEL MESSENGER

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No. 3

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

"LET US LABOR TO UNIFY"

"BEHOLD, WHAT MANNER OF LOVE THE FATHER HATH BESTOWED UPON US, THAT WE SHOULD BE CALLED THE SONS OF GOD: THEREFORE THE WORLD KNOWETH US NOT, BECAUSE IT KNEW HIM NOT.

"THE SPIRIT ITSELF BEARETH WITNESS WITH OUR SPIRIT, THAT WE ARE THE CHILDREN OF GOD."

"AND IF CHILDREN, THEN HEIRS; HEIRS OF GOD, AND JOIN THEIRS WITH CHRIST; IF SO BE THAT WE SUFFER WITH HIM THAT WE MAY BE ALSO GLORIFIED TOGETHER.

"WHEREFORE THOU ART NO MORE A SERVANT, BUT A SON; AND IF A SON, THEN AN HEIR OF GOD THROUGH CHRIST.

"THAT BEING JUSTIFIED BY HIS GRACE, WE SHOULD BE MADE HEIRS ACCORDING TO THE HOPE OF ETERNAL LIFE."

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# The Gospel Messenger

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## EDITORIAL

### PROPHESED DEPARTURES FROM CHRISTIAN DOCTRINE AND PRACTICE.

**Brief Reasons Why the Great Majority of Primitive Baptists, in Loyalty to God and in Kindness to Men, Do Not Fellowship Man-Made Doctrines, or Man-Made Practice, or the Frivolities and Indecencies of Modern Society.**

#### Man-Made Doctrines (Continued).

**Fatalism**—That all the acts, both right and wrong, of all human beings are necessitated or compelled to be exactly what they are. But this makes man an involuntary and irresponsible machine; while all men are voluntary in the commission of sin, and are accountable to God for their sins (Gen. 2; 6, 7, 16-19; John 8:44; 2 Cor. 5:10; Rev. 20:12, 13). The Lord works holiness in His children, and graciously rewards it (Philip 2:12, 13; Isa. 19:11; Jas. 1:25). The most holy God does not even tempt, much less compel, men to sin (James 1:13-17), but continually in His Word, and in man's conscience, He shows that He hates, forbids, threatens and punishes sin (Gen. 2; Rom. 1, 2 and 3; Rev. 21:8). While He foreshows and suffers sin (Heb. 4:13; Psalm 81:12; Luke 4:41; 8:32; Acts 2:23, 7:42, 13:18, 14:16; Rom. 1:24, 26, 28, 9:22), He is in no sense its author or approver, but He chastises it in His own loved and chosen people (Heb. 12:5-13), and punishes it forever in His unredeemed, impenitent and rebellious enemies (2 Thess. 1:7-9; Rev. 14:9-11; 21:S). Those are scriptural facts and believed by all Primitive Baptists. They are as true in the matter of God's predestination as in the matter of His providence. His attitude towards sin is that, not of instigation or compulsion, but of foreknowledge. Sin, which is enmity to God and ruin to man, comes only to form the creature, and salvation from sin, in both soul and body, comes only from the electing, redeeming and renewing Triune God, and for this salvation He alone will deserve and receive all the glory. If the children of

God take all the teaching of the scriptures on this, as well as on other subjects, they will be united (2 Tim. 3:16, 17; John 17:17, 20, 21). Fatalism is a doctrine of the heathen and Mohammedans.

**Non-Resurrectionism**—That the bodies of the dead will not be raised by Christ at His second personal coming to the world. But this fundamental error denies the plain teachings of Dan. 12:1-3; John 5:28, 29; 1 Cor. 15; 1 Thess. 4:13-18; Heb. 9:27, 28; Rev. 1:7, 8:12-17, 20:11-15. Non-resurrectionism is a doctrine of the Sadducees, the ferom (or Progressive) Jews, and the heathen.

**The Whole Man Doctrine**—That, when we are born again, both our souls and our bodies are regenerated. But regeneration is the work of the Spirit of God in our spirits (Ezech. 36:26, 27; John 3:5, 6; Rom. 2:28, 29), and the Holy Spirit commands and influences us not to let sin reign in our bodies, but to yield our members, servants to righteousness unto holiness (Rom. 6:12, 12, 19), and thus to glorify God in our bodies and spirits, which are His (1 Cor. 6:20), yet our bodies are not made spiritual, incorruptible and glorious, like the body of our risen Lord, until His second personal coming to the world (Rom. 8:21-23; 1 Cor. 15:23-50; Philip. 3:20, 21).

**Annihilationism**—That the wicked are at or after death annihilated or turned into nothingness. But everlasting shame, contempt, punishment, fire and torment are not annihilation (Dan. 12:2; Matt. 25:41, 66; Rev. 14:11, 20, 15).

**Spiritualism or Spiritism**—That God is not a person; that Jesus Christ was only a man, a medium of a high order, and did not atone for sin; that the Holy Spirit is not a person; that men never fall; that there is no evil; that men are their own saviours, and are made better by communication with the spirits of the dead; that there is no hell or devil or resurrection or judgment. No believer in the Scriptures believes in these inventions of the devil.

**Eddyism or Miscalled Christian Science**—That Mrs. Mary Baker Glover Patterson Eddy (born in 1821 at Bow, N. C., and died in 1910 at Chestnut Hill, Mass.), understood the Bible better than any other person that ever lived, and that in her book called "Science and Health with Key to Scripture," first published in 1875, and since republished hundreds of times with numerous changes, she has first given the

true meaning of the Scriptures; that God is not a person, but a principle; that Jesus Christ was not God, and did not die or atone for sin; that the Holy Spirit is divine science; that there is no reality in matter or pain or sin or sickness or death; that there are no evil spirits or final judgment or hell. Mrs. Eddy, pretending to explain the Bible, contradicts all its fundamental truths, as well as all the teachings of common sense. She is characterized in Matt. 7:22, 23, 23:11, 24; 2 Cor. 11:13-15; 1 Tim. 4:1, 2; 2 Tim. 4:3, 4. Only those persons who are deceived by the devil and by themselves believe in Eddyism. Their minds are evidently unbalanced. Extravagant charges are made for the Eddy books, and for tuition in her "Metaphysical College," established by her in Boston, in 1881, and for services rendered by her practitioners to the sick, whom they treat without medicine or prayer, teaching them to say repeatedly, I am not sick; sickness is only an illusion of mortal mind." Satan, by divine permission can inflict diseases and death (Job 1 and 2; Luke 13:16; Heb. 2:14) and, by lying wonders, he may be permitted sometimes to heal diseases (2 Thess. 2:8-12; Rev. 16:14). As in all false religions, the love of money, the root of all kinds of evil (Tim. 6:10), is the chief underlying motive of Eddyism.

**Mormonism**—That to Joseph Smith (born in Sharon, Vt., in 1805, and shot to death in jail at Carthage, Ill., in 1844) was a revelation given in 1827 at Cumorah in Western New York, and published by him in 1830 in what he called "The Book of Mormon," establishing a religious sect called "The Church of Jesus Christ of Latter-Day Saints," maintaining that Adam was God, and that Jesus was the son of Adam and Mary, and was married to the Marys and Martha, and that Joseph Smith is his descendant, and that the Holy Spirit can be conferred only by the laying on of the hands of the Mormon priesthood; that it was necessary for Adam to partake of the forbidden fruit, and that Christ atoned only for the sins of Adam, and that men must get rid of their sins and work out their salvation by the teachings and forms of the Mormon Church; that the number of a man's wives and children increases his chances of honor in the next world; that the living may be baptized for the dead to save the dead, and that all persons who are not "Latter-Day Saints" will be damned. The statement of these abominable falsehoods is a sufficient refutation of them for all honest and intelligent people. The Mormons and the Mohammedans are the most zealous of missionaries.

**Russellism**—That Charles Tazewell Russell, who called himself "Pastor Russell" (born in Pittsburg, Pa., in 1852, died on a train at Pampas, November, 1916), an ignorant, dishonest, and immoral man, from whom his wife obtained a divorce, was the greatest of preachers, traveling widely in the United States and the world, publishing his Sunday sermons at paid rates, in about 2,000 newspapers, receiving large contributions from his members and numerous followers, and teaching that God is not

triune, and is unrevealed and unknown; that Jesus was the created angel Michael, who became a man and died, and never rose again; that the Holy Spirit is only the influence of God; that Christ gives all a chance of salvation either now or after death, and that if they do not accept these chances they will be annihilated; that there is no hell. He took from and added to the Scriptures to suit his false theories. It is perfectly natural that thousands of blind and wicked people believe this system of lies.

**Seventh-Day Adventism**—That believers in Christ must keep the seventh day (Saturday) holy, and obey all the law, and join this sect (which started in 1845 in Washington, N. H., and now numbers about 80,000 in the United States) or they will, with all unbelievers and with Satan, who caused them to sin, be annihilated. But all men are sinners, and unable to keep the law of God, which requires them to love Him with all their heart and soul and mind, and to love their neighbors as themselves (Rom. 3:23, 8:6; Matt. 22:37-39), and if righteousness come by the law, Christ is dead in vain (Gal. 2:21); Christ is our sacrifice and surety (1 Cor. 5:7; Heb. 7:22), and we are saved, not by our obedience to the law, but by the grace of God, through faith, which is His gift (Rom. 3:20-28; Ephes. 2:1-10), and neither science nor Scripture knows anything of annihilation.

**Sinless Perfection in the Flesh During Our Present Stay on Earth**—That we may be perfectly sinless during our present state of existence. But this is self-deception and makes God a liar, and proves that His truth is not in us (1 John 1:8-10; Eccles. 7:20; Psalm 14:1-3; Isa. 1:2-6, 6:1-5, 53:6).

There are many other false doctrines in the world, but they are not prevalent in the United States.

This concludes my remarks on Man-Made Doctrines. I hope to write next on Man-Made Practices.

S. HASSELL.

(To Be Continued.)

### THE PRIMITIVE BAPTISTS.

"In the days of these kings shall the God of heaven set up a kingdom" (one church).

"Thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it."

"There was a man sent from God (not by any man, set of men, or board) whose name was John." He was sent to make ready a people prepared for the Lord.

This first Old Baptist preacher knew the Lord by revelation before he was born. He was not prepared in any of the schools of men. He was not trained in a Sunday school for none was in existence until A. D. 1781. No stipulated salary for preaching was promised him. He demanded fruits meet for repentance before he would baptize them, just like Old Baptists do today. He preached the power of God: "God is able of these stones to raise up children unto Abraham. That is the way Old Baptists preach today. He felt his unworthiness, so does every true



Old Baptist preacher today. He was the first Baptist preacher and was therefore a Primitive Baptist. Those whom he baptized were **prepared of God** before he baptized them. Old Baptists demand the same evidences today. He baptized Jesus by immersion, so do all true Old Baptist preachers today. Jesus, being baptized by a Primitive Baptist preacher, was therefore a Primitive Baptist. Jesus set up His own Church of His disciples, therefore it was a Primitive Baptist Church. The apostles, being followers of Jesus, were Primitive Baptists. They preached Predestination (Rom. 8:29, 30; Eph. 1:5), Election (Rom. 9:11; Eph. 1:4; 1 Thess. 1:4; 1 Pet. 1:2), Total Depravity (Rom. 5:12, 3:9-24, 8:7; Eph. 2:1), the Wisdom of God (Prov. 15:3; Isa. 66:18; Psa. 94:11; Acts 15:18; 1 Jno. 3:20; 2 Tim. 2:19), Special Atonement and Redemption (Heb. 9:12, 15, 28; Eph. 1:7; John 17:2; Matt. 1:21; John 10:11; Eph. 5:22-25; Tit. 2:14), Effectual Calling (John 5:21, 25; John 10:3; Rom. 8:30; 2 Tim. 1:9; Rom. 11:7; Tit. 3:15), Final Preservation (John 10:28, 6:39, 44; Rom. 8:29-35; 1 Pet. 1:5), the Resurrection of the Body (Psa. 115:4, 12, 13, 14, 16, 51, 52; 1 Thess. 4:14; John 6:28; Phil. 4:20; Matt. 25:34, 41, 46), Baptism (Matt. 28:19; Acts 8:36, 10:47), the Lord's Supper (Luke 22:19, 20), Feet Washing (John 13:14, 15, 17), Life and the New Birth precedes belief (John 5:24, 11:26; 1 John 5:1), Good Works (Eph. 2:10; 2 Tim. 3:16, 17; Tit. 2:14, 3:8; James 2:17-26).

These principles were held to by the Apostolic Church and they contend for the same today. The Apostolic Church was a kingdom separate from the world and was forbidden to form an alliance or fellowship with the world (please read John 3:19-21, 17:14, 18:20, 36; 2 Cor. 6:14-17; Gal. 6:14; Eph. 5:11, 12; Col. 2:20-23; 1 John 2:15, 16).

The Apostolic Church was hated and despised by the world. The Apostles were whipped, imprisoned and traveled in bonds and chains and were nearly all put to death for the doctrine which they loved. The world hates the Primitive Baptists as badly now as it did then. If they had the law power our mouths would be closed today.

Impostors entered the Primitive Church, teaching for doctrines the commandments of men. They led away disciples after them. The righteous in the church have been hated by those who are unrighteous and their lives will be sought. None of these things moved the Apostles and should not move us.

Brother preacher, if you are in the Old Baptist Church seeking popularity, you are in the wrong place. The true church is the last place to go for policy or popularity. The Apostles and ancient churches were persecuted by the Jews and idolatrous people of all nations. But God wonderfully blessed their labors, and many were baptized and churches organized, being loyal to the doctrine of grace. It is said that those Primitive churches were united only by the common tie of faith and charity or love. That every church formed within itself a **separate and in-**

**dependent body.** "They were Baptist Churches because they were composed of baptized members, and were independent of each other in government."

Orchard says, "The first and most fatal of all events to the primitive religion, was the setting up of a Christian Academy at Alexandria. Christians had been reproached with illiteracy, and this school was set up in 170 to get rid of the scandal. It seemed that the Alexandrian school was a nursery in which nearly **all the evils were germinated**, the practice of which finally led to popery.

This should be an important lesson to the church of today. In trying to prepare boys for baptism by teaching, the church became filled with men who never had the love of God implanted in their hearts. If this practice corrupted the church in the Second Century, what will it do for the church in the Twentieth?—Daily. No infant baptism or sprinkling up to this date.

In the Alexandrian School, it seems, originated a sentiment that the natural or carnal mind must be powerfully impressed with literal knowledge of Christianity, which knowledge constitutes them fit subjects for baptism, and to aid young minds and weak capacities they adopted the use of images, which have gained such notoriety in the Church of Rome."—Owens.

We see a disposition among the clergy then to accommodate the religion of Jesus Christ to the superstitious and selfish notions of both Jews and Pagans. This led to laxity in discipline, and hence the church became corrupted by allowing a multitude of unregenerate people to enter her holy precincts—men who knew nothing of the saving grace of God. Her laxity in discipline and opening the door to the world caused her to become popular. But it was only laying the foundation for Rome, the mother of harlots. The daughters are like their mother.

Orchard says, "**The churches during this early period were strictly Baptists in their practice and constitution.**" Each church up to this time possessed its own government within itself. "These early interests stood perfectly free from Rome, and at after periods refused her communion.

"When Decius came to the throne in 249, he required by edicts all persons in the Empire to conform to Pagan worship. Forty years' toleration had greatly increased professors of Christianity, and they were found in every department of the government. They had been so long unaccustomed to trials that the lives of many were unsuited to suffering.

"Decius' edicts rent asunder the churches, multitudes apostatized, and many were martyred."—Owens.

They were persecuted in almost every torturous manner.

It seems in two years the trial abated, and many apostates applied for Christian fellowship. Novation contending for the purity of the church, strongly opposed the readmission of the apostates, but he was not successful. The choice of pastor in the same



church fell upon Cornelius, whose election Novation opposed, because of his readiness to readmit apostates who had forsaken the true religion of Christ and fell down to the gods of the Pagans. Quite a multitude forsook the church for idolatrous worship, but the true followers of Christ were not driven from Christ and never will be.

Novation opposed all these new ways and would not submit to them. Novation and the minority, who believed in strict church discipline, withdrew from the disorder of Cornelius, or the majority, and established a separate church of their own, free from such idolatrous worshippers, and they would not receive members from the apostates only by **rebaptizing** them.

"Following this division, the Baptists over the Empire followed the act of Novation and separated them from the new ideas of church discipline, and thus went by the name of Novationists. The slack Cornelius party who left the order of God's house and accepted those idolatrous apostates were known as the Catholic Party.

"Novation, with every considerate person, was disgusted with the hasty admission of such apostates to communion, and with the conduct of many pastors who were more concerned about members than **purity** of communion. Novation was the first to begin a separate interest with success, and which was known for many centuries by his name. One Novatus of Carthage, coming to Rome, united himself with Novation, and their combined efforts were attended with success.

We now come to the point where the foundation was laid by Novation and his adherents (strict Primitive Baptists) for a lasting division between the strict order and the liberal or broad, disorderly party. The orderly Scriptural or Primitive Baptist Church had Novation as their leader, who was shortly assisted by Novatus from Carthage. The disorderly, unscriptural party was led by Cornelius under the influence of Cyprian of Carthage, who was of the slack, any way worldly party. This unscriptural party called a council and condemned Novation. Error has always opposed the right. Satan opposed our blessed Savior. Anti-Christ has always persecuted Christ. Novation, aided by Novatus, and no doubt other Gospel preachers that had espoused the Novation cause, soon established churches in cities, towns and counties.

Enselieus says, "Novation became the first pastor in the new interest, and is accused of the crime of giving birth to **innumerable multitude of congregations of Puritans** in every part of the Roman Empire, and yet all the influence he exercised was an upright example and moral suasion. These churches flourished until the Fifth Century."

Mosheim says: "They consider the church as a society where virtue and innocence reigned universally, and none of whose members from their entrance into it, had defiled themselves with any enormous crimes. They looked upon every society that

which admitted heinous offenders to its communion as unworthy of the title of a true Christian Church." —Owens, pages 11 and 12.

Mr. Jones says, "In the year 251, Novation was ordained the pastor of a church (the strict, orderly church) in the city of Rome, which maintained no fellowship with the Catholic Party."

Novation is spoken of as a man of great learning and irreproachable in words. There were many hard things said against him and his followers. They were complained of for their rigidity in discipline and **rebaptizing** members from other communities. A strict adherence by the church to the laws of the Savior has been the cause of abuse from Arminians and the children of the bond woman and her children in all ages of the world. Doubtless the Catholic Party would say Novation **caused the division!**

Campbell, the founder the Campbellites, said: "The Baptists can trace their **origin** to the **Apostolic times** and produce unequivocal testimonies of their existence in **every century** down to the present time." —Campbell-Walker Debate, page 262.

We have come now to the Fourth Century and we have not found where the Apostolic Church had a board, convention, theological school, Sunday school, ladies' aid society, instrumental music in worship, sprinkling for baptism, fleshly revival meetings, any disciplinary body over the church with separate constitution and rules of decorum, nor where they allowed their members to join anti-Christian secret societies, or combine in union and fellowship with the world. They have ever been a separate people from the world.

LEE HANKS.

#### PROTRACTED MEETINGS.

I promised Elder Hull, when he was in Missouri visiting us, to write an article on the above subject. I am aware that the news has gone forth that I am opposed to a meeting of over three days under any and all circumstances. Such is not true. I think we should be more concerned about the motive that prompts us to meet than the number of days.

Some try to justify themselves in prearranged protracted meetings by referring to the apostolic days when the apostles taught "daily." The apostles, it is true, having the authority with which they were clothed had authority that succeeding ministers do not have. They set up churches and delivered the ordinances to the churches, but never engaged in any humanly invented, fleshly, revival meetings to augment the church with the world.

The apostles were inspired men of God and under the power of the Holy Ghost could perform miracles and worked under the direction of that miracle-working power peculiar to that age. I would be glad and willing to hold a meeting "daily" as the apostles did, and weeks under such circumstances—yea, months, if it so pleased the Lord to work with me and the people as He did in those days. I fear such seasons are few and far between. From one to three



days are about as much as our people generally seem to think will prove to us to be profitable to meet for the purpose of worshipping God in Spirit and in truth. [So many people will not even go that long. This has been the rule and custom of our people most generally in the past, to hold one to three days.] However, I think we are justifiable in holding any number of days under the influence and direction and impression of the Lord. But to prearrange a week or two to animate the flesh after our devisings for the purpose of inducing some one under fleshly excitement to join the church as though our church building depended upon **our own** efforts, I think savors of Arminianism, and has been the cause of much slackness in discipline in our churches. Where such meetings are held our preachers have failed to "re-buke" and "reprove" as they should and consequently "secret orders" and other disorders abound until the disorderly ones are the rulers, insomuch that a very prominent minister wrote me some time ago that to undertake to do away with **secret orders** in the churches now, would **disorganize everything**. In such cases the unruly became rulers. How sad! Many of the evils now existing can be traced back to lengthy, prearranged meetings. If they will search themselves carefully no doubt will find that a worldly, fleshly spirit prompts them. About five years ago a prominent minister in the Middle West wrote to one of our religious papers about as follows: "I fear that many of our people have a wrong idea about our meetings of several days at a time, as they seem very much disappointed when we hold such meetings, if **no one joins the church during such meetings.**"

When private members feel that way about **continued meetings**, we ask, what will be the result after awhile—when our preacher gets to feeling the same way about the matter? They will go out in the congregations and talk and persuade those who they think should join the church, as some others have already been doing. Matters of that kind will go from bad to worse, until discipline is lost sight of and the church filled with many unruly members.

I believe it is right to encourage God's little children to join the Church and exhort to do so; but I do not think it right to appoint a meeting to animate the flesh, using carnal methods, a month ahead of several days for that purpose. Our meetings should be appointed for the purpose of worshipping God in spirit and in truth—with no carnal methods resorted to—whether one, three or ten days.

The worship of God should be the motive (of course at all of our meetings God's children should be encouraged and strengthened to follow the Savior), and if that is not the motive we had better not meet, even for one day. And when we thus meet to render service to God, if His power should be manifested in our meeting, working both in the preacher and the people, then, I say, continue as long as God so manifests His power among us. In like manner

the Lord added 3,000 to the church at the pentecostal meeting. We **can not** appoint a time for such meetings as that. All that we poor mortals can do is to appoint our meetings for the purpose of rendering our feeble service to God and try in our weak way to worship Him in spirit and in truth, and as the great majority of Primitive Baptists are poor in this world's goods and therefore must work for a living at the many and various occupations they have, about from one to three days is the length of time appointed for meeting together to worship God.

However, we should be ready and willing to continue longer where it is evident that the Lord is with us, favoring us with His presence in continuation of our worship.

We should be careful to examine the motive which prompts us to meet any number of days, whether one, three, or a week. Fleshly continued meetings are an abomination to God. So are one and two and three days of the same kind. God is not well pleased with our service when prompted by a fleshly motive or spirit.

I desire to close this article with a quotation from The Gospel Messenger of February, 1915, by Eld. S. Hassell, which I most heartily endorse:

"We do not say that any Primitive Baptists who have a week or ten days' meeting preach Arminianism, but such practices seem to us to have a downgrade tendency to Arminianism or salvation by human efforts and human righteousness. The New Testament does not say that Christ ever preached to the people at one place more than three days together (Matt. 15:32, 39; Mary 8:2-9), and we believe that His example is more perfect than that of any other man. Still, if He continues our meetings here beyond three days it is, of course, all right."

Again I quote from questions and answers in The Gospel Messenger of April, 1915:

"13 Q. How many preachers have left the Old School Baptist in North Carolina and united with other denominations during the last twenty-five years?"

"A. Not one, so far as I remember, though I regret to say that the brother who asks this question says that thirteen have done so in a state in the Middle West, where humanly protracted meetings have been held."

What better proof do we need than this to show that slackness in discipline is the result of such meetings? And where discipline is slack, disorder is sure to follow, and when churches become disorderly divisions come sooner or later.

I wish now to add the following: By referring to a statistical report I find the startling evidence that in the above state referred to by Elder Hassell, where those humanly protracted meetings are held the number of Primitive Baptists was something over 7,000, and thirteen preachers left the Old Baptist and went to the Arminians in twenty-five years, while in North Carolina, where those humanly pro-

tracted meetings are not held, the Baptists number over 12,000, and not a single preacher has left and gone to the Arminians in twenty-five years. I think that such figures are worthy our careful consideration.

Also in the above state, where those meetings are held, we find that the great majority of the churches receive and fellowship members belonging to the Masons, Odd Fellows, Modern Woodmen and other secret, oath-bound societies having an Arminian, heathenish, Christless form of worship, while in the other named state none of those things are allowed.

Dear reader, with such facts before us, we ask, how can Primitive Baptists favor such meetings and engage in them?

Thus I have given to you my honest convictions in the matter. I realize how weak and imperfect I am, together with all of my efforts to render service to our heavenly Master. However, notwithstanding my weak efforts, I believe that the principles that I have tried to uphold and define in this article will stand. And my desire is that the Lord may unite His divided and suffering little children upon Bible principles and cement them together in bonds of love and sweet fellowship.

Submitted in love,

E. B. BARTLETT.

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### "REMEMBER."

Remember the source of all our comforts, and give all diligence to return our heartfelt thanks unto the great giver of all good, to whom be praise and glory forever. Remember that a soft answer turneth away wrath and begets a feeling of trust and reliance. Remember that the humble soul shall be exalted, but the proud shall be brought low. Remember, words and deeds of kindness bring forth pleasant fruit. Remember, that a friend in need is a friend indeed, and not in word only. Remember, a true report is given by the language of the feet, while many walk with the mouth. Remember, the fast of the Lord is to loose the bands of wickedness, and to deal thy bread to the hungry. Remember, that God is not mocked, for whatsoever a man soweth that shall he also reap. Remember, that every member is needful to the body, none to spare.

Let us love one another with a pure heart, fervently. Remember, every gift of God is of the same spirit and precious in His sight. Remember, the Church of God is not of this world and the more her members conform to the world the less they bear the marks of Jesus.

Remember, the Doctrine of God is our Savior, above all theories of men.

Submitted in love,

Birmingham, Ala.

J. J. TURNIPSEED.

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Write short articles and short obituaries, say as much as possible in few words. Your articles will appear sooner.

### "THE JUBILEE."

No nation in the history of the world has ever been the object of God's peculiar and distinguishing favors like Israel, or the Jews. From the very time that Noah came out of the ark and from him the earth began to be re-peopled, there was a special promise made to his son Shem, from whom sprang the race of the Jews. God made a special promise to Abraham about the sojourn of his seed in a strange land for the space of four hundred and thirty years, and afterwards He would bring them out from this bondage into a land that He swore unto Abraham and unto his seed forever. God fulfilled every promise He made, and in the fullness of time this nation was planted in a land that flowed with milk and honey. They possessed vineyards for which they did not labor, and lands which were the peculiar gift of God to them. After they are established in their own country, they as a nation must have a government. No nation is complete without a good government, and no nation can exist long without a good government. In this instance it was **not left** to the wisdom of man to set up for these people a form of government, but God Himself, according to His own divine wisdom and will, gave these people a government worked out in every detail and recorded in a code of laws to govern them in every phase of life. It is a perfect guide for all their internal affairs and relationship one to another, and their relationship as a nation to other nations.

Their government changed somewhat from time to time, from the government of the Judges to a Kingdom, etc., but at no time in the history of their national life was any of these laws abrogated, only as it was done by ambitious leaders who rose up among them.

One thing stands out prominently in their national life, and that is, just as long as they regarded God's laws and lived up to the spirit and letter of the law, God richly blessed them in every way. When they forsook His laws and kept not His statutes then God visited them in the sorest judgments, even to giving them over into the hands of their enemies and allowing them to be carried away captive into a strange land.

God is as much the God of nations now as He has ever been in the past history of the world. He holds within His hand the destiny of every nation, and their safety lies in a strict adherence to His laws and statutes. Every civilized government on earth today is modeled in a large degree after the pattern given Israel of old. From the ten commandments we get a foundation for all our criminal, civil and moral laws. From the Levitical code we draw our ideas for all laws governing our relationship one to another. Instead, however, of conforming ourselves more and more after these laws the tendency of our nation is to drift further away from them. A government that is not equal to every task that arises in the national life of its subjects is of necessity a failure. They say ours is a government of the



people, for the people, but if that be true there is certainly something wrong with the people. The whole national life seems to be corrupted, and God's laws are trampled under unhallowed feet, and the masses lie in misery and want.

What is the matter with the world, anyway?

I, for one, believe that the government that God gave to Israel is the government that we need today in every civilized country in the world. Every law upon the statute books of America that is out of harmony and sentiment with the laws which God has laid down in the Levitical code and ten commandments ought to be repealed. Of course, I refer alone to civil laws. I realize fully that all the ceremonial laws were done away with in Christ. He brought a spiritual kingdom and said, "My kingdom is not of this world." His life, mission and ministry, while it did not have to do with civil governments, yet the Gospel of Christ has never abrogated any of the civil laws which God gave, and nations today are as much blessed in observing them as Israel of old was.

One of the civil laws which God gave back there is the crying need of the world today, and yet no nation observes it today. That is the law of THE JUBILEE. The greatest service that the national congress could do for this nation would be to submit an amendment to the federal constitution for the ratification of the people so as to make The Jubilee a fundamental law of the land. The forsaking of this most important of all the civil laws which God gave, has made shipwreck of many nations and has at times turned the world upside down. Under that law the nation has a new start in its national existence every fiftieth year. The one thing that is the blight and curse of every country is for the land to drift into the hands of a few, and make peasants and slaves out of the many. This is the secret of Russia's troubles; this is the cause of the trouble in Ireland, in Mexico, and the growing trouble in America. Under the law of The Jubilee the lands revert back every fiftieth year and there is a general re-adjustment, when all debts are settled, all prisoners are liberated, and a great time of rejoicing, and the whole nation starts off anew. A kindred law to this is also the law of a year of sabbath every seventh year, when all the land must undergo a rest. In that seventh year no land is worked or planted at all. Under this system there could not be a royal class nor an aristocratic and plutocratic class grabbing all the land and holding under a form of slavery thousands under a mortgage debt system. Under this system we would not need our bankrupt law, our homestead and exemption laws, our "pony" laws, and our peonage laws. All of these laws were framed towards the very end that the law of The Jubilee obtains, only they do not go far enough, and results in making a nation of swindlers and crooks. No one, I am sure, will question the prudence of such a system and say that it will not work, for when you say it, you fly into the very face of God and question

His divine wisdom. Debt is the one thing that has the wheel of progress stopped today. It has clogged the machinery of industry and trade, and started the talk about cancelling the debt which Europe owes us. Why cancel Europe's debt to us without carrying out the same golden idea in our own national life?

Why not inaugurate a year of Jubilee and let it start with 1922, and wipe off the slate every individual debt as well as national debt, and let the whole world start anew?

Do you say this is Bolshevism? If so, I answer, God is the author of it. Let us read carefully the 25th chapter of Leviticus and study this matter prayerfully, and I am sure you will reach the conclusion that this is the one panacea for the ills of the world today.

The promise is, "Blessed is the nation whose God is the Lord." We can not lay claim to the fact of the Lord being the God of this nation unless we are observing His laws and statutes.

HENRY SWAIN.

Graymont, Ga.

#### ERRATUM.

In my second article in The Gospel Messenger of December 15th, the heading should be "The One Hundred and Fifty-Fifth Annual Session of the Kehukee Association," and not "The Fifteenth Annual Session of the Kehukee Association." The Kehukee Association, the oldest Primitive Baptist Association in the world, was formed in 1765, and its meeting last October was the one hundred and fifty-fifth anniversary of its formation.

S. HASSELL.

Peace, love and union are found only in the spirit of Jesus, by which only the principles of the flesh are brought into subjection. Oh, how good and how pleasant it is, to see God's dear saints delighting in the peace and welfare of one another, willing to make a sacrifice of every selfish principle, to promote sweet peace and happiness in Zion. We are all one in Christ Jesus and should be a unit in our worship and service of God, every member of the body of Christ (the Church) is needful and should always be found in its place, for then, and only then, is it of use to the body, otherwise it is detrimental to the peace, love and union of the body. Let us therefore walk in love, bearing in our bodies the marks of Jesus.

J. J. T.

If you change your address or miss a paper, drop The Messenger a card.

Do all you can for **The Gospel Messenger**. Please **renew** and send in **new subscribers**. We want to make the paper a blessing to each home. Every church and home can improve their singing by ordering **The Old School Church Hymnal**. Only 40 cents, or one dozen, \$4.00.

L. H.

## Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock. Elder J. A. Monsees, pastor. Address, Macon, Ga.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Elders Lee Hanks and A. J. Banks, pastors.

Vidalia Old School, fourth Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11

o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meeting days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

I recently visited several churches in my old home association, the Original Upper Canoochee, viz.: Oak Ridge, Oak Chapel, New Beulah, Pilgrim's Rest, Mt. Zion, New Hope, Canoochee and Hebron. I visited the good homes of Brethren H. B. Braddy, J. D. Morris, Brother Martin, Sister Kennedy, Brethren J. M. Anderson, J. R. Hill, Willie Anderson, Mr. B. C. Hill, Brethren Doc Thigpen, Eld. J. B. Wilson, J. I. Yeomans, B. R. Durden, Mr. Jones and Mr. J. N. Yeomans; Brethren W. H. Brown, Love Cowart and W. M. Johnson. I met Elders M. A. Rico, J. B. Wilson, P. H. Byrd and Joel Mering, licentiate. Preached one night at Mr. Jones', who was sick, and at Bro. J. M. Anderson's. I baptized two at New Hope Church. We feel sad to see so few preachers in our dear old association. Elder Byrd is pastor of four churches. Several churches have pastors from the Lotts Creek Association. I enjoyed the meetings and was glad to meet them all again. The meetings at Brother Anderson's home and New Beulah were pleasant. I trust that a goodly number may be added to this dear little church. All the churches are sound in faith and practice. May God bless them all.

L. H.



By special request of the churches at Cynthiana and Evansville, Ind., I attended the meetings there on the third Sunday in January and Saturday before. At Big Creek Church Bro. C. E. Lowe was ordained to the full work of the ministry on Saturday. The presbyterery consisted of the following: Bro. E. P. Welborn. The time was spent very pleasantly. The time was spent very pleasantly. I can never forget the kindness shown me while at his home. I did not have time to visit the other brethren. Would have been glad to have visited all the homes. The meeting at Big Creek was pleasant and the church seems to be in a good spiritual condition.

On Sunday morning in company with Elders Bartlett and Lowe and others, we drove to Evansville. After preaching, the church went into conference and organized a presbytery, consisting of Elders E. B. Bartlett, C. E. Lowe, Parriett Hunt, Deacon John H. Williams and the writer. Eld. Earl S. Smith was ordained to the full work of the ministry. Brethren J. R. Lynch and Frank M. Hawes were ordained to the office of deacons. This was an unusually long service and the attention was good; no one seemed to have grown tired. This was a good meeting, indeed. At both of the above meetings the spirit of Christ was greatly manifested. The church at Evansville meets at 1903 East Columbia street. They invite the brethren to visit them, especially ministers.

I am fully convinced that the churches I visited are standing on the apostolic principles. They are not willing to forsake principle to please men. May the Lord bless them, together with all of like precious faith.

Z. C. HULL.

#### EVANSVILLE MEETING.

I am sending some of the acts of Evansville Regular Baptist Church, held on the third Sunday in January, 1922.

The church met on Sunday morning about 10:30 o'clock to attend to some business she had previously arranged, which business was to ordain Bro. Earl S. Smith to the full work of the Gospel ministry, and two deacons, Brothers Frank Hawes and John R. Lynch. The church, after preaching by Elders Z. C. Hull and E. B. Bartlett, was called to order by the moderator and invited visiting brethren and sisters to seats in council with us. The roll was called by the clerk, and the churches which had been requested to send their ordained help were as follows: Elkhorn Church of Missouri, represented by Eld. E. B. Bartlett; Big Creek Church of Cynthiana, Ind., rep-

resented by Eld. C. E. Lowe and Deacon John H. Williams. Also Eld. Z. C. Hull of Atlanta, Ga., who had been requested by the church.

By motion and second the church received the ordained authority from each church and they were called on by the moderator to organize into a presbytery, which they did by choosing Eld. E. B. Bartlett, moderator, and L. E. Parker, clerk.

Then the church by motion and second gave Brother Smith over into the hands of the presbytery for examination, after which Elder Hull was chosen to question Brother Smith as to his views on the following: Predestination, election, final perseverance of the saints, and the resurrection. Then they called on him to tell his experience and call to the ministry, after which the presbytery was satisfied.

The moderator then told him to come forward and kneel down, while the presbytery laid their hands on him. Elder Bartlett led in prayer, then the unworthy writer was called on to deliver the charge, which I did to the best of my ability, from First Timothy, 4th chapter, 16th verse: "Take heed unto thyself and unto the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee."

Then they sang a song and gave him the right hand of fellowship, after which the church presented the two brothers whom she had chosen for deacons to the presbytery. The moderator inquired after their general character and also of their wives, which were found to be as becometh the office of deacons.

They were then called forward by the moderator to kneel down while the presbytery, kneeling, laid their hands on them, while Elder Hull led in prayer. Elder Bartlett was chosen to deliver the charge, and a song of Zion was sung while the hand of fellowship was given them.

Oh, what a sweet meeting! The Lord is so good to us, which proves that our work was received.

After all the work was done and meeting was dismissed, many of the good brethren and sisters brought their dinner to my home and for others that could stay and eat, so many of them took dinner and spent the day together. They did not have to go far, only from the front room to the kitchen. The preachers seemed to be well pleased when they saw the table laden with so many good things. I think it was about 3 o'clock in the afternoon when we came to the table. Some went with Brother Parker and some with Sister Barrett to their homes and took dinner with them. All seemed well pleased with the kindness shown them. Some went with Brother Rosborough to his home; they said they got plenty to eat and were well treated there. So this is an advertisement of the hospitality of our good people.

We had meeting at night. Elder Hull requested that I offer prayer, after which Elder Bartlett preached, and Elder Hull followed him. I never heard better preaching in my life. A sweet song of Zion was sung, while all shook hands. What a glorious time this was for all.

So when meeting was dismissed, Elder Bartlett sat down and said, "Now comes the saddest part of it all, when we have to say good-bye," over which he wept. Oh, how sad this made us all feel.

Elders Bartlett and Hull then were conveyed to the station by Brother Parker, where they took trains for their homes. May God bless these elders is our prayer.

Brethren, visit us again. We thank you for your kindness which you have shown us. Tell all the elders of our faith and order to come and see us.

Remember two little bands of worshippers here in Southern Indiana when at the Throne of Grace.

ELDER PARIET HUNT.

1903 E. Columbia St., Evansville, Ind.

#### APPOINTMENTS.

Appointments for Eld. J. R. Wilson:  
Lawyer Springs, the first Saturday and Sunday in March.

Jerusalem, Monday, 11 A. M.

Watson, Tuesday, 11 A. M.

Union Groce, Tuesday, 2 P. M.

Pleasant Grove, Wednesday, 11 A. M.

High Ridge, Thursday, 11 A. M.

Your brother,

W. C. EDWARDS.

Wingate, N. C.

#### APPOINTMENTS.

Elders L. T. Tucker and J. P. Via, of Virginia, will (D. V.) preach as follows: West Atlanta, Wednesday, Feb. 1st; Elam, Thursday, 2nd; Griffin at night; Milner, Friday, 3rd; Elizabeth (Macon, Ga.), Saturday and Sunday, 4th and 5th; Sycamore, Tuesday and Wednesday, 7th and 8th; Bethlehem, Thursday, 9th; Concord, Friday, 10th; Salem (Adel), second Saturday and Sunday, 11th and 12th; Pleasant Grove, Monday, 13th; Bridge Creek, Tuesday, 14th; Zion Hill, Wednesday, 15th; Pelham, Thursday, 16th; Mizpah, Friday, 17th; Trinity, third Saturday and Sunday, 18th and 19th; Tired Creek, Monday, 20th; Piedmont, Tuesday, 21st; Pisgah, Wednesday, 22nd; Donalsonville, Thursday, 23rd; Union, Friday, 24th; Marrs Hill, fourth Saturday and Sunday, 25th and 26th. Other appointments will be made. Circulate these appointments and care for these dear men of God.

L. H.

If the Lord wills, I hope to be able to visit the churches of the Mountain and Senter Associations of North Carolina and St. Clair Bottom of Virginia, and perhaps some in Eastern Kentucky in April, May and June. If I should go, I hope to have the prayers of God's humble children that I may go to them speaking the truth in love. I love our precious cause and all of our dear ministers.

L. H.

Eld. F. P. Branscome, Laurel Fork, Va., founder and editor of Messenger of Truth, recently fell asleep

in the loving arms of Jesus. Truly a good and great man in Israel has fallen. He was able, sound, conservative and peace-loving. We dearly loved him.

L. H.

#### SPECIAL NOTICE.

I have a \$5.00 check on the Fourth National Bank of Montgomery, Alaba, without date or signature. This check was sent in, in payment on subscription or subscriptions, and from some cause, I can not locate the letter that came with it. I will kindly ask that the subscriber who sent this check communicate with me and I will return the check for signature.

Z. C. HULL.

#### APPOINTMENTS FOR ELDER LEE HANKS IN ALABAMA.

Luverne, Saturday and Sunday, Feb. 4th and 5th.  
Ramah, Monday.

Mount Zion, Tuesday.

Ariton, Wednesday.

Ozark- Thursday.

Midland City (Union), Friday.

Piney Grove, Saturday and Sunday, Feb. 11-12th.

New Prospect, Monday.

We are glad Elder Hanks is coming. I hope the brethren will all take the proper interest in circulating these appointments and be present at the meetings.

W. J. HULL.

Eld. Z. C. Hull,

My dear brother in Christ.

I hereby acknowledge the receipt of the Messenger of January 1st, 1922, and I thank you very much. It affords me pleasure to express to you my hearty approval of the course you seem to be laboring for: unity of the Primitive Baptists, and peace among them.

For myself, I feel to be unworthy of their love, yet I can rejoice when I see them make sacrifices, and when they prove themselves to be humble servants of the Lord and His Christ and not setting themselves up as standards. Let us all fully realize that we have one Law-giver, even Christ, and that we are the highly blessed of Him, with a sweet hope that reaches even beyond this life, and that we are fallible creatures, subject to err, and if we follow our carnal mind it will lead us the wrong way.

Let us remember, too, that He condemned sin in the flesh, and commands us, "Let not sin reign (rule) in your mortal bodies to obey it, but let grace reign (rule) and for the grand purpose that the righteousness of the law might be fulfilled in us."

Oh, that the Lord would keep us all humble, and afford us charity, and give us reconciled hearts to His divine will.

Your humble brother, I trust, in hope,

J. M. YARBROUGH.

January 7, 1922.



## REMARKS.

The above letter from Brother Yarbrough is greatly appreciated. I am glad to see the spirit manifested in his letter. If we could all manifest the spirit Brother Yarbrough has there would not be any trouble among us. Oh, that we could all live in peace! What a different atmosphere we would be living in. We would not hear so much criticism, brethren condemning brethren, associations condemning associations. We would not hear so much said about order and disorder. Our time would be taken up in talking of the mercies of God and the sweet fellowship that exists among His children. This would be a great deal more glorifying to God. I feel greatly encouraged over some changes that seem to be taking place in different sections of the country. The light seems to be breaking through. It has been a dark night in some respects. As there now seems to be an awakening, let us all put on the armour of God and work for the things that will bring about peace, that our people may once more be united.

Z. C. HULL.

## FROM ELDER REDFORD.

Dear Brother Hanks: Your good, kind and brotherly letter received and I hasten to reply. I have no objections to you publishing the article you speak of in your paper, if you desire to do so.

If I know my poor heart I desire to do all the good I can and just as little harm as possible. But I am poor and imperfect. I was real glad to get your letter and I feel kindly toward you. As I have grown older and have seen the sad results of war and of every evil work at such times, I have thought more soberly over the matter, and I will add, too, I see my imperfections more. I am a poor sinner. I desire to spend the remainder of my time toward **promoting** peace among our dear people. Pray for me.

Your little brother in hope,

S. N. REDFORD.

All of us should labor in love to restore peace and unity among our people. L. H.

Eld. Lee Hanks.

Dear Brother in the Lord: I remit for The Messenger as I can not do without it. I realize that I have not long to stay here. I am now in my eightieth year and have been a poor sinner and have been a member 59 years. For the last ten years I have seen and heard more confusion than when I joined the Primitive Baptists 59 years ago. What is the cause? Oh, may God help each one of us at the beginning of the new year to strive harder for peace is my humble prayer. Yours in hope,

ELIZABETH CASEY.

Adairsville, Ga.

We should all love one another and strive for the things that make for peace. Let us preach peace by Jesus Christ. L. H.

Forsyth, Ga., Jan. 11, 1922.

Dear Editors: What is the greatest thing in the world?

Let every one ask themselves this question and see if they can find anything greater, more profitable to themselves and the world than the one little word—love.

The Apostle Paul, in the 13th chapter of First Corinthians, defines it more elaborately than any of the writers, and there is enough in this one chapter to preach about and teach as long as we live. Charity covers the entire needs of any sojourner while tabernacling here below. Take what Paul says it is and think about the different things it will teach you and apply it to yourself; you will cease to try to remove the mote out of the eye and endeavor to get the beam out of our own. Charity seeketh not her own.

Who can apply this to themselves? None, for we are all the time seeking something for self the very opposite to this teaching. This is a searching self-examination that will close our mouths against making accusations against anyone, and this is only one of the requisitions that charity makes on us. There are eight or more others that demand obedience to God before we can claim this, the greatest thing on earth. It stands above faith, which is a gift of God, above hope, which is an anchor to the soul. It is impossible for the human mind to fathom the great depth of this subject as Paul has defined it. If we would spend more time in teaching this Christian virtue we would have less division among our people.

Think over the problems of others and not your own. Do we do it? No, we think on what we have done and what we want others to do. Study this chapter and pray for obedience to its teaching.

Submitted in love, I hope,

J. W. NEWTON.

## CHARITY.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

First of all, what is charity? Charity is love.

In these strenuous times great is the call under that one head, charity, and the substance obtained thereby fills a great need in feeding and clothing the needy. Gifts and endowments to institutions are possibly given with a charitable spirit, but too often gifts are measured from the standpoint of dollars and cents rather than the pattern laid down in God's word. Promiscuous giving is not charity, for "the gift without the giver is bare."

The individuals with whom we come in contact need our love, forbearance and encouragement as much as our money.

Am very much afraid a great deal of the present-day charity is only a peace-offering to an aching conscience. What shall it profit a man to leave a will bequeathing an inheritance to a cause or an in-

stitution unless his life has borne fruit in love for that cause? It is no sacrifice to give that which can no longer be used by the individual. After a mis-spent life, how awful the words must sound, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Now, alms-giving is spoken of both in the old and the New Testament. It is commended when accompanied by the spirit, as in the case of Cornelius when the angel of God said to him, "Thy prayers and thine alms are come up for a memorial before God."

Be not deceived by vain words. For he who boasts loudest of his deeds and with the greatest eloquence explains his intentions and defends his position, does these things to be known of men. **"By their fruits ye shall know them,"** and Paul says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." In other words, of what use is all the flow of oratory combined with rhetoric and statistics unless the spirit of love flows through it all? As Father Ryan so beautifully expresses it, "We live in deeds, not years."

From a broad standpoint, with the spiritual eyesight, we see charity as love and we are exhorted to love one another, for "He who loveth God loveth his brother also." It is that same divine love which Jesus manifested, while loathing sin, loved the sinner and with tender compassion forgave his sin.

Many are the manifestations of this love. Among them we can "Rejoice with them that do rejoice, and weep with them that weep," and we are enabled to exercise that wonderful virtue, "Be patient toward all men." "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

The Mosaic law contained twelve commandments, but Jesus said, "A new commandment I give unto you, that ye love one another, as I have loved you, that we also love one another."

What a heaven on earth this old world of ours would be turned into if only man's mind moved in charity, rested in providence and turned upon the poles of truth!

Christ, during His stay on earth, exemplified this love daily by His singleness of purpose, and in teaching His parables illustrated divine things by natural things. Mother nature is a wonderful teacher and many are the valuable lessons to be learned by studying her. If the winds break her boughs and the waters cover her shrubs, each year she heals the old scars and from the abundance of her storehouse send forth her substance to gladden the world. If the winds of adversity and the waters of affliction encompass us, remember, O child of God, in this travail the dross is being purged from the gold! Heal the old scars, that is, forget the past, and in this, a new year, let us send forth love, forbearance and kindness in promotion of the Master's cause.

"Now, the end of the commandment is charity,"

and he who gives even a cup of cold water in His name shall in no wise lose his reward.

Some days must needs be full of gloom,  
Yet must we use them as we may;  
Talk less about the years to come,  
Give love, and labor more, today.

MRS. C. L. WILSON.

Blakely, Ga.

### FAULTS CONFESSED.

We, the Church of Christ of the Primitive Baptist faith and order, at Mount Zion, Rosebud, Falls County, Texas, in conference on October 10, 1921, have appointed Bro. J. D. Swanner to write a letter to the Baptist Trumpet and one to the Primitive Baptist, asking them to publish them, as follows:

To the Little Flock Association, of both sides:

Dear Brethren: We, as a church, are in peace, and sweet love and fellowship abounds with us at home. Now, dear brethren, in regard to the division of the Little Flock Association, we as a church want to acknowledge our sins, or faults.

Dear Brethren, will you on what is known as the Webb side, and the Baptists everywhere, forgive us for everything that we have done or said that was not right? Oh, dear brethren, do for Jesus' sake, forgive us and let us live in your sweet love and fellowship what few more days we have here below. Oh, brethren, we need you all so much, and we hope you need us. Dear brethren, we want to make this offer to you: Won't you meet us some time soon? Let the Baptist Trumpet name the place and time, and this will be the way we will come together: Just let all acknowledge all of our wrongs one to the other, and forgive each other, and restore each other in full fellowship. Don't name any trouble; just come and acknowledge our wrongs, let it be much or little, and all recognize all the work on both sides. We can do this and let the Old Baptists live together. Dear brethren, this is the only way we can ever settle this trouble. Then the first preacher or any other who preaches the whole-man or no-man doctrine, or any other heresy, let his church turn him out. Oh, brethren, our God is so good! Won't you hear our plea for peace?

Dear brethren, won't you take this matter up in your churches and help us labor for peace, that sweet love and fellowship may abound once more in Texas and elsewhere? We have done this that the Baptists everywhere may know where we stand. Who will be the next church to take this matter up with us and labor for peace? Brethren, let us hear from you.

Will the Baptist Trumpet and the Primitive Baptist please publish this letter?

This, the Act of Mount Zion Church, in conference the 10th day of October, 1921.

ELD. J. N. HUDSON, Moderator.  
J. E. EVANS, Clerk.



## REMARKS.

This is a noble appeal for peace. It begins with a confession of their own wrongs, admitting that they have not been, or do not claim, at least, to have been in the right at all times. I love to see this spirit manifested. Then, it shows a disposition to forgive. This is another commendable thing noticeable in the letter. "Confess your faults and forgive those who have sinned against you," is the sum and substance of the epistle. No man can deny that both are taught in the Word of God. If we are willing to take the Bible for our rule of faith and practice, we can do that. If we are not willing to be guided by that good old Book, we may not.

Our people should be one. They are one in doctrine and practice, with the exception of a few who have decided to make it appear that some believe things they do not believe. If I am one that has accused one of my brethren of believing that which he did not believe I am sorry for it and beg that brother to forgive me. On one occasion our dear Saviour prayed: "Holy Father, keep through thine own name those whom thou hast given Me, that they may be one, as we are one." That should be our prayer today. But we should not pray that God would thus keep us, and be working at the same time to divide the saints. I hope we may all work for peace. Shall we do it? Or are there some among us who will not lend a helping hand in this matter? May God gently lead us.

J. L. C.

I trust that all concerned will prayerfully consider the act of the above mentioned church. I feel sure that if all the churches would manifest the true spirit of love, as manifested in the above expressions, it would mean a great deal toward the coming together of the Baptists, especially in Texas. There has been many things said on both sides that should not have been said, which has caused the separation of the dear children of God. Let us all confess our own faults first. If we will do this, there will be no trouble in removing the cause of the trouble. We can not all use the same expressions but no doubt we all mean the same, when we understand each other. We are in an imperfect state and are liable to make mistakes and say things that we should not say. We should show a spirit of forbearance. We should not criticize a brother because we do not see everything just as he sees it. No doubt, he would have the same reason for criticizing some one else. I trust that the above move will terminate into a general move of this kind in Texas, and that all the dear saints will once more enjoy the sweet association of living together as one body, and when this is done there will be great prosperity in the churches.

May God help us all to manifest a forgiving spirit, that we may live at each other's feet.

Z. C. HULL.

## FORGIVENESS.

"Forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:32.

For weeks and months I have been meditating much on the subject of gospel forgiveness and forbearance; and especially as contrasting the nature, the fullness and completeness of God's forgiveness as bestowed upon us, with that that we bestow upon each other. And in connection with this, the condition of some churches, that seem to indicate that this spirit of forgiveness and long forbearance is not prevailing and maintaining that peace so desirable. For peace should be the prized object of each church and each member. Jesus gives His disciples peace; and it is their right, their good and glory; therefore their indispensable duty, to take fast hold on the things that make for peace. Now, this spirit of forgiveness is one of the main things that make for peace. Consequently the lack of peace in the household of faith, it seems to me, is the want of this gospel grace; or, in other words, a failure to forgive one another, even as God for Christ's sake forgave us. As without forgiveness there could be no peace with God, so without it there can be no peace one with another. For as truly as God found us sinners, so surely will we continue subject to sin while in the body of this death; and so long must we contend with the weakness and infirmities of the flesh. In consequence of which, Jesus, as well as the apostles, so often impressed upon us the duty and necessity of mutual forbearance. So that, prone to sin, there could be no continued peace without forgiveness, and no forgiveness without love, and no love without God. Therefore, where there is no peace, there is no God, no Christ in the heart. By what right has one to say that Christ is in his heart, if variance and bitterness is there for a brother for whom Christ died? And how can he say he loves Christ, if he can not forgive a brother whom Christ loves? Forgiveness is the free, spontaneous fruit or outcome of divine love. God loved His people and freely forgave them. If born of God, we are born unto love; for God is love, and we will as certainly love those who are begotten of God. In the first glory and liberty of this love, how easy to forgive even an enemy! How sweet to forgive a brother! How blessed to submit to that rule that works by love, and serves one another! And herein continuing is God's love perfected in us. Alas! in whom is it perfected today? Not in those that do not love in deeds. And this divine love is very peculiar in its power and preciousness. It has the mystery of binding all its true-born subjects into a union, as of the members of a body; so that all things are in common; all causes, and effects, and results are alike to all; so that, if love reigns, peace and joy in the Holy Ghost permeates and glories the whole kingdom within, and also sends its light out a blessing to the world. For the strong, predominating sentiment of this divine love toward the household is the endearing, reclaiming, sheltering outgiving of arms of forgiveness that covers the multitude of sins, and draws to a unity of spirit in the bonds of peace; while toward all the world else, it is a universal benediction of "peace on earth, and good will to man." So that, if offenses come in through the weakness of the flesh, when love reigns, the sweet, gentle, soft hand of forgiveness quietly puts them out and away; while, with all incurable infirmities, is patient, bearing with all long suffering. So that, if Christianity prevailed, how much more blessed the state of church and world!

But, dear brethren and sisters, that strife, variance, confusion, etc., prevails, to more or less extent, is that love reigns not. And these, usurping and clamoring for the throne, despoil the peace of the kingdom. Sins and offenses abound. That they are guilty who bring them in, is another question. To meet them as disturbing, discordant elements, and put them away, according to the spirit of the gospel, is the question and work for us. The command is to put away from our hearts all envyings, evil surmisings and evil speaking, and all malice, bitterness and wrath, and be kind and tender-hearted to one another, forgiving one another, even as God for Christ's sake hath forgiven us.



Now, this last may seem simple, and you may think you do, and can forgive; while you may be far from it, as God for Christ forgave you—that is, to that perfection. Jesus tells you, “Be ye perfect, even as My Father which is in heaven is perfect.” This does not mean be perfect in yourself as God is in Himself—that is impossible—but be perfect in the performance of gospel works; do them perfectly, as God does them. Now, do you forgive to that perfection He does? How evident that all of us, perhaps, do not! How mournfully evident to those who sadly seek for love, joy and peace in the Holy Ghost as lost, or hidden, or suspended blessings, that nothing but the meek, humble resumption of the vital force of true, gospel forgiveness and long forbearance, can recover!

And the time has come, it seems to me, for this, the only means or medium by and through which to put away all existing offenses among us—forgive them even as God forgave you. But how did God forgive us? As showing its nature and perfection to His people, He says, “and their sins and iniquities will I remember no more.” Have you been thus perfect in your work of forgiving? Have you forgiven offences against you, and remembered them no more? A brother could never sin so great and grievous against a brother, as we against God; yet God forgave us, and remembered our sins, as against us, **no more**. Maybe you have said to a brother or sister, “I forgive you,” but have you forgotten the offense? Do you remember it no more? That is, as having and holding it in the least bit against him? Maybe, if you examine closely, you may find you hold the fact that he did sin, and you had to say you forgave, in disagreeable remembrance against him. This is not “even as God for Christ’s sake” forgave you. When you thus forgive, your heart will be as devoid of anything—the least feeling—against him, as though he had never sinned against you, or as though you had entirely forgotten the whole thing. Thus God forgave you—forgetting, as it were, that He ever had anything against you—making your sins and iniquities like the Egyptian hosts in the Red Sea, drowned, to be seen no more. Did God remember, how soon would we perish! But we sin and sin, and cry and cry to God for pardon, and always receive it, as though we had not sinned before. Blessed forevermore be this precious, gracious God and Savior!

But, brother or sister, have you not said, “I forgive you,” while you still hold that offending brother in unrestored confidence? And has not the remembrance of his sin caused you to regard him with suspicion, watchfulness and coldness, that often made you shun and hurt him? And the first evil report you heard of him, how more ready you were to condemn him! And if he requires pardon again, you are backward—you have not forgotten how he sinned before. And that remembrance maims, if not prevents, a free pardon; so that his second offense is burdened with his first, and his third with these, and so on, until it becomes a hard matter for you to even say you forgive. Ah! how heavy would be the word at “seventy times seven.” And when we say, “we forgive,” is it for Christ’s sake, or because customary, or for policy’s sake, or other reason? If for Christ’s sake, why then God is in you, of a truth. For none but God can forgive sin for Christ’s sake. Therefore, when you forgive a brother for Christ’s sake, it is from that love to and of Christ in you—which love is God, in the sense in which “God is love.” God loves Christ, and ever hears Him; in like manner He lives each member of the Body of Christ. And never did one of these plead in vain to God for forgiveness for Christ’s sake; therefore, never did one of these plead to another for forgiveness, but in that love (which is God) He forgives for Christ’s sake.

Then, how can any one say that the love of God—or God as love—is in his soul, if he can not forgive a brother? How can one say that Christ is in his heart, if wrath, bitterness, envy, etc., is there against a brother? Why, the love of God being the vital force of life in us (the new man), we so love

Christ, that we can forgive an enemy for His sake, who commands it. Then, how full, and free, and perfect those whom we love as ourselves for Christ’s sake! O, if we would assure our own hearts, and the world, that we are Christians—that Christ as God, and God as love, abides in our hearts—let us “by (this) love serve one another.” In whatsoever things another has need, whether it be forgiveness or long forbearance—whether it be spiritual or temporal things—and never once say as the flesh and evil spirit does, of temporal things, that we had better keep back these things, fearing we may need them ourselves. For these have fears. But the Spirit of God and love has no such fears, but knows that all things are ours, and God is able to make us abound in all things.

Then, “above all things, have fervent charity among yourselves; for charity shall cover the multitude of sins.” And, “above all things, put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts.” How plain, that if charity—love—is put on, the multitude of sins is covered, and thereby peace! The peace of God rules in the heart, and all existing strife, envy, malice, etc., has ceased. O God, for Christ’s sake, grant it!

R. ANNA PHILLIPS.

Gospel Messenger, 1883.

Let every saint read this and profit by it.—L. H.

### FROM TEXAS.

Eld. Lee Hanks, Atlanta, Ga.

Dear Brother: Your card received. I was glad to get a line from you and to read your kind, friendly words that savored of peace among the dear Old Baptists. There has been so much changing about since the first time I met you in 1893. What changes have come and gone in these twenty-nine years! And now our race is nearly run. The traveling, preaching, baptizing. I used to go frequently to Tennessee. I have made four trips to Tennessee, and some one joined the church at the first appointment on each trip. The first trip I made to Tennessee I baptized one at the first appointment that had seen me in a dream. The first tour I also made to Illinois I baptized one at the first appointment. The first tour I ever made to Missouri I baptized two at the first appointment. On some occasions I have been made to rejoice at the mercy of God revealed. But now I am not able to travel for I suffer a great deal from rheumatism, but manage to get to my three churches if the weather is sufficient, by going in car.

I have lived here with this Mt. Zion Church for twenty-two years. We are thankful that we have never had any church trouble nor divisions. I do hope that you and other brethren that are able to get around and write for the paper will go on working for peace and that we may be allowed now to spend our few remaining days in peace.

If I know my heart, I feel willing to forgive all that have mistreated me, and knowing my imperfections and weakness, I ask all my brethren everywhere to forgive me for any wrongs I have done them or the cause. I hope brethren will consider each other’s feelings and forgive each other, and stand together in the Bible and Baptist doctrine.

Yours in afflictions,

J. H. FISHER.

Graham, Texas.



# The GOSPEL MESSENGER

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No. 4

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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ATLANTA, GEORGIA

## IN MEMORY OF MOTHER

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Oh, our precious wife and mother,  
How we'll miss her from our fireside at home,  
But she's left earth's cares and sorrow,  
In sweet paradise to roam.

Always patient, kind and loving,  
But our Savior thought it best,  
To take her to His home in glory,  
Where the weary all find rest.

Dearest sister, how we'll miss you,  
As we assemble as of yore,  
Your loving voice no more will greet us,  
As we enter at your door.

But 'twas Jesus who had called her,  
By His wondrous power and grace,  
To fight the Christian battle,  
She so bravely won the race.

Thorns she gathered with her roses,  
But she trampled them all down  
With the angels now she's roaming,  
There to wear a glorious crown.

Sorrow she has had and trouble,  
Gave up parents, children dear.  
God, Himself, He was her refuge,  
And the Savior always near.

Always near to guide her footsteps,  
In the straight and narrow way,  
Where we hope and pray to meet her,  
In the realms of perfect day.

Fold her hands, now free from labor,  
Across her breast, her work is done.  
Now she'll rest through age eternal,  
With the Father and the Son.

With the Savior, oh, so precious!  
How He died for you and me.  
On the cruel cross He suffered,  
Paid our debt and set us free.

She has told us she was ready,  
Now to quit this vale of tears,  
And her counsel we'll remember,  
In the long and after years.

Children, husband, brother, sister,  
All will think of her with love.  
How they'll miss her smiles and counsel,  
But she's reached her home above.

Home beyond, with blessed Jesus,  
Oh, how sweet will be that day!  
Promise sweet to all His children,  
Who will keep the narrow way.

The way to Jesus is to praise,  
Praise Him for our daily breath;  
Praise Him for that blessed promise,  
Rest in heaven after death.

Jesus, hear our prayer and strengthen  
Every broken-hearted friend;  
Though the way seems dark and dreary,  
Be a shining light to them.

Jesus, Savior, hear our pleadings,  
Guide us o'er life's fitful sea.  
When our earthly work is ended,  
Take us home to heaven with thee.

Heavenly Father, guide those children,  
That this mother left behind.  
Keep them ever with thy watchcare,  
Which at all times is sublime.

Heavenly Father, guide the husband,  
Brothers, sisters, keep them, too;  
And when all of life is over,  
Take them up to heaven with you.

Close the casket, farewell sister,  
She's not lost, but gone before,  
Where we hope to some day meet her,  
With the Savior at the door.

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*Composed and written by Mrs. Kate T. Johnson, June 13, 1913*



# The Gospel Messenger

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## EDITORIAL

### PROPHESED DEPARTURES FROM CHRISTIAN DOCTRINE AND PRACTICE.

Brief reasons why the great majority of Primitive Baptists, in loyalty to God and in kindness to men, do not fellowship man-made doctrines, or man-made practices, or the frivolities and indecencies of modern society.

#### Man-Made Practices.

I mention these practices, as nearly as convenient, in the order of their invention.

**Trine or Triple Immersion in Baptism**—That the only scriptural water baptism is three immersions forward in the name of the Father and in the name of the Son and in the name of the Holy Ghost. This is affirmed by some Catholic writers of the second and third centuries and by some Mennonites and the Dunkards and River Brethren of modern times, but no human being on earth can prove that this was the practice of John the Baptist or of the Apostles. The Greek verb **bapto** means either to **dip repeatedly** or to **dip effectively** or **completely** in or under water (see Jelf's Kuhner's Greek Grammar, volume 1, section 330, Observation 1, A, and Liddell and Scott's Greek-English Lexicon, eighth edition, under **Baptizo**). No one claims that John the Baptist immersed Christ three times in the River Jordan. In Matt. 28:19, Christ says to His Apostles, "Go ye, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost (using "the name" only once, showing the oneness of God, while the expression, "of the Father and of the Son and of the Holy Ghost" shows His **three-ness**). The formula of baptism in the Acts of the Apostles is, "In the name of the Lord," or "in the name of the Lord Jesus" (Acts 8:16; 10:48; 19:5). And, as **baptism** is a "burial" (Rom. 6:4), it was backwards and not forward). Christ's body was buried only once in the grave.

**Infant Baptism**—That all the infant children of believers should be baptised. But belief precedes baptism in the New Testament, and it is nowhere said that a single infant was baptized (Mach. 16:16;

Acts 2:41, 8:36, 16:30-34). Infant baptism was begun by the Catholics, because they held the heresy of baptismal regeneration, which I have, in these articles, disproved from the Scriptures.

**The Substitution of Sprinkling or Pouring for Baptism**—That sprinkling or pouring water upon a person is baptizing him. But the word **Baptize** is the English form of the Greek word **Baptizo**, which, in all Greek literature never meant to sprinkle or pour. **Rantizo**, in Greek, means to sprinkle, and **cheo** means to pour, and these words are never used in the New Testament to mean to baptize, and the only definition of **baptizo** (in Liddell & Scott's Greek-English Lexicon, eighth edition, the highest and only authority for the English meaning of Greek words) is "to dip in or under water." Carnality and convenience are the causes of the substitution of sprinkling or pouring for baptism by Roman Catholics and their Protestant imitators. The Greek Catholics, who certainly know what the Greek word **baptizo** means, immerse even infants in the cold climate of Northern Europe and Asia, and they call the Roman Catholic pope an unbaptized heretic. Not until 1311 A. D. did even the Roman Catholics, at their council at Ravenna in Northern Italy, authorize the substitution of sprinkling or pouring for baptism. Of course, no society that thus presumes to change this ordinance of the Divine Saviour is a true Church of Christ, although some of their members may be believers in Christ. Water baptism is essential to obedience, but not to salvation. Christ says, "He that believeth on Me hath everlasting life" (John 6:47), and "He that believeth not (whether baptized or not) shall be damned" (Mach. 16:16).

S. HASSELL.

(To Be Continued.)

### PRIMITIVE BAPTISTS.

The scenes already narrated, that the Baptists had to encounter and pass through in the last century, have prepared the mind of the reader to anticipate the sufferings that await them. The close of the third century presents to our view the Pagan religion wielding the power of the Roman Empire engaged to exterminate the Christian religion, and the corrupt party professing Christianity making every effort, using hard names, misrepresentation and slan-

der, to put down those who were endeavoring to keep the Church and Gospel pure. We see the prediction of the Apostle fully verified (20:29, 30; 2 Thess. 2:7).

We see Pagan Rome (the great red dragon) ready to devour the Man Child (Jesus) and His Church until the beast (papal Rome) arose, exhibiting the same deadly persecuting spirit, trying to exterminate the true church from the earth.

This murderous dragon passed an edict to force all Christians to sacrifice to their gods and pull down their sanctuaries, to burn their books and writings, and to deprive them of their civil rights and privileges. Under this edict the magistrates employed all kinds of tortures and punishments that human depravity could invent to force Christians to apostatize and ministers of the Gospel to become the object of the emperor's aversion.

Jones' Church History, page 161, says: "There were not less than seventeen thousand Christians **put to death** in the space of one month, and that during the continuance of it, in the province of Egypt alone, no less than one hundred and fifty thousand persons died by violence of their persecutors, and **five times** that number through the fatigues of banishment, or in public mines to which they had been condemned."

Galeriaes, who had inflicted such untold barbarities upon poor Christian people, experienced the most severe afflictions as God's wrath was poured out upon him before he died, granted Christians the right to express their private opinions and to assemble for worship without molestation.

When Constantine came to the throne, he and Lucinius granted Christian people permission to live according to their own laws and institutions. An edict to that effect was published A. D. 313. Under this edict every subject of the empire was allowed to profess either Christianity or Paganism, unmolested.

These two rival princes soon turned their arms against each other, Lucinius fell and left Constantine in the undisputed possession of the empire.

"This amicable state of things remained but a short time. Constantine, becoming convinced of the folly and impiety of the Pagan superstition, exhorted all his subjects to embrace the Gospel, and at length he employed all his authority to abolish the ancient heathen worship."

We now see Constantine taking a firm stand in favor of Christianity. He professed to believe the Gospel, and many of his officers likewise. He conferred honors on those slaves that would receive baptism. He offered a reward to others, on their embracing Christianity, so that twelve thousand men, besides women and minors, were baptized in one year. In 319 he relieved the clergy of taxes, and in 320 issued an edict against the Donatists, and some suffered death. **He now incorporated church and state.** He assumed the title of bishop and claimed the authority of regulating the external affairs of the church. And he and his successors con-

vened councils, in which he presided and determined all matters of discipline. This constitution of things was an entire departure from the order of worship established under Divine direction, by the Apostles of Christ, in the Primitive churches.

Constantine's leading motive was evidently one of political expediency and personal aggrandizement. When he undertook to unite church and state and constitute the Kingdom of Christ into a kingdom of this world, he made a great mistake, and was found pandering to Anti-Christ rather than serving Christ, who most emphatically declared before Pontius Pilate, "**My Kingdom is not of this world.**"

For the first three centuries the ministry were **unsalaried**, and received only irregular voluntary contributions from the private members, who were themselves comparatively few and poor. But Constantine instituted the worldly and corrupting practice of paying the Catholic ministry a fixed salary from "church" funds from imperial and municipal treasuries. This custom favored ease and luxury, allured a host of unworthy persons into the service of the church, and checked the exercise of free giving among the people.

**The Sabbath.** "In remembrance of Christ's resurrection the ancient church, like the Apostolic Church, observed the first day of the week (Sunday) as a day of sacred joy and thanksgiving, of public worship of God, and of collections for the poor; but neither the ancient nor the Apostolic Church ever called that day the Sabbath. In the year 321 Constantine appointed the first day of the week, which he called "the venerable day of the sun," in reference both to the Roman sun god, Apollo, and to Christ, the Sun of Righteousness, as, in some respects, a day of rest."

The first funeral sermon was preached by Constantine.—Hassell's History, pages 390-91.

Mosheim says that a true Apostolic bishop had the care of one Christian assembly, which at that time was, generally speaking, small enough to be contained in a private house. He was a **servant**, not a master or boss. The churches, also, in those early times, were **entirely independent; none of them subject to any foreign jurisdiction, but each one governed by its own rules and its own laws.**"

Constantine erected splendid churches (for Catholics), richly adorned with **paintings and images**, bearing a striking likeness of heathen temples.

As the Catholic church grew corrupt, the body (true Old Baptists) that withdrew from them the last of the Third Century, continued strict in **doctrine and discipline**, and thus met the opposition of the nation. This strict (Primitive Baptist) Church was known as **Novationists, Donatists, Montanists**, and many other names because they refused to receive the Catholics **without baptism**. We have found the Novations in the Third Century, and in 303 the able man, Donatus, of Carthage, bitterly opposed the loose discipline and false doctrines of the Catholic church.

(To Be Continued.)



## TO OUR CORRESPONDENTS AND SUBSCRIBERS.

It is impossible for me to answer directly all letters that I receive. I want each and every one to know that I appreciate your letters and would be glad if I could write you a personal letter. In fact, I would be glad if I could see you face to face. I appreciate the many letters of encouragement that I receive, also the many invitations to visit different sections. I sometimes feel like I want more freedom, and long for an opportunity to spend a great deal of my time in visiting the Baptists generally, but when I take a retrospective view of myself, I feel so imperfect and unworthy, I fear it would be altogether unprofitable. I have met but few of our subscribers, comparatively speaking, and there is but few that know anything about me, other than see my name occasionally. It may be a vain desire, but sometimes my desire is to meet all my subscribers. My desire is to get in closer or more personal touch with them. I believe it would bring about a better understanding and more co-operation. I know this is impossible, but anyway, I want you to know my attitude on some points. If I know myself, I love the saints of God and I am more interested in the cause than anything else on earth. I rejoice to see the love of God manifested among God's children. I am both sad and ashamed when I see the opposite spirit manifested. I feel to have more faults than anyone on earth, and realize that I have made many mistakes, but there as one thing I am happy over: I do not hold anything against anyone. If I have wronged anyone, I surely ask forgiveness. I want all to know where I stand in this respect. I want all to know that I am for peace. I am laboring to this end, both publicly and through the columns of The Messenger. I have no desire to bring about any discord whatever.

When I make this statement I do not mean to forsake principle. There is no change in principle. The change or difference among us is man-made. The truth does not change. When we are all ready to flee from inventions of men and take the word of God as our only rule, there will be no difference. Would not that be a happy day?

The trouble with the most of us is we talk too much when trouble is approaching. We do not bridle our tongues. We make some brother an offender for a word. We say hard things, and when an opportunity presents itself for reconciliation we hate to retrace our steps. We give away to the flesh. We are commended to keep the flesh under subjection. We are certainly able to do this through Christ. Jealousy, prejudice, deceit, malice and selfishness is the root of most of the trouble. Christ condemns all these things and commends us to love one another with a pure heart, fervently, and not only love the brethren, but love our neighbors, and live peaceably with all men if possible. This is the standard we are supposed to live up to according to the teaching of our blessed Lord.

We often speak of the many persecutions without. We are our worst enemies when we are going contrary to the teachings of Christ. It is time to stop and take inventory. Before we criticize a brother we should examine ourselves. Before we condemn other orders we should know that our house is in order. If our house is in order our adversaries can not hurt us.

There is no doubt in my mind but what there are many factions of Baptists that have ever contended for "the faith that was once delivered to the saints." They are at a unit on the doctrine and practice, yet they are divided on some "Pet Idea," that does not effect the doctrine or practice. Why not eliminate such ideas and all come together in peace. There is nothing that can be added to the doctrine, practice or discipline as taught in God's word. It is just as bad to take from as it is to add to. If there has been anything added, leave it off. If we have left off anything, put it back where it belongs, and there will be no difference.

The church has ever stood alone from all other institutions, until recent years. There has been a great deal of trouble caused in some sections on account of members attaching themselves to orders of the world. Brethren, this ought not be. Why not leave them off. If these things were left off there would be a happy reunion. We should love the fellowship of the brethren more than anything on earth.

I wanted you to know where I stand on the above matters. If I am wrong, I am open for correction. I do not want to be harsh. I think these matters should be spoken of in the spirit of meekness, and we should labor tenderly to correct error according to rules of divine inspiration.

Z. C. HULL.

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## TAKE HEED.

(Acts 20:28), "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers to feed the Church of God, which He hath purchased with His own blood." Paul's charge to the elders to take heed to themselves and then to all of the flock, not a part, but all, and this is one reason why there is so much coldness among some of the churches today. It seems, as David said, is there not a cause, and dear brethren, if you know of anything that is not according to thus sayeth the Lord, and you have done or caused to be done as a pastor, retrace your steps and confess your faults one to another and so fulfill the law of Christ and to feed the church, is to teach them the truth as it is in God's word. Paul tells us after his departure, false brethren will rise up among you, teaching perverse things and leading disciples after them. That is not feeding the Church of God. A true servant of God, guided by the Spirit of Christ, will feed the sheep and the lambs with the food that the Lord has prepared. Paul tells us if we live after the

flesh we will die and then we do as Peter, we go fishing and carry all the church with us, and we catch nothing. This shows a spiritual death, which is of the flesh. That wall of petition between us when we were foreigners and strangers was the flesh, and it took the Lord to tear it down and it will take Him to tear it down now.

The church is the Lord's house, which He has purchased with His own blood.

The church does not belong to the preacher, but the preacher belongs to the church, and as moderators and not dictators, we are taught in God's word to take heed, not to what some man says, but to thyself and to the doctrine, and the promise is that the preacher will save himself (not eternally, but right here in this life). We are taught to be wise as a serpent and harmless as a dove. He is the way, the Truth and the Light." The Lord's command to His children, that all things be done decently and in order. All things and not a part. In doing this, the church is fed, not a part of the church, but all the church. This one man ruling and telling the members of the church to do as the pastor says, without a "thus sayeth the Lord" for it, he is not a servant but a judge. He is ruling God's heritage. He that doeth this, and not take heed to himself or the flock of God, will bring strife. The church is the highest court. It is not of the world. If a church excludes a member, he is excluded from all churches until he pays the debts where he owes it.

We are taught in God's word to strive together for the things that make for peace. We fail to take heed to ourselves, when we are not together. United we stand, divided we fall.

Do you remember the words of our blessed Lord, "As much as you have done to one of the least of these, My children, you have done unto Me"? Let us all take heed. In doing this the church is fed and grows in grace and in the knowledge of the truth. When one of God's servants leaves the pattern they dishonor God and bring division among God's dear little ones. We know there is no near cut to a straight way. The Lord has done so much for us. He loved us with an everlasting love, when we were dead. We are taught in God's word to honor father and mother, that your life may be long on the earth. This Scripture has a two-fold meaning. I don't know the love of a natural mother, but I hope, if not deceived, I know the love of the spiritual mother, the church. We should honor her and obey her. In doing this, we take heed unto ourselves and to all the flock. By doing this, we let peace and love abound.

MORGAN WILLIAMS.

ChIPLEY, Ga.

### "MUSIC IN OUR CHURCHES."

A few days ago I was handed a copy of The Gospel Messenger for Dec. 1. In it was a piece on "Music in Our Churches." (The article was written by Sister Clara Stephens, Indianapolis, Ind.)

This piece is written by a mother, pointing out the reasons why she wishes we would have more singing in our churches. And I want to emphasize what she has said and add to it from a young girl's point of view.

This summer, just after I passed my 20th birthday, I united with the Primitive Baptist Church of Beersheba, in Henry County. To me the only people, the one serving the True and Living Christ. How much of my life has been influenced by singing those old hymns, no one can tell. But, my brethren, since I can remember, I have been carried to Primitive Baptist meetings and have joined in the singing. When I was too young to understand some of the deep doctrinal sermons, the singing was to me a sermon.

My sister says, "What right have we to think that children are different?" They are not.

Here in our section we have many "All-Day Singings" and many young people go. True, some do not enter the house, but even though a few go in, they enjoy it.

One day as I came out of one of our churches where we were having a singing, a girl of my own age said to me after the singing, "Don't you get tired singing?" I told her that I never did get tired while I was singing. She looked at me in wonder and said, "But you haven't any piano?" I asked her didn't she think the voices God gave us enough to praise Him with.

She answered me thus: "I know so, for each and every one of you have a look on your faces that I never see on the folks in my church."

And that is what they say when they talk about the "Hard-Shells." They know that the spirit of the Lord is with us in our meetings. Have you ever heard that old tune sung:

"Children of the heavenly King,  
As ye journey sweetly sing,  
Sing your Saviour's worthy praise,  
Glorious in His works and ways,"

and not want to lift up your voices in praise. And as our sister says, if you can't sing you can hear and sing in your hearts, for did not Paul say:

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

So, my brethren and sisters, go to your churches, take your children, teach them to sing these old songs and they will grow to love them as I have.

Do not grow cool and indifferent, but go and

"Join in a song of sweet accord,  
And thus surround the throne."

LUCILE D. AKIN.

Jenkinsburg, Ga.



## ENCOURAGEMENT.

During the month of January there was a great number of new subscribers added to our list. This is very encouraging, indeed. This is evidence that some of our subscribers, at least, are taking an active interest in the circulation of The Messenger, and this causes me to put forth renewed efforts. I have made a great sacrifice in sending out The Messenger, considering the size and quality of the paper. Even when I was getting out the paper once a month it was a losing proposition, but I have been confident that the time would come when our subscribers would do more for the paper. When The Messenger changed hands, I am sure that some of the subscribers were not sure just what the policy of The Messenger would be. Some possibly thought that I would try to change the principles which had always been advocated. I have had no desire whatever to advocate anything new. I want to continue to contend for the truth. The truth can not be changed, and it remain the truth. You have been reading the paper nearly two years since I have had the management of it (I speak of the old subscribers). You are to be the judge; you know

whether or not you endorse its policy and the principles contended for. If you do it deserves your support.

I want to thank all who have been taking an active interest, and I hope others will join in an active campaign for new subscribers, and as to the size, quality and the price, I see no reason why we can not reach a subscription list of ten thousand during this year. If all will join forces with us, as a few have done, it will not be any trouble.

## WILL YOU JOIN US?

If we can increase the list, it will enable me to devote more time to the paper, which will mean more efficiency and a great deal better paper. Under the past conditions, I have been greatly handicapped. I have had to devote most all my time to other work in order to keep The Messenger going. I have been awfully burdened many times, but I feel like the Lord has been with me.

Now as the subscription list is on the upward trend, let's keep it going. To do so means a good work, which I hope is to the glory of God and for the benefit of His blessed cause.

Z. C. HULL.

Eld. Z. C. Hull.

I am sending you herein money order for \$2 as a little help on the expense of publishing The Gospel Messenger.

I wish those of the readers of the paper who can do so would be a little more liberal towards the cost of getting it out and not allow it to become necessary for you to have to contribute your personal funds to keep it up. It must be rather discouraging to publish The Messenger when so many of its readers show such little appreciation of it. Those who can do more should not feel that they have done all they should when they have paid their subscription.

Yours truly,

Meldrim, Ga.

G. W. CLANTON.

We are in the hands of such a dear, precious heavenly Father, who upholds all things by the word of His power, who measures the waters in the hollow of His hand, weighs the hills in scales, the mountains in balances, and metes out the heavens with a span, and He assures us that no weapon that is formed against us shall prosper. He is above every Satanic influence and will take us all home to heaven some sweet day to dwell with Him forever.

L. H.

We need not fear man nor any combination of men who would kill the body, if possible, and put us out of the synagogue; but let us fear the Sovereign of the universe who can preserve us in a fiery furnace or in a den of lions, or incarcerated in prison. He will fight our battles for us. Let us pray contin-

ually to Him for guidance and preservation. Weeping may endure for the night, but joy will come in the morning.

L. H.

## LIGHTENING THE BURDEN.

I have thought for a long time that I would write to the dear old Gospel Messenger. I have been a silent reader of The Gospel Messenger for thirty years. It was a welcome visitor to my father's home when I could first remember, and when I was sixteen years old I feel to hope that I was made to love and understand the doctrine. It contended for and is still being earnestly contended for by our dear God-called ministers and His children.

I have distributed sample copies and several promised to subscribe as soon as they could. I feel sure that if all who are interested in The Messenger would do the best they could we could do a great deal in lightening the burden of our worthy editor. We must remember that when we fail to do our duty it imposes a great burden on our dear editor which we know isn't right. Sometimes we say that we can't do thus and so, when if we would put forth a little effort we could. Now, dear readers, think on these things, please, for Brother Hull told me when I was at his home last fall that he put about \$1,000 of his own money in The Messenger last year to keep it going. Now, this is a shame on the Primitive Baptists, so let's get busy and whatsoever our hands find to do just do it with all of our might and don't be slothful in business.

W. O. MEEKS.

Macon, Ga.

## TOM'S BUGGY IS WORN OUT AND TOM IS IN BAD HEALTH.

To The Gospel Messenger.

Brethren and Sisters of the Faith of Our Lord and Saviour Jesus Christ: The subject matter in this letter as started off is relative to a letter received from a dear servant of God's companion. He serves four churches and the membership numbers as follows: No. 1, 156; No. 2, 80; No. 3, 49; No. 4, 41.

Now, this dear sister is the good mother of eight children, two being twins three months old. Her words are reproduced along as I write. "The past several days have been very rainy and I had to get him off to his appointment on Saturday. As he couldn't go Friday, I arose three hours before day trying to get him off, warming up some bread and making some coffee, and he in bad health. Five years ago his health was good, we were out of debt and getting along very nicely. I don't get to go to meeting, as I would like, and no provision is made for me to go. Some of the members of the churches that he serves are wealthy and he feels ashamed to appear before them in the apparel that he has to wear, but he goes on."

There is a great deal more, but some things that I leave out. This is a Primitive Baptist minister, sought after and loved by over 300 members of churches that he serves, much less those that love him and his good wife, who don't belong to the churches that he is serving, not trying to serve, but is on the job, doing his Master's bidding. Jesus says, "Sow thy seed in the morning, withhold not thy hand in the evening." This dear brother goes through rain, snow or sleet, sowing the seeds, administering to the spiritual necessities of the Lord's house. Militant here in this world, then how necessary it is to look after the physical welfare of this dear brother and his family. The good wife bears the burden both ways—she has to rear the children and be deprived of so many things necessary, with the continued absence of her beloved husband, the bread-winner, the one that has to be the provider and protector of his loved ones.

There are other Toms, too, among the Old Baptists, but this special one is under consideration. The Scriptures say something about not providing for your own household, so brethren, go to work and get this brother a new buggy, contribute a goodly sum to him at once. If you have cotton laying up with the bagging rotting on it, sell a bale and give him some money. Make him feel like you appreciate him. Read what Paul says, and James, about administering to the Household of Faith. Remember, when you just do give him train fare his children or good wife gets none of it, the railroad gets it, or if you just feed him while he is among you and give two or three bundles of fodder or a peck of corn, the old faithful nag gets that.

I am going to suggest a remedy that will eliminate a lot of this embarrassment and deprivation among

those that have given up all for the Baptists and their welfare. Let your love be manifest in deed as well as hidden or manifest in words only. Tom is a called and qualified minister of the Gospel of God, our Saviour. He loves the people of God and His work better than he does all else in this world. His dreams, his thoughts, are for the peace and prosperity of Zion, especially the little children that have called him to be their under shepherd. The reason I say "little," I think all of God's children feel to be little and dependent upon the great God of the source of all our joys, so the beautiful declaration of the sweet Gospel of His Christ brings joy and pleasure to our minds, so the ox that treadeth out the corn as Paul says, should eat of the field. Tom has, in all four churches, a company of about 326. All love him and his family dearly. I am sure that all the brethren and sisters need to do to make Tom know that they know that he has to live and just let every member of his churches every month get busy and open up their pocketbooks, as their hearts are already open, and see that he and his children are provided for. They have to receive education, wear clothes as well as our children, so don't think that the Lord has taken that duty away from you because the ites around you pay their preachers. You have nothing to do with what they do. It is our duty to do the things that belong to God's children, and this is one of the things that Paul said that does belong to the Household of Faith, and don't think that the Lord is going to come and put HIS HAND in your pocket and get out ten dollars and give it to Tom. You have to do that yourself. He put it in your heart and has been doing it ever since you knew Him and knew the Truth. You have just been waiting for a miracle to happen to you and if you keep on waiting Tom won't get a new buggy and his good wife won't get to go to meeting. Give Tom a chance. He can preach funerals, marry people, visit the churches, take his children with him and have money in his pocket, and wife will begin to look ten years younger, the kiddies can go to school, Mary can go to college and learn to teach and help all the others when Tom gets old and played out like his old buggy he will have a stand-by. You will visit him, leave them a little piece of money, and Oh, Brother Tom, how I did rejoice to hear you proclaim the sweet riches of His grace.

Tom, the old bale of cotton that I sold that I read about way back yonder in The Messenger has yielded to me and mine thousands of richest the world knows not of. Then how sweet in the evening of life Tom can say, "Well, brethren, I have fought a good fight. Mary has stuck up to me, she used to rise so early to get me off, the kiddies yet asleep, not knowing the pangs of disappointment or the deprivations, but snugly nestled in their little beds, being tenderly cared for, while Tom kisses his dear companion good-bye, placing a kiss on the peachy cheeks of the dear little ones as they sweetly sleep.

With tears in their eyes, they separate, the faith-



ful nag's hoofs so early in the morning sound in her ears so long, so clear, that they get less and less after awhile. The tears are wiped away and Tom goes on, humming, "Amazing grace, how sweet thy sound, that saved a wretch like me," and Mary tipping around singing in a sweet, clear voice, "How firm a foundation," and all seems to go well.

Yes, the world slumbers in darkness while God's humbler poor are bowing in reverence to His great work among the children of men. Yes, your boy or mine might be called to the work of the ministry, the highest gift among the children of men. Your daughter may have to cast her future life with one of the good Old Baptist preachers. That would be a calamity, you might think, when you reflect a little the way she would have to live, but that would be good for you.

Te Lord loves us all, takes care of His people, holds the wealth of the world in the hollow of His hand, and we are only stewards and have to account for our stewardship. So, brethren and sisters, I submit these scattered remarks to your consideration if they are worth considering, if not, cast them aside, but be sure and get Tom a new buggy.

May the good Lord of all grace and the one all together lovely show His smiling face to His children ever and anon so they can better go through all the tribulations that befalls us.

I am, yours, if one at all, in hope of our Lord and Saviour Jesus Christ. May God bless you all.

For fear some stranger might say that I am a preacher and think that I am out for money. I am NOT.

WALTER BARTLETT.

Atlanta, Ga.

My Dear Brethren:

I am sending to you for publication an article written by Bro. J. R. Callaman, Manassas, Ga. I think this worthy of reading by our people. I know Brother Callaway personally. He has given the deaconship hard study, serving, as he states, many years.

In hope,

H. B. WILKINSON.

Claxton, Ga.

### DEACONSHIP.

Eld. H. B. Wilkinson.

Dear and Precious Brother: Since you requested me to write on the deacon and his duty, I have decided to do so, trusting entirely in the Lord for guidance. I have often been called on to write on this subject, as well as having impressions to do so. Will state to begin with that I am near by 72nd year of life, nearly 48 years as a Baptist and 46 years as an ordained deacon. When I was ordained they presented to me the Bible and said, "You will find your duty if you will search for it." So I began searching for some special charge on duty to the deacon. After some years I was talking to an aged

minister on the subject. He said he served as deacon several years before he was ordained to the ministry and said he had failed to find any special charge to the deacon, only to look after the poor and the pastor. He said he doubted whether any preacher was capable of giving the proper charge that had no experience, which is the best knowledge that can be obtained.

By reading and long studying, I think I can see two sets of deacons and their work, the first recommended by the apostles to take charge of the money that had been raised and laid at the apostles' feet. Please notice those qualifications. They were men of honest report, full of the Holy Ghost and wisdom, and nothing said about them being married men, neither were they called deacons at that time, but they were to serve tables, to relieve the apostles of that burden, which hindered them in their daily breaking of bread (preaching).

Now, it is understood that this was the day of Pentacost and nearing the end of the Jewish world, as it was spoken of by all the prophets and foretold by Christ. They that had goods, houses or land sold them and brought the price and laid it at the apostles' feet. Too much burden was laid on them, so here the deacon's work began, to serve tables and continued to serve, until the church was fully set up, and the Pentacost days ceased and this great treasury was exhausted, which all used, rich and poor, and they had all things in common.

Dear brother, we believe those people had understood by the prophets and Christ Himself, that Jerusalem would be overthrown and Israel as a nation would be dispersed and their property would be confiscated and pass into the hands of others, and for this reason they were influenced to sell what they had and use it in such a noble cause.

Now, you will notice the next deacons had a different qualification (1 Tim. 3:8). This explains what I have already said concerning the two qualifications of the deacons. The first was to serve tables, to see after all alike, and have all things in common, but the latter is qualified thus: The deacon must have one wife, so I conclude that at the time this charge was given to Timothy that men were allowed more than one wife by the law that ruled and before the old dispensation had been done away with. The apostle well knew if a man had more than one wife he would be in poor shape to take care of the church. Besides, he saw that the deacon's wife must be a good woman.

Now, I think we have the deacon in a nutshell. If we will measure up the deacon and his wife according to the rule given us. And the apostle says, "Let them first be proved." After proof we have a deacon indeed and in truth.

I will now try to briefly emphasize the qualifications of the deacon and wife. First, to be grave. I think this means fearless, faithful, unassuming, backed by the spirit of love; second, double tongue;

(Continued on page 12.)

# Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Elder J. B. Wilson, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meeting days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

## WANTED.

I would like to obtain a copy of The Messenger for May, 1920. No doubt some one of our subscribers can furnish this copy. It will be greatly appreciated.

Z. C. HULL.

## CORRECTION.

On page 11, Feb. 1st issue, first column, seventh line from top of page, should read: "Elders E. B. Bartlett, of Elk Horn Church, Mo.; Parriett Hunt, of Evansville Church. Regret this mistake occurred.

## APPOINTMENTS.

Elders B. F. House, of Buffalo, Ala., and J. W. Wyatt, of Salem, N. C.:

Harnett, first Saturday and Sunday in March.

Smithfield, Monday, March 6th.

Beulah, Tuesday, March 7th.

Wilson, Wednesday, March 8th.

Elm City, Thursday, March 9th.

Mill Branch, Friday, March 10th.

Falls of Tar River, second Saturday and Sunday in March.



Whitakers, Monday, March 13th.  
 Tarboro, Tuesday, March 14th.  
 Kehukee, Wednesday, March 15th.  
 Conoko, Thursday, March 16th.  
 Spring Green, Friday, March 17th.  
 Bear Grass, third Saturday and Sunday in March.  
 Smithwick's Creek, Monday, March 20th.  
 Skewarkey, Tuesday, March 21st.  
 Robersonville, Wednesday and night, March 22nd.  
 Flat Swamp, Thursday, March 23rd.  
 Briery Swamp, Friday, March 24th.  
 Bethany (Pine Level), fourth Saturday and Sunday in March.

Little Vine, Monday, March 27th.  
 Clayton, Tuesday, March 28th.  
 Little Creek, Wednesday, March 29th.  
 Clement, Thursday, March 30th.  
 Four Oaks, Friday, March 31st.  
 Harnett, first Saturday and Sunday in April.  
 They will need conveyance when off the railroad.  
 SYLVESTER HASSELL.

#### APPOINTMENTS.

Please publish the following appointments for Eld. W. R. Croft, of North Carolina:

Bethlehem, Taylor County, Ga., Saturday and following Sunday, February 25th, 26th.  
 Garden Valley, Sunday night.  
 New Hope (Reynolds), Tuesday.  
 Fort Valley, Wednesday.  
 Providence, Thursday.  
 Mt. Paron, Friday.  
 Elizabeth (Macon, Ga.), 4th and 5th.  
 Bethlehem, Macon, Ga., Monday night.  
 Pine Ridge, Jones County, Tuesday.

I hope the brethren will turn out to hear Elder Croft. My prayer is that he will see some life manifested among the Baptists here, and not have to go back to North Carolina and say the Old Baptists are dead in Middle Georgia. I love to see our ministers come, who are in order at home, preaching the pure, simple doctrine in its purity. It edifies, comforts and builds up God's dear children.

W. O. MEEKS.

Macon, Ga., R. No. 2.

#### APPOINTMENTS.

Elds. L. T. Tucker and J. P. Via of Virginia, will D. V. Preach in the Harmony Association, Mar's Hill, Saturday and fourth Sunday in February, 25th and 26th.

Liberty, Monday, 27th.  
 Hebron, Tuesday, 28th.  
 Hephzibah, Wednesday, March 1st.  
 And in the Upatoie Association as arranged by Eld. J. M. Murray.  
 Phillippi, Thursday, March 2nd.  
 Mt. Pisga, Saturday and Sunday, March 4th-5th.  
 Please circulate these appointments.

B. D. JONES.

#### ERRATA.

In my article in The Gospel Messenger of Feb. 1, in the first column, fifth line from the bottom, "To form," should be "from."

In the second column, eleventh line from the top, "ferom" should be "reform." In the sixth line from the bottom, "N. C." should be "N. H."

On the following page, in the fourth line, under Mormonism, "Cumoral" should be "Cumorah," and in the same column, eighth line from the bottom, "Pampas" should be "Pampa, Texas."

S. HASSELL.

#### AN APPEAL.

Dear Brother Hull:

Dear Brother in the Lord, you will please be kind enough to allow me space in the paper to make an earnest appeal to our brethren, especially of East Tennessee and other parts of the country where Elder Oliver has labored among our people, to come willingly to his assistance in this great hour of need. I see from his statement in the paper that he has lost his barn and contents by fire, losing his mules, two cows and calves, together with all his farming tools. Now, brethren, don't say you can't, for I know you can do a little, and a little from every source will mean much for Brother Oliver. Now, I am as needy as most of you and spend much of my time as Brother Oliver does trying to comfort God's dear little children, and I shall start the ball rolling by sending in five dollars. Who will be the next? We can't afford to let this dear man of God suffer this great loss in his afflicted condition and fail to go to his rescue. The Lord loves a cheeful giver and to poor me there is more comfort in giving than receiving. May the Lord abundantly bless our afflicted brother as well as all the dear ones that will help him bear his heavy burden, is my prayer.

Yours in hope,

R. O. RAULSTON.

Chattanooga, Tenn.

P. S. The address of Eld. W. H. Oliver is Cades Cove, Tenn.

(Primitive Baptist please copy.)

#### HOW TO REMIT.

I am sure the subscribers do not realize that it is an expense to me to receive checks on subscriptions. I pay ten cents exchange on each check sent in. The greater part of the remittances is in checks and ten cents on all checks amount to a great deal. I will appreciate it if you will send Postoffice Money Orders or add additional amount to pay the exchange on check.

Z. C. HULL.

## CHURCH CONSTITUTION.

We had the pleasure of attending a good meeting at Cullman, Ala., embracing the fifth Sunday in January. On Friday night Elders L. M. Walker and J. W. Lomax filled the stand. Saturday morning, Elders W. T. Flanagan and J. J. Turnipseed. After services, according to previous appointment, a presbytery was formed and organized, composed of Elder J. W. Lomax, Bold Spring, Tenn., of the West Tennessee Association; Elders W. T. Flanagan and A. J. Houk, Paint Rock, Ala., of the Mud Creek Association; L. M. Walker, Albany, Ala., of the Flint River Association, and J. J. Turnipseed, Birmingham, Ala., of the Wetumpka Association, and a lovely band of brethren and sisters holding letters from several of the churches of the Mt. Zion Association, upon being duly examined, were found to be orthodox in faith and sound in practice, and were duly constituted into a church, designated Mt. Olive, declared and pronounced to be in order to attend any business of the church, and the church convened in a business conference, being composed of thirteen members, proceeded to business and chose Eld. J. W. Lomax moderator pro-tem, and J. J. Turnipseed, clerk pro-tem.

After inviting visiting brethren and sisters to seats with us, an opportunity was given for membership. No one came forward and the church proceeded to elect a moderator and clerk, which resulted in the choice of Elder B. G. Parker, moderator, and Chas. D. Parker, clerk, both of the body.

Saturday night the stand was ably filled by Elders W. T. Flanagan and A. J. Houk. Sunday morning the stand was filled by Elders A. J. Houk and J. J. Turnipseed.

After services an opportunity was given for members and two came forward with letters and were received.

Sunday night the stand was filled by Elders J. W. Lomax and J. J. Turnipseed. Thus closed a lovely meeting, indeed.

May the Lord be praised.

J. J. TURNIPSEED.

### ELD. D. S. GOWER PASSES HIS EIGHTIETH BIRTHDAY.

By special invitation, I attended the birthday supper of Eld. D. S. Gower at the home of his daughter, Sister Gordon, at Decatur, Ga., on Thursday evening, Feb. 2nd. Elder Gower has been confined to his room for over three months, caused by a fall early in November. He has suffered a great deal, but he is now slowly improving and was able to go to the dining table by having assistance on his eightieth birthday. Regardless of his advanced age and the many serious difficulties he has recently undergone, his mind was clear. He talked very freely of his experiences in life and the mercies of God. He is deeply interested in the church. His fatherly admonitions and advice were greatly appreciated. Elder Gower has been preaching over forty years. His preaching and manner of life have never been the cause of any trouble or dissension among the Baptists.

The evening was spent very pleasantly, indeed. Elder Gower seemed to be happy. All present seemed to have enjoyed the occasion. Sister Gordon had prepared an immensity of good things to eat. We shall not forget the occasion. I trust Elder Gower will continue to improve and that he will be enabled to attend church again ere long, which he so much desires.

Z. C. HULL.

(Continued from page 9.)

I think this would mean to be unestablished in his walk and talk, one that is easy to be led; third, not given to wine (strong drink); fourth and last, but not least—not greedy of filthy lucre. This, to my mind, has been a great curse on both deacon and church. The deacon should have more love and concern for the church than for anything else on earth, for where a man's treasure is his heart will be there also. He will be willing to make any lawful sacrifice for the upbuilding of the church. To appoint a man to do anything that he has no taste nor love for, is a mistake. All these things should be proved before the appointment is made.

Concerning the deacon's wife, I fear there has not been sufficient consideration by the church respecting her qualifications. The Scriptures say that she must be faithful in all things. I think this only means that she should be a unit with her husband, that she should not discourage her husband in any way from discharging his duty. I have heard of cases like this: Husband says to wife, "Go to the pantry and get up something and I will take it to some poor, afflicted brother or sister," but wife refuses and says "They never were any account and I am not willing to take our hard earnings to help people that never would help themselves." So the deacon hits bottom. He can't do what he feels to be his duty without a difference with his wife, so he leaves it off.

My observation is that the sisters, generally speaking, are more generous-hearted than the brotherhood. Now, my brother, as to how this good work should go on has been my chiefest concern for many years.

In the constitution of our church (Anderson) a treasury was organized and each male member assessed 50 cents a year to buy wine, buckets and other things needed for the church. It was soon discovered that the treasury business was not a unit, so it was discontinued. After I became a member I suggested that we have a treasury in our church. I was convinced that it would not give satisfaction, but I would not object to any church where they had some poor and afflicted brothers or sisters to take care of, to put some funds in the deacon's hands for the benefit of those entitled to it, provided it could be a perfect unit of the church, otherwise, it would prove to be a curse.

My brother, you remember several years ago that a certain elder commenced advocating a church treasury. I learned from him that it was exclusively for the preacher. I opposed it upon the grounds that it left out the poor. He said, "Oh, well, we will have two, one for the preacher and one for the poor."

So you remember this elder carried his point in several churches and drifted with the progressives. You remember that this elder claimed that all the finances should go through the deacons' hands. To this I did not agree, because we had some strong



brethren that put great stress on Matt. 5:3, which reads, "But when thou doest alms, let not thy left hand know what thy right hand doeth." By investigation, I learned that these are generally the most liberal contributors. Another objection I had to this rule: We have brethren who, as soon as they learn of some one in distress, will go at once to their relief without saying anything to the deacon about it, but what they find for their hands to do they do it in haste.

One case I will mention. While Eld. J. H. Smith was serving our church, Bro. William Callaway learned somehow that he was in great need, so he and another brother loaded their carts with corn, fodder, potatoes, meat, flour, syrup, meal, grits, sugar and coffee, and about 60 pounds of pork. Here was a load of the choicest fruits of the land, a part of which they bought at a store on their journey to Elder Smith's place, about 35 miles.

They arrived late in the evening. Elder Smith was called out of the field to meet these brethren. He stated he had only one more feed for his mule and his provisions at the house were about out, and said when he was plowing his last furrow he was praying to the Lord to undertake for him.

Several of his neighbors came to see what those loaded carts meant. Sister Smith soon had a nice supper prepared and they all rejoiced together. A brother said he never witnessed anything like it, and I knew nothing of it until he came and told me.

Now, had this gift gone through the deacon's hands our pastor would not have received it in time, neither would he have known who gave it.

Well, brother, perhaps you remember asking me several years ago when did the Pentacost days cease. I remember telling you I thought that it ebbed out in the Macedonia Church, but I feel differently about it now. I feel that the table services ended as this great treasury was exhausted. Here I believe the Pentacost days ceased after the church was set up, but I believe there was a space between or before the Gentile churches were organized and the deacon's work was again started under a different system.

You will notice what the apostle said about the Macedonian brethren praying to him with much entreaty that he receive the bounty and take upon himself the gift of ministering to the saints. Also read again, Gal. 2:10, James, Cephas and John, who seemed to be pillars, gave Paul and Silas the right hand of fellowship to go among the heathen (Gentiles) only would that we remember the poor the same which I was favored to do, says Paul.

Now, I believe that it took time to establish those churches among the heathen. It seems as if the Apostle Paul spent his life at this work. Of course, I believe that the church was set up during the Pentacostal days, but I don't think it was fully set up among the Gentiles as Paul himself acknowledged that he was one born out of due season, that he was

an apostle of the Gentiles, who came in after the church was set up and his work seemed to be in a different field to the rest of the apostles.

Well, I will say further that I am the senior member of our church, so you see that the church has been reared under my deaconship and they look to me as a father. Now, if they are taught wrong I am to blame. I have long since thought that we had no use for a church treasury, as the church was a treasury of itself. I have long since learned that the deacon should be mild and loving among the brotherhood, but at all times make their duty plain to them in a loving and confidential way; he should always let them feel that they are living in his confidence, for Solomon says that love begets love. So when he points out or shows them their duty, they will gladly perform it.

You remember, many years ago, that the ministry was badly neglected, even if he was poor after serving for a year, they made him a donation, but generally small. But I rejoice that that system has been lost sight of in most of the churches and I am particularly proud Anderson Church feels it a duty to take care of her pastor and look after his needs. One instance I will mention: The brethren learned that his house had to be re-covered. They got up the shingles and make up the money to pay the freight and shipped them to him. At another time our pastor lost all his meat hogs after they were fat, and the brethren and sisters furnished him, he said, enough to last him two years, besides other hogs to start raising more. At another time he called on one of our active young deacons to lend him \$25. The young deacon called the brethren aside and stated that our pastor was in special need of money and said, "Brethren, I don't think we should allow our pastor to borrow money to meet his needs." So the money was made up and more than he asked for, in a few minutes.

Our church makes up a donation at each visit to the church and it has become so customary that if the deacons forget it some other brother will call their attention to this particular duty. Our church realizes that God is blessing her for some cause above her expectations.

Now, dear brother, I am coming to the most critical part of the deacon's work, for him to know just how far he is allowed to go. According to the Scriptures, you remember, that Paul's charge to Timothy, (1:5) not to allow any widow to be made chargeable to the church under 60 years old, and after her qualifications are mentioned says if she has children or nephews, let them take care of her, and says "He that provideth not for his own (aunt) and especially for his own household (mother) has denied the faith." I have thought much along this line, which was good at the time Paul gave this charge, and I don't want to frustrate it, for I believe it was very essential. I think the deacon should be very careful, but if he finds a widow, regardless of her age, who has no one to care for her, who is afflicted, unable

to work, who is worthy of the notice of the church, he should learn what her needs are and report the matter to the church. In many cases if the money is given it is not applied to actual needs and the trouble continues. I have long since learned that a liberal church is often imposed on, for the parties who receive help will sit down when they are able to do something to help themselves, and depend on the church to support them.

The deacon should look close in all such matters and keep everything off the church that is not entitled to help. I have often mentioned things like this to the church. Let it be brother or sister, or some poor, afflicted one who is not a member, I am going to help them because I am afraid not to do so, but I do not present it to you as a duty except you feel as I do about it, for Solomon says, "Whosoever stop his ears from the cries of the poor he himself shall cry out and shall not be heard." Yet, with all my care, I have made some mistakes, both by doing and not doing, and I have learned that people of the world can find and point out more duty for the deacon and church than she can take care of, if we notice all their complaints.

I have decided it best for the deacon not to bring anything to the church except he can make it a plain scriptural duty. The Apostle Paul say, "As much as in us lie to do good unto all men, but especially to the household of faith. Now, brother, with 46 years' experience, I am yet but a student and have to inquire how to perform my duty, and feel so unprofitable in the trust committed to me.

Dear brother, it was Elder Solomon Kennedy that gave me the charge when I was ordained, and we went often together and he was often telling me what my duty was. At one time I had my feelings stirred about the conduct of some of the members and he said to me, "I believe that you have got the talent and gift of a deacon, but you must learn to endure hardness as a good soldier of Jesus Christ." He said he served as deacon five years before he was ordained to the ministry and there learned if a deacon did his duty he would meet opposition, and said that we should not raise up idle members, that I should see that all did something for he that won't work shall not eat. Now, if you let them grow up idle they will be unprofitable to themselves and worthless to the church, because the promise is they shall not eat. Make demands in a loving way as an obligation they are due the church. It may take you some time to educate them to duty, but don't give up.

Submitted in love for the cause of Truth,  
J. R. CALLAWAY.

Manassas, Ga.

## OBITUARIES

### WALTER E. HUNDLEY.

I am writing an account of my sweet boy's death, Walter E. Hundley, who went to France June, 1918, and was killed in action October 24th, 1918. Such a shock to me no one knows, but God. He was a good-hearted boy. He never made any profession of religion but I believe he is saved. I feel like the Lord has shown me.

His body was sent home October 15th, 1921, and his funeral was preached by Elders J. E. Herndon and Frank Eggleton, and a large number of friends gathered to pay their last respects to him, but I have a hope of meeting him in heaven, where there will be no more tears shed and no more goodbye, and we will be happy forever. Sleep on, dear Walter, and take thy rest, we all loved you well, but God loved you best. I know you are now with Him who has called your sweet spirit home, crowned you with a crown of glory and with angels you will roam, though our hearts are sad and lonely, as we see your seat vacant in our home.

God will call us and there will be a happy union as we walk the golden street—no more grieving, no sorrows for our happiness will be complete.

I desire the prayers of all who may read this—that I may live nearer to my Savior while here in this world.

MRS. L. M. HUNDLEY.

435 Overby St., Danville, Va.

### SISTER MANDY FRANCIS FOSHEE.

By request of her husband, I will try to write a few lines in memory of his companion and mother, who has passed out of this old troublesome world and her spirit has gone to live with her blessed Savior in that beautiful home above, while her body is consigned to the narrow limits of the tomb to await the great resurrection morn, when the Savior will come to earth again and gather up his jewels, and she will arise at His command and meet Him in the skies.

The subject of this sketch was born Dec. 24th, 1846, making her stay on earth 74 years, nine months and six days. Her maiden name was Duncan. She was happily united in the holy bonds of matrimony to John W. Foshee the second day of January, 1868. To this union was born eight children. One died in infancy. Her two oldest daughters preceded her to the grave, to-wit.: Luna Jane Jackson died May 9th, 1913; the second old daughter, Lena Tankersley, died the 29th day of September, 1890, leaving her husband and two sons and three daughters to mourn her absence, J. P. and G. C. Foshee, and Lizzie Spivey, of Alexander City, Ala., and Ila McDougal, of Goodwater, Ala.

Sister Foshee united with the church at Ephesus, of the Primitive faith and order, Aug. 13, 1870. Some years after that her husband bought land near Alexander City, Ala., where she and her husband lived happily together until her death. Sister Foshee obtained a letter of dismission from Ephesus Church and moved her membership to Fellowship Church, near Alexander City, where it remained until her death.

Eld. M. Shaddix preached her funeral. He spoke words of comfort to the bereaved ones, after which she was laid to rest in the cemetery at Fellowship Church, to await the final resurrection of the saints. She was ever ready to lend a helping hand to her neighbors and friends.

She will be greatly missed in the community, it is sad to give her up, but we hope that our loss is her eternal gain. We should not weep as those without hope, for as we all loved her so well the Lord loved her most. He called and she had to go and I feel assured she is sweetly resting with Jesus. Husband and children will miss her loving and tender care. We pray the Lord may heal their broken hearts by the presence of His Holy Spirit.

W. F. FOSHEE.



## FROM NEW YORK.

Dear Editor: The time is passed for my subscription and I received your letter, but not the blanks you said you enclosed. Find enclosed herein money order for \$2 to renew for another year.

I am very sorry to tell you I can not get any subscribers here, for there are not many that will even read the dear Books, even when I offer them free after I finish reading them.

I want to tell you how much I do enjoy The Gospel Messenger, and may the Lord ever sustain you and all the dear ones who are given such a gift from the Father above to comfort the hungry and thirsty wilderness travelers here below these dark hills of time, where storm after storm doth rise.

There was once a time when I knew nothing about longing and thirsting for that peace that passeth all knowledge, but if not deceived I can say with one of old the Lord found me in a waste, howling wilderness and led me about and instructed me and there was no strange God with me. My sorrows rose up before me like a mountain. My heart fainted within me and, oh, the terror of death and hell was so horrible and I saw myself a justly condemned sinner before a holy God.

After many years of groans and sighs it pleased Him to pardon my sins and give me a sweet hope through grace, for I saw by an eye of faith the dear Lord and Savior Jesus Christ appear on the Cross, the just dying for the unjust, and I heard these words, "Your sins are all forgiven; go in peace and sin no more; tell both saints and sinners what a dear Savior you have found," and my heart was filled with joy unspeakable.

I shall never be able to tell how great is this love to me. I could say next door to death He found me and snatched me from the grave. Now I can tell to all around me His wonderful power can save. I do wish I could tell you how I have been led, but I fear I have already made this letter too long, but when I started it I only intended to send in my subscription for another year. I want to get the dear paper as long as I can pay for it. I was a member with the new school for eighteen years, but after many conflicts and wandering from place to place the dear Lord appeared to me and if not deceived called me out from among them and gave me a home with this despised people. I feel too vile to be with them, but there are none on earth like them.

Dear editor, please pardon me for taking such liberty in writing you and if this tire you cast it aside; all will be well, for I am so unlearned I know I am a poor helpless sinner and if saved it is by divine grace alone, for the work is complete. I believe that those that were chosen in Christ before the world began are the only people that are saved. May the grace of God rest and abide with you and all of His dear people everywhere, and help you in this great cause of Zion.

Yours in hope of life beyond,

MRS. MELISSA GRIMES.

White Plains, N. Y.

## FROM CALIFORNIA.

Eld. Z. C. Hull.

Dear Brother: I have taken The Gospel Messenger for more than twenty years and surely believe it is one of the most faithful heralds of truth we have. You know the closer we live to Christ the more the world despises us, and among our own selves we have some who do not want the whole truth told, because when you exhort them to come out from the world and be not a partaker of their sins, they feel you are fighting or rebuking those who belong to the different lodges. Now I love those brethren and do not want to hurt their feelings, yet I can't see any difference between a lodge that teaches salvation by good works and a church which does the same thing. I wish every Primitive Baptist would go to God in prayer, asking that our brethren who hold to lodges might be shown the evil of associating with those man-made institutions.

May The Gospel Messenger live many years to comfort the lonely and strengthen the weak-hearted ones of our Father's flock. May God bless you and yours. I remain, yours to serve,

JOHN H. BROWN.

Gardena, Cal.

Eld. Z. C. Hull.

Dear Brother Hull: We received your letter stating that our subscription to The Messenger was out. You will please find enclosed check to pay for another year. We do not want to miss a copy of the paper. We certainly enjoy reading the good letters from the able writers.

I have thought every since our association (the Harmony) convened at our church (Marrs Hill) the second Sunday, Friday and Saturday before in last October that I would write you about it, but kept putting it off, but as I am writing you to renew our paper will try to tell you about our good association.

I think we had one of the best sessions of our association that I ever attended, and I have not missed a session in eighteen years, I don't think. We had seventeen corresponding and visiting preachers with us. Of course, we could not preach all of them, but those that did preach, I think, did some able preaching, if I am any judge. We were certainly glad to have them with us, together with all the rest of our visiting and corresponding brethren and sisters.

We had a very large crowd, especially on Sunday. Some estimated as high as 2,000 or more, and I don't think I ever saw better order for so large a crowd. It was a good meeting to me and I had a lot of my brethren and sisters and also friends to come to our home and take care of them the best we could, but in the midst of our good meeting we had our sorrow with it. My wife's brother, Bro. D. H. Fain, was at our home sick with tuberculosis and heart trouble, and he died Saturday night about midnight. Of course, this was sad, but we are creatures of circumstances and we have to be governed accordingly, and we should be submissive to the will of the Lord, for what He does is right. Some of us at times may

murmur and complain at our lot, but if we are what we sometimes hope to be we should be the most thankful beings on earth, but I am often made to wonder and doubt whether I know anything in the right way or not. I think I love my brethren and sisters and the cause, but is it the right kind of love or not? I hope I feel an interest in the welfare of the church, and if I could know at all times what was right and what would be to the honor and glory of God, I hope that is what I desire to do.

Brother Hull, I started to write you about our association and got off the subject, so I will close by sending you one of our last minutes.

We are up but not well. Hope you and family are well. Remember me and mine.

Your little brother in hope,

B. D. JONES.

Edison, Ga.

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### MESSENGER APPRECIATED.

Eld. Z. C. Hull.

Dear Brother: I am enclosing check for \$3, for which you will please send Messenger to the following: O. Strickland, Munday, Texas, and R. E. Seay, Knox City, Texas, Rte. 1.

I have been so downcast for the last few years and all the papers that I would get from our people seemed to be advertising trouble that I have been without any paper for some time, but Saturday night I came into possession of The Gospel Messenger and before I was through reading it I felt like I would just love to take Brethren Hanks, Duncan, Bartlett, Collings, Fisher and others into my embrace and tell them how much their good, humble, Godly, peace-making articles did me.

I have tried for ten or twelve years in my poor, weak and stammering way to preach what I conceived to be the truth as it is in Jesus, and have never had anyone, either minister or member of any of the different factions of Baptists to become offended at any idea that I have ever advanced. But my dear brethren here in Texas have fought each other over words to no profit until it has almost seemed that I was about out of a place to rent when I was weary, eat when I was hungry, or drink when I was thirsty, and my poor, imperfect knowledge of things has caused me to do and say things that I should not have said.

Nevertheless, I have striven, together with such men as I believe Elders Hassell, Newman, Collings, Hanks, Duncan and others to be in my feeble petitions that the great body of peace-loving Baptists might be delivered from unreasonable and wicked men and that they might come together, confessing their sins and live together once more, and undoubtedly the circulation of a paper with as much exhortation, pleading and prayer for a coming together and unity by the brethren will be for good.

Brethren, can't we all do like one of the prophets

did when he said, "All we like sheep have gone astray." We have turned every man to his own way. And when we see that when we are advocating something that is causing trouble, quit it.

"For Zion's sake will I not rest and for Jerusalem's sake will I not hold my peace until the righteousness thereof go forth as brightness and the salvation thereof as a tank that burneth."

Brother Hull, I think I can send you other subscriptions.

Yours in hope,

O. STRICKLAND.

Munday, Texas.

---

### FROM ELD. B. F. HOUSE.

Dear Brother Hull:

Enclosed find check, amount \$5.50, for which please send The Messenger to Mrs. Georgia Dismuke, Parrot, Ga. (who is a widow). Also extend the subscriptions of Brethren W. B. Cummings, Roanoke, Ala.; R. J. Allen, Opelika, Ala. (have forgotten his route), and B. F. House, Buffalo, Ala.

If the Lord wills, I will be in Atlanta the first of March and am going to try and bring you some more subscriptions.

That district meeting of which I wrote you will be held with the church at Ephesus the fifth Sunday in April, Friday and Saturday before, and we sure want you to come. I am writing to your dear father and asking him to come, as we want you both to be there together with us, so please let me know real soon and say that you will come.

Will let you know if your father agrees to come. Hope it will be so he can. I appreciate more than I have words to express the effort that you are making to keep The Messenger clean and free from strife and to unify our people and bring them together on a sound Bible basis of peace. I feel sure that the great body of our people believe the same great truths in regard to basic principles and should repent of all errors and turn away from all minor differences and live together in peace and love, thereby proving to all men that we are His disciples because we love one another.

May the God of all grace keep you by His Holy Spirit and direct you in the great work whereunto He hath called you, and may He incline your heart to pray for me and mine.

Your little brother in hope,

Buffalo, Ala.

B. F. HOUSE.

---

It is so sweet to have the blessed assurance, that after a few more days on earth to spend, a few more heartaches, a few more bitter tears to shed, a few more pains in our mortal bodies, a few more dark nights and dreary winters and the dear Savior will call us up higher to go home and be forever at rest. Blessed thought!

L. H.



# The GOSPEL MESSENGER

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No. 5

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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# The Gospel Messenger

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## EDITORIAL

### PROPHESED DEPARTURES FROM CHRISTIAN DOCTRINE AND PRACTICE.

**Brief Reasons Why the Great Majority of Primitive Baptists, in Loyalty to God and in Kindness to Man, Do Not Fellowship Man-made Doctrines, or Man-made Practice, or the Frivolities and Indecencies of Modern Society.**

#### Man-Made Practice (Continued).

**Proselytizing—Zealously and Successfully Laboring, by Every Possible Means, to Convert People to a Form of Religious Profession**—In the 23rd chapter of Matthew, the Lord Jesus Christ, the Infallible and Supreme and Final Judge of man, utters the sternest and severest rebukes that ever fell from His lips, and these woes are pronounced against the Pharisees, as ostentatious, sanctimonious, proud, hypocritical, carnal, cruel, covetous, proselytizing, foolish, blind, ceremonial, unspiritual, and corrupt, like whited sepulchres, beautiful outwardly, but within full of uncleanness, hating and murdering His prophets and His wise servants (and who were soon to crucify Him), and He says to them, "Ye serpents, ye generation of vipers" (filled with the poison malice of Satan, their father, against God and His truth and His people), "how can ye escape the damnation of hell?" His question implies that they can not possibly escape eternal damnation. They cared nothing for God, nor for eternity, nor for their converts, but only for their own selfish and temporal interests. They cared nothing for true religion, the religion of the heart or the life, but only for outward appearance and dead forms. They acquired numbers and fame and money here, but everlasting ruin hereafter. And the converts whom they made were twice as bad as themselves—twice as full of pride and malice and bitterness against God and His truth and His people. How awful a condition!

Saul of Tarsus, whom a Pharisee, brought up at the feet of Gamaliel, the noted teacher of the law in Jerusalem, was of this character, and far more zeal-

ous than his teacher in his persecution of believers in Christ, pursuing them even unto distant cities, haling men and women to prison and to death. But the sovereign, unmerited and almighty grace of God changed him instantly and forever, without any human instrumentality, from being the bitterest enemy of Christ to being His most devoted friend; and, during the remainder of his life, he found it his greatest joy to proclaim, by tongue and pen, from one end of the Roman Empire to the other, the glorious doctrine of his own experience—the free and full salvation of hell-deserving sinners, both Jews and Gentiles, by the rich and reigning grace of God, by the atoning death of His Son and the renewing power of His Spirit. The proselyting, Judaizing Pharisees who professed Christianity dogged the steps of the Apostle Paul even to distant countries, and sought to depreciate this apostolic authority, and to supplant the gospel of salvation by grace which he taught by the doctrine of salvation by the law, which he said was another gospel, and yet not another, but a perversion of the gospel, and that those who preached it deserved the curse of God (Gal. 1:5-9). Under the Maccabees, Jewish rulers of Palestine, during the two centuries before Christ, some neighboring peoples, the Idumeans, Itureans, and several Greco-Syrian cities were forcibly Judaized by circumcision. But convinced of the folly of their course, the Pharisees, two or three hundred years after Christ, quit trying to proselyte the Gentiles.

Of course Christians should live like Christ, and shine as lights in this dark and sinful world, and the ministers of Christ should preach His gracious and holy gospel to every creature so far as they have opportunity; but we should not imitate the ancient Pharisees and the Roman Catholics and the great majority of Protestants and even of those called Baptists in laboring to proselyte people, by frightening or flattering or exciting or deceiving the unregenerate into a profession of religion. Primitive Baptists do not try to proselyte their own children, much less other people, into a vain and false religious profession.

The Roman Catholics and the Mohammedans are the most successful proselyters in the world.

**Theological Seminaries**—Schools for preparing



people to preach. From the first one established in Alexandria, Egypt, to the Theological Department of the University of Chicago, founded in 1890, and endowed with thirty-five million dollars by John D. Rockefeller, they have been the greatest hotbeds of infidelity in the world. The Lord by His Spirit prepares a man to preach, and leads him while in the ministry to study and understand His word.

S. HASSELL.

### PRIMITIVE BAPTISTS.

It is said that Donatists and Novations were together on the following: First, for **purity** of members, by asserting that none ought to be admitted into the church but such as are **visibly true believers**, and real saints; second, for **purity of church discipline**; third, for independence of each church; fourth, they **baptized again** those whose first baptism they had reason to doubt. They were consequently called **re-baptizers** and **ana-Baptists**.

The Novations (Primitive Baptists), or the church in Italy, had been very successful and were planted all over the Roman Empire. Although **strict in discipline and sound in doctrine**, yet they had great influence. In the restraint in 331, however, they suffered much. They were forbidden to assemble for worship, and many of the church buildings were destroyed, because they would not adhere to the Catholic church.—Daily.

Elder Hassell says, page 386: "The baptism of youth, it is maintained by many, began in this (Fourth) century.

In the year 370 the Emperor Valens sent for Basil to baptize his dying son, Galetes; the ground of the request was the illness of the youth. Basil refused to do it and it was eventually done by an Arian bishop. . . . So that it was agreed eventually that they should also baptize as soon as born, or soon thereafter, so they also, by this means, in case of death, might escape the flames of hell! And either about 256 A. D., in Africa, or 370 A. D., in Rome, is where youth's or children's baptism, without faith, came from; not from Christ or His Apostles."

The bishops became enraged against the Novationists (Baptists) for baptizing all persons who came over to their communion from the Catholic party. In the Fourth Lateran Council an order was made to banish them (the Baptists) as heretics, and these orders were supported by an edict, in 413, issued by the Emperors Theodosius and Honorius, declaring that all persons **re-baptized and re-baptizers** should both be **punished with death**. Albanus, a zealous minister, with other Novationists, were punished with death for **re-baptizing**. . . . "The combined methods of oppression led the faithful followers of Christ to abandon the cities and seek retreats and more private settlements in the county; in the doing of which they made their way into the valleys of Piedmont, which is no doubt the retreat and wilderness spoken of in Rev. 12:6.

About this time they began to be called **Waldenses**.

We have now traced the Novationists, a people of the same order, practice and discipline, into the same country. May not all these properly be called **Baptists**—a name which combines together all branches of the Church of Christ, which in different ages were called by the names of their elders or preachers, or a name given them by their enemies?

413. The Novationists had hitherto flourished in Rome, having a great many places of worship and large congregations; but the rising power of the Catholic interest, its union with the sword, the ambitious character of its officers, etc., prompted them to crush every opposing interest. They consequently robbed the Novationists of all their churches and drove them into obscurity. . . . A council was called at Arles and at Lyons, in 455, in which the views of the Novationists on **Predestination** were controverted, and by which name they were **stigmatized**. These people now retired from public notice, yet it is pretty manifest that while some of them sought asylums in other kingdoms, many of these despised people continued in Italy.—Owens.

Orchard History, page 165, says: "Persons holding sentiments in accordance with the Waldenses were very numerous in Spain; they were thousands and tens of thousands."

In Fifth Century. Hassell's History, pages 397 and 398, says: "Augustine affirmed that God is an **omnipotent sovereign**, and all men are entirely dependent upon Him; that all the human race were in the loins of Adam and **fell in Him**, and therefore born **totally depraved**; that **Divine grace** is absolutely **unmerited, indispensable** and **irresistible** in the salvation of the sinner; that from its eternal design to its eternal accomplishment, **grace does all the work of salvation**, even working in the sinner all His good will and all His good works, so that he shall go into the Divine presence as a poor, **helpless beggar**, a poor, lost sinner, saved by **grace alone from first to last**, and shall be thus prepared to give God all the glory of his salvation." . . . "God's election and **predestination** of the sinner to eternal life were altogether of free and unmerited grace, and not at all conditional on the sinner's repentance, faith and good works, for these are declared in the Scriptures to be the fruit of God's Spirit in the heart" (Psa. 107:1-31; Isa. 45:24, 25, 64:6, 66:10; Jer. 31:1-9; Rom. 3:24, 4:5, 16, 5:19-21, 8:29, 30, 9:16, 11:16; Matt. 1:21; 2 Tim. 1:9; Eph. 1:3, 4, etc.).

This doctrine is what all true Primitive Baptists believe today.

Alexander Campbell said, "Justin Martyr's public defense of the Christians of the **Second Century** is a sufficient document to show that the **Baptist sentiments** at that time universally prevailed"—Campbell-Walker Debate, page 265. Mr. Campbell further says: "Thus I have shown, that even in England, the Baptists have continued from the Apostolic times to the present day, and also that there have been in



every century advocates for Baptist principles"—Ibid., page 278.

We have shown that the Primitive Baptist Church was apostolic in faith and practice from the apostolic age until the Fifth Century. They opposed Roman Catholicism, the mother of harlots. They **baptized** all who came to them from the corrupt party, just like Old Baptists do today. They had no institutions of men or allowed their members to belong to oath-bound, Christless secret orders. They believed in a complete separation between the church and Anti-Christ. They contended for a **strict discipline** and **pure membership**. No **gambling, profanity, drunkenness, adultery, fornication, lawlessness, perjury, dishonesty, lying, stealing** or other immoral conduct allowed. They were known by their fruits. Such conduct should never be allowed. The ministry of the church were chaste, godly men, generally poor, and preached the Gospel because they loved it. There was a sacred bond of love that bound the true ministry together, so they were not backbiting or envious of others. Their discipline was enforced by churches alone. There was no disciplinary power over the church. Nobody could deal with and exclude a member but the church to which one belonged and to which he was amenable, and nowhere else. There was no separate constitution or rules of decorum from the church. The ministry and the church were despised and rejected of men. Their hardships were great. They looked to God alone for their perpetuity. None patronized the mother of harlots by sending their children over to join her institutions. May the dear old church ever preserve those apostolic marks and all be cemented in love. Surely they have ever been an afflicted and poor people, but rich in faith. All true Baptists should lovingly adjust their differences and be sweetly united in love and unity.

LEE HANKS.

#### WE SIN — GOD SAVES.

An Old Baptist preacher once told me the following story: "I," said he, "was traveling along the pike and came across a little child sitting by the roadside all covered with dirt, with tears streaming down its little face. I stopped my horse, got out of the buggy and took the little fellow up and brought him to a toll-gate house not far away. When the lady came out to collect the toll she saw at once her baby. He had been lost, had strayed away from home. I had brought him back. That mother took her little baby in her arms, hugged him (with all of his dirt and tears) to her bosom and called him her baby."

That mother loved her baby, **not his dirt**. She took him in the house, washed his face and put nice clean clothes on him.

So with all of our dirt and filth God loves us if we are His children. He does **not** love our **dirt** and **filth** but He loves us.

We are no less His children when we get filthy, but God does not love our filth and will wash our filth away when we come to Him. And when He puts clean garments upon us He does not make us go back to the dirt and filth pile to soil them again, but tells us to keep away from such places. "Be ye separate." "Keep your garments unspotted from the world."

That mother did not force nor **cause** her baby to stray away from home, neither did she force nor **cause** him to become dirty and filthy, but she **did cause him** to become clean and did put clean garments upon him. Those things she did with her own hands.

God does not force nor **cause** his little children to sin and become filthy in this world, but He does **cause** us to become clean through the blood and righteousness of Jesus Christ. He does put upon us a clean garment (the imputed righteousness of Christ).

The dirt and filth are ours and God suffers or permits us to get into them, but the imputed righteousness of Jesus Christ, the clean garments of eternal life, He predestinated and **reserved that work for His own hands**, and none but **He** can do **that work**, and none can undo it when it is done.

"I am God, I change not." "I give unto them eternal life and they shall never perish."

The Bible nowhere sets forth a principle by which we can hide behind God's predestination as an excuse for our sins. When we get dirty and filthy by reason of sin and disobedience, **we alone are to blame**.

Submitted in love,

E. B. BARTLETT.

#### "TO ALL THAT BE IN ROME, BELOVED OF GOD, CALLED TO BE SAINTS."

"I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also" (Romans 16:1, 2).

This is the language of the eminent Apostle Paul as he writes, "To all that be in Rome, beloved of God, called to be saints." I am sure that everyone will agree with me that whatever the Apostle recommends to the saints at Rome is good for every Old Baptist Church in the world, and we will take it as our "rule of faith and practice." I am ashamed of any Old Baptist who refuses to take the whole word of God as the man of his counsel, and is unwilling to practice the things plainly laid down for all the early apostolic churches. One thing has often been a point of discussion and sometimes contention among Old Baptists, and that is woman's place in the service of God. We have among us some very zealous and wideawake sisters whose hearts burn with zeal for our blessed cause, and they would gladly do anything and make any sacrifice to advance the blessed principles of the church and of God, our



Saviour. They stand ready to be taught out of God's holy word what their duty is, and like Saul when struck down on the road to Damascus, they inquire, "Lord, what wilt thou have me to do?"

I think that mere custom and tradition have many times sat them down upon the stool of do nothing, and they have failed to get the good encouragement from the brethren, and especially the ministry, which they were so justly entitled to. I want every Old Baptist to get his Bible, sit down and read the above text, and ask himself the following questions: (1) In what way did Phebe serve the church at Cenchrea? (2) In what capacity were the brethren at Rome to receive her? (3) What business was it that she was attending to in which she would likely need the assistance of the brethren at Rome?

These are important questions and very important things for Old Baptists to find out. Paul was evidently at Corinth when he wrote this Epistle to the Romans, and was at that time laboring and teaching the church at Cenchrea and Corinth (Cenchrea and Corinth may be one and the same place). This Epistle was evidently sent to the brethren at Rome by the hand of Phebe, and if this be so, then she was a messenger from the church at Cenchrea. Most likely, the business she was carrying on was some charitable work for the church. It is probable that the church at Cenchrea did not at this time have a deacon and the work of the deaconship was carried on by Phebe. We certainly have example of collections being taken up for the poor saints.

Now, I feel sure that Phebe was no preacher, nor was she a regularly ordained deacon. The apostle would have been flatly contradicting himself if, after he had taught that he would not even suffer a woman to speak in public and the shame of her presuming to transcend her bounds by seeking the place of a shepherd of the flock of God, he should then recommend Phebe as the pastor or servant of the church at Cenchrea. Such a thing would be ridiculous and hold the apostle up to shame and contempt. There are many ways in which our sisters can be servants of the church of God without being preachers or deacons. I would to God that there were some in every Old Baptist Church in this land and country that could truly be called the servants of the church at Bethlehem, at Sardis, at Mt. Carmel, at Emmaus, at Fellowship, etc.

A servant is one that serves, and you can not rightly claim the title of servant unless you are doing something. My dear sisters, take the life and examples of good Dorcas, the woman of Joppa, mentioned in Acts 9:36-42, as a life worthy of emulation by every Old Baptist woman in our ranks. Did not Jesus say that the act of one woman should be preached wherever in the wide world the gospel of the kingdom should be proclaimed. Some of the most devoted disciples that followed Jesus when He was here on earth in person were women. They are loyal, faithful and true. They are not near so apt

to betray a trust as a man. No woman that I recall in the life ministry of the Master ever was so untrue and unfaithful as Peter, who denied the Lord.

Certainly, the sisters are a great asset to the church of God when they are up and doing, and in all the word of God their place in His service is as distinct as that of the man, and it can not be dispensed with and the church prosper.

Remember, now, they are not only to serve the Lord in an individual way as children of God, but according to the above text they are to be **servants of the church**, and I understand that to mean that they are to serve the church in any way the church may appoint them to serve. It is therefore within the rights of the church to appoint them as clerks, messengers, committees, etc., to look after the necessities of the poor of the church, widows, orphans, and the family of the ministry in the absence of the deacon.

May God help us to study His word to know what our duty is as sister, brother and minister and then do it. There is certainly something more for us to learn in the Bible than the fundamental principles of salvation by grace. **"If ye know these things, happy are ye if ye do them."**

In love and hope,

Graymont, Ga.

HENRY SWAIN.

#### PRAYER.

Worn and weary, Thou hast sought me;  
By Thy cross and passion bought me—  
Spare the hope Thy labors brought me.

The poet's plea brings to mind more forcibly that time's changing cycle never varies our need of Divine help. Prayer, that link which binds earth and heaven, has ever been through all ages the Christian soldier's source of comfort. But the tenderest outpourings of a God-honoring soul has never yet pierced the selfish armor of gainful pursuits in which the natural man is encased. Only when self is touched by impending calamity is the prayer of fear prayed, but it is as stable as the chaff before the wind.

There are many instances recorded in the Old and the New Testament of both public and private prayer being offered. Moses interceded for the children of Israel and later on account of his own son was not permitted to enter with them into the promised land.

The sin of idolatry is a very grievous one, be the idol riches, greed, lust, covetousness or any other false god. The Jews, on account of this sin, caused poor old Jeremiah much prayer and bewailing of their sinful condition before God. But being a stiff-necked people, they heeded not the faithful prophet's warnings and as a result had to pay the price of captivity. The Lord told Jeremiah, "Therefore, pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to Me, for I will not hear thee."

As impulsive Peter walked afar off, forgetful of



his Lord for the time being, just so we oftentimes go on our way heedlessly, trying our own strength and forgetful of the trend of our footsteps, until in some seemingly mysterious way we are suddenly broken from our moorings and cast as the reed before the wind. Then it is that the prayer of penitence flows from an overburdened heart. That plea keeps alive the best and noblest sentiments of the heart and we are made to realize that the fervent prayer of faith availeth much. But on the other hand, the prayer of the hypocrite is severely condemned.

Christ during His stay on earth prayed for His enemies as well as His sheep and commanded that we pray for them which despitefully use us. Oh, the world of tender meaning in His admonition, "Watch and pray lest ye enter into temptation!" From the abundance of His wisdom came the knowledge of the snares and pitfalls of this world and the nets spread to catch the unwary, and He also knew in whatever form the devil might appear that he would always flee from an humble kneeling child of God.

Samuel declared the importance of prayer in his reproof of the people, "God forbid that I should sin against the Lord in ceasing to pray for you."

David at one time fasted and prayed to God for the restoration of his sick child, but after its death, having been warned beforehand by the prophet of his own sin, he realized his proneness to wander in forbidden paths and eat of forbidden fruit, so he changed his apparel and went into the house of the Lord and worshipped. And at another time, after realizing that God was pleased only with the sacrifice of righteousness, were the memorable words uttered, "Restore unto me the joy of Thy salvation," and many are the sweet psalms of rejoicing, thanksgiving and praise he wrote as an evidence of answered prayer.

Israel, which is a type of the church today, although they were God's chosen people, they went out of the straight and narrow way oftentimes, but for these things they were visited with many punishments. But the plague of grasshoppers and the plague of fire sent on them were both diverted by the fervent prayers of Amos.

In speaking of himself, Paul says he was given a thorn in the flesh lest he should become exalted above measure. After praying thrice for its removal, came the soothing words, "My grace is sufficient for thee."

Oh, thou child of many prayers, thou, too, may'st have a thorn in the flesh, "a messenger of Satan to buffet thee," which you have prayed so earnestly to be removed, but if your prayers are not answered as you would have them, be not discouraged and faint by the wayside, but "Be ye reconciled to God," and rest assured that His unseen hand is through it all and if from a broken and contrite spirit most honor and praise is given Him, then pray that you may be enabled to say, "Father, this seemeth good

in Thy sight," and with this comfort strive on till life's shadows lengthen to eternity's shore.

MRS. C. L. WILSON.

Blakely, Ga.

### SHOULD WOMEN TEACH?

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man" (1 Tim. 2:11, 12).

I have quoted the Scripture above to show that it shall not be my purpose to ridicule or condemn women teachers, only from a Scriptural standpoint. What I might think, imagine or believe in this, as in all other Scriptural subjects, without Scriptural proof, would be futile. "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law, and if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church" (1 Cor. 14:34, 35). This is very plain and pointed, and is of Divine origin, if not, why not? The man was first formed, and then the woman." For the husband is the head of the wife, even as Christ is head of the church, and he is the Savior of the body, therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything" (Eph. 5:23, 24). Should the church teach Christ, or should the church learn from the teaching of Christ? "See then, that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Some one will say, "I read where it says, 'the aged women should be teachers of good things.'" Yes, it does, and it tells what those good things are, and to whom they should be taught: "That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4, 5).

Where are these teachers today- Where are the fruits of such teaching to be found? Are these good things? Then why not diligently teach them? Did not Jehovah tell the woman, "Thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). Should we expect peace and happiness to accompany the present evil course, or rather, should we not mourn and repent, and see and ask for the old path, wherein is the good way, and walk therein.

The Divine order is so completely changed, in a religious way, that it is no wonder to see the social and political as well as economical conditions as they are. A good woman in her proper sphere is of such high and noble characteristics as to furnish an emblem for the church, but a foolish and clamorous woman, seeking to occupy the sphere of a man, is very obnoxious. Adam heeded and ate of the fruit given him by the woman, and died.

The same evil spirit which deceived our Mother Eve is at work in the same old way. Shall we heed



and die, or reject and sustain our rejection by the word of the Lord, as Jesus did in all of his temptation? We should worship God, and Him only should we serve. We should not tempt the Lord our God, who hath richly blessed us with all things needful for us to know and do. Search the Scriptures and take heed unto their teachings. Let God be true, but every man a liar.

Submitted in love for the truth,

J. J. TURNIPSEED.

Birmingham, Ala.

### HOUSE.

"There is a house not made with hands,  
Eternal and on high, and here my spirit wait-  
ing stands,

"Till God shall bid it fly."

Yes, we know that the Father has a "house" with many mansions, for Christ said so, and His promise is that if it were not so He (Christ) would have told His disciples. "I (Christ) shall go away, but if I go away I will come again." Yes, He is coming again, coming "without sin" and unto them that look for Him shall He appear.

"An house not made with hands." In the building and the construction of the house no human hands did touch, for it is the building of God made by God Himself and for the gathering together the "strangers scattered" throughout all the world in ages past, present and to come.

Every house made by man is built by labor and material and is altogether the work of men and must crumble and decay.

The hand of "old Father Time" will wear away the structure. There may be that an house made by man will stand until the coming of that great day when the earth shall dissolved like snow and elements shall be on fire and earth pass away "as a scroll," then all things earthly shall pass away. Then the inhabitants of earth will be crying for the mountains and rocks to fall upon them and hide them from the face of Him that sitteth on the throne. But the house—that Great House—whose maker and builder is God, is eternal, everlasting, and will endure throughout eternity.

A house in the literal term or sense of the word is erected by man and usually it is a place of abode, a place called home, a place of refuge, a covert from storms and from enemies. Of course, all houses are not built for an habitation, but we are considering the house to dwell in here in this time world, the house where father and mother, brothers and sisters dwell, where children are brought up and nurtured. The earthly house is a home and the home is the dearest, sweetest place in all the world.

But here we have no abiding city, no substantial home, for we are fellow pilgrims traveling through this world of sin and sorrow. Here is our transient home, yonder is our eternal and everlasting home.

Here sin and sorrow is our every-day experience.

We grovel in sin and meet with many trials, but the grace of God and his all-prevailing power keep us until this earthly house of our tabernacle is dissolved, then we have an "house not made with hands," eternal in the heavens. That time will come to all the saints when they shall yield up the ghost and fly away and be no more, until the coming of that great day of the Lord when the sleeping dust shall be brought together and revived, glorified and made in the form of eternal youth, like unto the body of the blessed Son of God. "It doth not yet appear what we (at the resurrection) shall be, but when He shall appear we shall be like Him."

The disciples saw Christ with natural eyes after He arose from the grave when he appeared to them on one occasion and said: "Why are ye troubled? And why do thoughts arise in your hearts?" These were questions He asked His disciples when they were much agitated and affrighted because they thought they had seen a spirit. "It is I. Feel of Me and handle Me. This is I, Myself. A spirit hath not flesh and bone as ye see Me have. So there on this notable occasion Christ made it plain that He was the same Christ that had walked and talked with them before His resurrection and that He would do the same thing while in the same body before He ascended back to His Father and that they (and you) should know of His resurrection and that ere long He would go back to the Father, to that celestial home, that house not made with hands where are many mansions.

The human body is a house of clay and while the body as it is now, of flesh and blood which is "fearfully and wonderfully made," shall be changed in a moment, "in the twinkling of an eye," and be fashioned like His glorious body.

The great apostle said: "For we know that if this earthly house (body) of this tabernacle were dissolved we have a building of God, an house not made with hands." This building of God—this house—is somewhere, yet we can not see it with mortal eyes nor comprehend it with finite minds, yet we see by an eye of faith and behold it in the Spirit as such.

The mystery of it is that we some day will lay our armour by and throw off this mortal coil and fly away with angels for escorts to that wonderful home and the mortality shall cease or go into the grave and the spirit go to God and remain in His presence and in the presence of Christ and the holy angels until the work of salvation is complete, and then the great trumpet shall sound and the dead shall hear the voice of the Son and shall come forth out of their graves.

The grave is only a temporary resting place for our mortal bodies, and can no more hold our bodies at the resurrection day, than the tomb or sepulchre held the body of Christ at the third revolving morning.

The sheep were redeemed by Christ on the cross which are known here as His people and are saved



by His grace, but salvation and redemption will not be experimentally complete with us until these old bodies are come up out of the grave.

This is too deep and too great for this poor, unworthy scribe to undertake to write or speak, but must submit to the will of God in withholding such things now, as I am still in the flesh prompted sometimes to do evil or say things that should not be said or done. May the God of all grace keep us and lead us into fertile fields of the gospel, and may we all be found laboring in the vineyard of the Lord and seek to know His will and do His commandments while in this vale of sorrow, until the time the summons shall come to go to that house not made with hands.

J. M. F. BARRON.

### THE RESURRECTION.

I wish to pen a few thoughts on the above subject. I view it to be one of the most important subjects in Holy Writ. There are great mysteries connected with it. Therefore it is with fear that I, a weak one, should undertake to write on it to the household of faith.

If I differ on some points from others I trust they will examine closely and "Prove all things and hold fast that which is good."

"For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). Now, I believe the apostle was instructing God's children and they only are under consideration in this chapter. And that he is not speaking or referring to the resurrection of the unjust at all. There were some of that church denying the resurrection.

Here is what I think the apostle means. As in Adam all (of you, the saints) die, in Christ shall all (the saints) be made alive.

A reason why I believe he was not speaking of all the race, he tells them the order of it—shall all be made alive (in the resurrection), but every man in his own order. What is the order of it? Christ the first fruits, afterwards they that are Christ's at His coming. So it is those that are Christ's that die in Adam, and are **made alive in Christ** in the resurrection. While I believe that all the race fell and died in Adam, I don't believe Paul was considering the wicked that will be raised to "shame and everlasting contempt." If it was that way the Universalists would be right and all the race would be made alive and be Christ's at His coming.

I hope no one will think I am denying the resurrection of the unjust. I am not. But this whole chapter has reference to God's children, showing that their vile, sinful, corrupt, mortal bodies will be raised and changed from **natural** to **spiritual bodies**, and raised in the likeness of the glorious body of Jesus.

As to the unjust, Jesus says, "The time is coming in the which all that are in their graves shall hear

His voice and come forth; they that have done good unto the resurrection of life (those that are Christ's at His coming); and those that have done evil unto the resurrection of damnation."

There is an abundance of testimony to show of the resurrection and eternal punishment of the wicked, but I leave that point here.

Paul always told to both great and small of his hope of the resurrection—to confirm and strengthen the saints, he tells them, "But I would not have you to be ignorant, brethren, concerning them who are asleep (dead), that ye sorrow not, even as others which have no hope:

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep (dead). For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words (1 Thess. 2:13-18).

We see by this, they that are His at His coming, both dead and living, will be changed and their vile bodies fashioned like the glorious body of Christ.

He redeemed every one of them by bearing all **their sins** in His body on the tree. They are His—soul, body and spirit. And when the above language of Paul is fulfilled then another declaration will also be fulfilled, "Christ Jesus came into the world to save sinners." They already have the spirit of adoption, and groan within ourselves, waiting for the adoption, to-wit: the redemption of our bodies. Yes, redeemed from death and the grave. "For the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Oh, what a precious promise is that! (composed while sick):

—W. P. M.

When all this is accomplished the question is asked, "Oh, death, where is thy sting? Oh, grave, where is thy victory? It is gone. It is not here. The victory is so completely won by our blessed Saviour that it is said that those that are His at His coming shall come off **more** than conquerers **through** Him that loved us and gave Himself for us. May the God of all comfort visit His beloved Zion and build up His poor afflicted people and His name be glorified by the sains for Christ's sake.

W. P. MERRELL.

Roopville, Ga.

# Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address. Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

Eld. J. A. Monsees.

Very dear Brother: If not intruding on your valuable time would like to ask a favor of you concerning the relatives of my grandfather, Eld. S. C. Little. Two of his brothers, Zeblin and Joseph Little, moved from Stanley County to Georgia a number of years ago. I would like to hear from any of their descendants if they can be located. Will you kindly have the above published in both the Primitive Baptist and Gospel Messenger, as any information from any of said parties would be greatly appreciated.

Your brother in hope,

ELIJAH LITTLE.

Unionville, N. C., Rte. 1.

Anyone knowing of any of the parties above named, please write Brother Little.

Primitive Baptist please copy.

J. A. MONSEES.

Dear Brother Hull:

I can't get along very well without The Messenger. My father began taking it when it was first published. When you took it over and changed its



dress I was a little worried over it. But I realize that I am too old-fogy to be popular when it comes to condemning woman's dress. But so long as our paper continues to bear glad tidings from our loved ones and they all preach and teach the same things that I feel like is grounded in the Old Baptists it is food for the hungry soul. May God bless you in your efforts and keep you in the old paths, letting nothing new come in to mar the peace of our great cause.

I am nearing my three-score and ten, have loved the doctrine of grace since I was 12 years old. I have wandered into forbidden paths but am now trying to live in such a way that when I come to lie down in death I will have nothing to fear, can say, "I love thy courts, Oh Lord, the place of thine abode," and by hope enter into the rest that remaineth for the people of God. I am, your sister in hope,

Crumps Park, Ga. MRS. A. H. RICE.

My dear Brother Hull: I am enclosing herewith a very sweet letter from our precious Brother Victor Lassiter, which I am sure you will agree with me, deserves a place in our good paper, The Gospel Messenger. The letter was a great comfort to me, and hope it will help others.

There are so many obstacles of late years (apparently more now than ever in life) in my way that I feel like grounding my arms and give up the fight, but when I get such encouraging letters from the dear children of God where I try in my weakness and with so many crosses and doubts and fears to serve, it gives me renewed courage to press on.

Surely the bitterest and thickest of the battle and the hardest of the fighting is over! Yet we don't know. "The worst of our foes are those of our own household," the foes that dwell within. By the grace of God, we can continue on until the battle is over. It won't be long, and to those who patiently and quietly and hopefully wait for Him (Jesus), the battle will not be in vain.

May God bless His dear children and may I hope to have an interest in their prayers.

In a blessed hope of the Gospel of Jesus.

J. A. MONSEES.

Atlanta, Ga., Monday, January 16, 1922.

Eld. J. A. Monsees, Macon, Ga.

My Beloved Pastor: I reached my home at 12:40 A. M. after leaving church. I ate a quick lunch up town and went on my run to Decatur, which comes off at 12:10 A. M. Travel was very heavy all the afternoon, which kept me very busy till 8 P. M., but I had sweet company on my car. The Spirit of our Lord seemed to hover over me, and followed me home. I walked from the car line home, which is four long blocks. To the carnal mind, this is a lonely trip and considered somewhat dangerous at that hour of the night, but I looked neither to right nor left. I walked oblivious to my surroundings. I

thought once of a lurking robber, and how easy he could get me; then the spirit said to me, "Nothing can hurt you."

My mind was carried back to the church and our good meeting. How we all enjoyed being together, and how plain was your preaching. It was food to my hungry soul.

Our God is a great God. He is the only true and living God. "Lord, my heart is not haughty, nor my eyes lofty; neither do I exercise myself in great matters or things too high for me" (Ps. 131:1).

My dear brother, tell me if I am right or wrong. David's sayings, to my mind, are true expressions of all God's children. I think he covers all Christian experiences. I know he tells my own better than I can tell it. In other words, as has already been said, David's experiences are largely the experience of all Christians. I can say that I often find my own experiences recorded in the Psalms. Here are three verses that fit my case exactly:

"Fools because of their transgression, and because of their iniquities are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble and He saveth them out of their distresses" (Ps. 107:17-18-19).

Brother Monsees, I have confessed to God and now confess to you, the pastor of the church in which I feel to be an unworthy member, that I have been a great fool. I ran after the ways of the world for a long time. I abhorred all manner of meats. I drew near unto the gates of death, then I cried unto the Lord and I am still crying to our God. My sins have been great. I filled the catalogue of sin. I am ashamed, but I must confess to you, God knows that I speak the truth when I say that I have been one of the greatest sinners whom He ever permitted to live on earth.

I conformed myself to the ways of the world (Egypt) for 38 years. I am now 51. Many times during this long period of time I felt desirous of being a Christian. At intervals I felt the weight of sin very heavy upon me, but it would soon pass off and I would go in pursuit of worldly pleasures, often doing some very wicked things. Sometimes I would go to the extent of losing all regard for our moral laws, which my dear parents had taken so much pains to instill into my mind. My dear mother, who died in her 57th year (1902) shed many tears for me. She loved the gospel and knew it when she heard it preached, and she never missed a meeting when she had physical strength to attend. She was never happier than when listening or talking about the things which pertain to God and His truth. While she was great at entertaining and making happy brethren and sisters who often visited her and my dear father, she loved not the things of the world. Her disappointments in this life were great, but her hopes of heaven were greater. She wanted to see her children follow Jesus Christ. She wanted them to have an understanding of His great truths,



but she confessed her inability to make them understand. She prayed for us. She often poured out her supplications to God in behalf of her seven children, and only recently, a dear brother who is in our church showed me a letter written by my father 20 years ago, in which he stated that mother had confessed to him that while she wanted to see her children saved, she knew that she could not save them, but she expressed her faith in God to do this. She knew that God does all things in His own good time.

Some of my brother's dear friends, and she had many, while very sympathetic during her sufferings, looked upon her as being somewhat mentally weak. This was their natural conclusion, reached from their knowledge of her years of illness, but I know that her knowledge of God's word, her spiritual understanding of her Bible was above the carnal mind. She knew that no amount of human effort could take the place or do the work of the blood of Jesus Christ.

And now I pray to God to justify me in all that I have said about my mother, and I believe He will, and I thank God that I can remember having such a mother. She was a mother to her children, a Christian mother, and Christian wife to our dear father, who also loved the ways of our Lord and desired to see his children grow in the knowledge of God, and follow in the footsteps of Jesus Christ.

Oh, what a fool I have acted. I drew near unto the gates of death. I cry unto the Lord, and He will save me. For any of my own righteousness? No, there is no righteousness in me. But He says: "I, even I, am he that blotteth out thy transgressions, and will remember thy sins no more."

I am having some tribulations. The world seems to be against me. Sometimes I rejoice in them. May God help me to be content with my state. I will close for this time. I have spoken my mind as it is at this time. I reckon that the sufferings of this present time are not to be compared to the glory that shall be revealed. I know that my Redeemer liveth, and that without Him I can do nothing. I thank the Lord that I am constantly thinking of you, and I trust that I may meet you again soon. Always remember me in your prayers. Help me to praise God and Father and Jesus Christ our dear Lord, and only Saviour. Help me to take on the whole armour of our Lord, and to serve Him forevermore, is the prayer of

Yours unworthily, E. V. LASSETER.

237 Oglethorpe Ave., Atlanta, Ga.

P. S. Please remember me to Sister Monsees. Tell her that I would like to have you all visit us in the near future.

V. L.

#### ELDER MEEKS' TOUR IN FLORIDA.

I have just arrived home from a little tour in Florida and I enjoyed my trip so well that I thought I would write a little account of same.

I left home Dec. 1st and after filling my regular appointment at Valley Grove Church in Irwin County, Georgia, went to Baden, Ga., where we were met by Brethren Youmans and Taylor. Elder Morgan Williams joined me here. We spent the night with Brother and Sister Youmans. It was indeed a great pleasure to be with tsem. I feel sure that Brother and Sister Youmans are two of the best Baptists I ever met. They talked freely of the love, goodness and mercy of the dear Lord to poor sinners. Sister Youmans told how she was led from the Missionary Baptists to the Primitive Baptists, the Church, and only Church that our Lord and Master constituted while on earth.

We have now under consideration the organic church which Jesus set up when He was in the world, and not the church triumphant, for all Old Baptists believe that Christ atoned for a portion of every kindred, tongue, people and nation (Rev. 5:9), and that God has a people in every order of the day and thousands that never unite with any order.

This dear sister told of going to an Old Baptist communion to laugh at them wash feet, but instead of laughing and making fun of them, the Lord touched and tendered her heart, and it was broken to the extent that she could not keep from weeping almost aloud, so she didn't find anything to laugh at.

I felt like we had been in a good meeting. It was just grand to be there, so next day we had an appointment at Ocopiscola Church, near Quitman, Ga., and we had one of the sweetest little meetings I ever experienced. Elder Connell of the Flint River Association, was with us here.

Elders Morgan Williams and Connell returned home and the unworthy writer went to Jacksonville, Fla., where there had been an appointment arranged for Tuesday and Tuesday night. I was a stranger in this city, having never visited Florida before. I had the address of one Sister Melton, so I found her home without any trouble, and, Oh, a Baptist home indeed I found. I felt so much at home when I got there. I do feel so unworthy of such a grand reception that I received in this dear home.

Sister Melton's husband has never united with the church, though I believe he is an Old Baptist in heart. I believe he loves the truth.

I found a faithful band of good Old Line Baptists at Jacksonville. We had a sweet meeting there. Eld. M. L. Gilbert is their pastor and Bro. W. C. Crews, clerk. I would like to make mention of all the homes of the dear brethren and sisters, but it would make my letter too lengthy.

The next appointment was at Mt. Carmel Church, at Wauchula, Fla. We had another good meeting at this church. There was one baptized at this meeting on Sunday. Eld. Joe Ellis is pastor of this church. Here I met Elders Ellis, Sills, Weaver and Moody.

From here I went to Mt. Olive Church next day. Monday at Bradley Junction we had services. I felt that the dear Lord was with us in our feeble efforts



to speak on both occasions at this place and much interest seemed to be manifested here. Eld. E. J. Devane is pastor. I met Eld. J. H. Kirkland and another elder, but I have forgotten his name.

We filled the next appointment at Mt. Enon, Eld. E. J. Devane's home church. I felt that the dear Lord was with us. I felt that it was good to be there. Elder Devane was present, also Elder Carlton and one of my neighbors, Eld. B. F. Williamson of Lizella, Ga. Elder Devane is pastor of this church. From here we went to Bro. Cliff Williamson's home at Sefner, Fla., where I enjoyed the afternoon and night with him and his good wife, his father also being present.

I forgot to state that Elder Carlton joined me at Mt. Enon and remained with me six days. We filled an appointment at Tampa, El Bethel Church, on Thursday and Thursday night, Dec. 15. This is a good, live church of 71 members. They have built a new brick church house. It cost \$22,000 and is a real nice, comfortable house. The seats are so comfortable, they alone costing \$2,000.

I am glad our people are awakening to their duty. I don't mean to convey the idea that I believe in an unnecessarily expensive house, but a good, nice, comfortable one. About 75 per cent of our church houses are not as comfortable as they should be. It isn't because we are not able or can't have better houses, but it is just simply on account of negligence in our duty. We are not alive to our duty as we should be. Eld. B. F. Williamson was with us at this church (Tampa). He preached a good sermon. The unworthy writer was suffering with a very severe cold at this time and was too hoarse to talk much, though we had a good meeting. Elder Gilbert is pastor of this church, and next day, Dec. 16, Elder Carlton and myself went to Bradentown. We had an appointment at Pilgrim's Rest Church. This is a little church which was constituted in 1914. Eld. E. N. Anderson is their pastor. We had a pleasant little meeting here and after spending the afternoon and night very pleasantly with Eld. E. N. Anderson and his dear family we were conveyed by Bro. J. C. Ross to Hopewell Church, near Sarasota. It was their regular meeting time and we had a glorious meeting. Eld. E. N. Anderson is pastor of this church.

Next day we boarded a small vessel for Anna Maria Island, where we spent the day very pleasantly watching the fishermen catch fish and especially did the writer enjoy eating fresh fish at noon.

As we had no other appointment until the Saturday and Sunday following, which was Christmas eve and Christmas Day, we spent the time visiting the Baptists from house to house.

You remember reading in Acts 2:46, "And they continued daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart." I believe this bread represents our Savior. They went from house to house, preaching Jesus, explaining the

Scriptures, speaking of the goodness, love and mercy of God. I believe if there was more of this practiced there would be more life manifested.

Next appointment was at Elvin Church, near Ft. Meade, the 24th and 25th of December. The ministers present here were Elders Ellis, Hancock and Joe Hudson. Elder Hudson, formerly of Georgia, is their pastor.

After spending the night with Eld. Joe Hudson and his dear family, whom I have known all my life, I boarded the train Monday morning for Jacksonville, where I had an appointment on my way back home. I had the pleasure of meeting with Eld. Joe Brown, whom I have known for years. He was formerly of Atlanta, Ga.

From Jacksonville I went to Adel, Ga. Had an appointment at Bro. J. R. Weatherington's home Wednesday night, Dec. 28th. Brother and Sister Weatherington are noble Baptists. Next day I visited some dear Old Baptists at Lenox, Ga., Brother and Sister Seal and Bro. R. G. Horne, also one licentiate, I. F. Allen.

From Lenox I went to Valley Grove Church and filled my regular appointment, first Sunday and Saturday before. From here I returned home and found all well.

I am glad that I took the trip. I was impressed, if not deceived, but now my mind is relieved. I would be glad to make mention of all the dear brethren and sisters whom I met on this trip, but it would make my letter too long. I want to say that I haven't words to express the profound gratitude that I feel in my poor heart for the many kind deeds and love manifested to me while in Florida, and not only on this trip, but at home and elsewhere. Oh, what a grand privilege it is to be permitted to live with the Primitive Baptists. I can see very well how they can do without me, but, oh, how could I do without them? It is a sweet home for the children of God. So now in conclusion, let me admonish all who have received a hope in the Lord Jesus Christ to go home to your friends and tell them how great things the Lord hath done for thee and hath had compassion on thee (Mark 5:19).

May God bless you all and guide you by His unerring Spirit is my prayer. Pray for me and mine. Macon, Ga., Rte. No. 2. W. O. MEEKS.

#### PRAYER DESIRED.

Want to ask all the editors of The Gospel Messenger to remember me and mine when at the throne of grace. Have a husband, six children (all grown), two daughters and four sons. Desire an interest in Christian people's prayers in our behalf everywhere.

The boys and young men of today have so many handicaps imposed upon them, sorry to say, by their fathers and older men.

The great evil of whiskey making and drinking is ruining the young men, boys and society of this country; it is almost unbearable for mothers.

Do earnestly desire the prayers of all Christian



people everywhere in behalf of our boys, young men, girls and society of today, that they may be saved.

Your sister in the Faith, I hope,  
MRS. J. M. JARRELL.

### A LOVER OF TRUTH DESIRES TO BE BAPTIZED.

Eld. Lee Hanks.

Dear brother in Christ: Received your most welcome letter some time ago. I can't express just how I appreciated a letter from one so noble and good as I take you to be, feeling to be so wretched myself. I have asked the brethren of my community to write you. They all receive your writings and views and seem to relish them.

Brother Hanks, I am sorry to say I am not a member of the church, but truly think the Old Baptists are the true church. I have no excuse for not being a member except my littleness, unworthiness and nothingness. I feel sure they wouldn't and couldn't receive me. Although I have said time after time that I would ask them for a home with them, then something tells me they won't receive you and you are not fit to be with those good people, and I don't go. I never will forget the day when, on the third Sunday in September, 1921, my brother's wife joined and was baptized. She said to me as I took her hand to help her out of the water, "Why don't you go on in obedience to that heavenly command. You will never feel any better if that is what you are waiting for, for you know you are saved, or I know it."

Brother Hanks, this was a consolation to me. I know she is a good woman. Then what a consolation for one of God's little lambs to testify and say she could realize the change in me. Brother, it was some task for me to stay out of the water. I think I know what it means to be baptized, for since that time, the same dear brother has baptized me twice in a dream. I realize one is in part becoming a gazing stock. I also realize it's better to suffer the reproaches with Christ than to enjoy the pleasure of sin for a season.

Brother Hanks, may the good Lord strengthen and bear you up many years to come, that you may comfort His little ones. I hope to see you and hear you tell of the goodness of God. I can not see any material difference in you and the Baptists of our country. They stand aloof from all institutions of men, secret and otherwise, although they don't state their position in their minutes. I am taking that up with some and have asked them to state their position clearly so the world may know just where the true church stands.

I would suggest, my brother, that you would visit our country in April or May, for better weather. Would be glad to have you with us any time, but for your comfort or convenience May would be better. The churches in general are located close to the railroad.

The Salem Association came out of the Burning

Springs Association of Reg. Primitive Baptists in 1812; we also have Baptists among us who hold to secret orders and are special Gospel quickeners and don't agree or line with our old type of Baptists. I also remember when these Baptists all worshipped together and were all one, as it seemed. Then the question of secret orders and double marriage arose and it was then the New Salem withdrew fellowship after laboring with them until they came back or cleansed themselves of the disorders and have surely stood firm on the matter. Were they right or not? (Yes, should not tolerate such disorder.—L. H.) Pray for me and mine. As ever, one of the least of all, if one at all.  
MELVIN HALL.

How good the Lord is to His people to bless them with a God-fearing, faithful ministry! These are your gifts, brethren. You should love them as your property, defend them, comfort them and help them. Hold up their hands. Their troubles are great. All true gifts should be loved and appreciated. There is no room for jealousy among your preachers. There is room in the church of God for every true servant of His. We should thank the Lord for every gift.  
L. H.

### I WILL NOT FEAR.

I will not fear, tho the night be dark,  
And the thunder's peal is heard;  
I will not fear, tho' my little bark  
Be frail as a helpless bird.

I will not fear, tho' the lightnings flash,  
And a storm be raging around;  
I will not fear, tho' I hear the crash  
Of the wind's tempestuous sound.

I will not fear, tho' the waves be high,  
And my bark sways to and fro;  
I will not fear, for my Captain's eye  
Is with me where'er I go.  
—NANNIE B. EDWARDS.

LaGrange, Ga.

## OBITUARIES

### RESOLUTIONS IN MEMORY OF OUR BELOVED BROTHER, S. H. FLOYD.

Be it Resolved, By the Good Hope Church of the Good Hope Association, That whereas on the 28th day of November in A. D. 1921, our beloved brother, S. H. Floyd, who has for years been a deacon and father to the church, departed this life, ceasing to cheer us with his noble spirit of godliness, cheerfulness and responsive obedience in the discharge of his sacred duties and leaving an aching void in the hearts of those left behind; that we, the church, do pass these resolutions in reverence to his memory:

Resolved, first, that in the death of our beloved brother the church has lost a most faithful and efficient deacon, who has cheerfully served in this official capacity since his ordination, March, 1887, a period of 34 years, never failing in his love and watch-care of the church.

Resolved, second, that we have lost a father in Israel, who by his unswerving faith, his ready response to duty, his love



for peace and fellowship, has left for us an unparalleled example that we as true followers of Christ should strive to imitate.

Resolved, third, that we have lost a true brother in Christ who was ever ready to bear his cross as becometh a child of God, and to share the burdens of those weaker than himself.

Resolved, fourth, that we tender our heartfelt sympathy to the bereaved family in their great loss of companion and father.

Be it further resolved that a copy of these resolutions be spread upon the records of the church.

Submitted in love,

J. M. MYRICK,  
L. R. SHOWS,  
M. L. SHOWS,  
H. B. JONES,  
Committee.

#### OBITUARY OF DEACON S. H. FLOYD.

It is with sadness that I write of the death of S. H. Floyd, who died the 28th day of November, 1921, and was buried on the 29th at Good Hope Church. He was in his seventieth year. He was born in Simpson County, Mississippi, near where he died. Joined the church in the year 1884, and was ordained by Good Hope Church in March, 1887, and he surely was blessed to serve the church faithfully and truly till May, 1921, when he was taken with dropsy and was not able to go to church any more.

I am the pastor of the church (he was a deacon) and have been for the last 26 years. If all the deacons of the Old Baptists were as true to their office as Brother Floyd was churches would be in better condition. As a citizen and neighbor he could not be excelled. He died on the place where he first settled after marriage. They raised four boys and one girl, the two youngest boys preceding him in death, leaving a wife, two boys and one girl to mourn his departure.

We know that Sister Floyd has lost a true husband and the children a father and the church a true member and father in Israel, but we are satisfied that he has received that crown of righteousness that the righteous Judge lays up for all them that love His appearing. He was a subscriber of The Gospel Messenger and has been for 30 years. He was as true in taking his paper as he was to his church.

In conclusion will call your attention to the Scripture that was used in the funeral service. I heard a voice from heaven, saying write "Blessed are the dead which die in the Lord, that they may rest from their labors and their work do follow them" (Rev. 14:13).

Written by his pastor, who served in funeral. Our prayer to God is to bless his family and the church in their bereavement and fill his absence with Thy royal presence.

J. E. ALDERMAN.

#### D. H. FAIN.

Harry Fain, as he was generally known, was born March 16th, 1874, and died October 9th, 1921. He was the son of Ebenezer and Amanda Fain. He was born and reared in Clay County, Georgia, but soon after he was grown he left home and lived in Columbia, Ala., for awhile, also in Tallahassee, Fla., a few years. He was a traveling salesman for several years but his health gave way and he had to give up the road. He went to Denver, Col., and stayed there about twelve months, but he did not improve much if any. Then he went to Alto, Ga., and spent several months. He improved some but that dreadful disease, tuberculosis, it seems, has no permanent cure. He thought he was better, and about the first of March, 1921, he went to Atlanta, Ga., and went into business. He joined the East Atlanta Church and was baptized the third Sunday in August, 1921, by Eld. J. A. Monsees. He seemed to have no doubt as to where the church was, but his doubt was himself. He was well posted on the Scriptures. I had talked with him and heard him talk with others a lot on church affairs and about the Scrip-

tures. I was satisfied he had a hope and was not surprised to hear of his uniting with the church.

Have been informed that the church was impressed with his experience, though he spoke of his hope not being so bright as some, and how he doubted whether he could claim such a slight evidence as sufficient to constitute a hope, but his burden was removed to the extent that he was enabled to offer to the church and was heartily received.

His health got worse, in fact, he was real sick and very weak when he got to our home about the first of October, and gradually grew worse until about 2 o'clock of the 9th of October, when the end came.

He leaves a wife and two sons, and an aged mother; one brother, A. P. Fain, of Albany, Ga.; three sisters, Mrs. B. D. Jones, Mrs. M. J. Ward and Mrs. S. D. Mills, all of Edison, Ga., to mourn his loss, but we feel sure from the evidence that he gave that he is at rest.

He was laid to rest in the cemetery at Mars Hill on the 10th of October, there being a large congregation of relatives and friends present. Services were conducted by Eld. A. A. Garvette.

Written by his brother-in-law,  
Edison, Ga.

B. D. JONES.

(Primitive Baptist please copy.)

#### MRS. MARY VIRGINIA BICKELL.

Mrs. Mary Virginia Bickell, of Americus, Ga., was born in Houston County, Ga., May 22, 1856. Died at Americus, Ga., Nov. 3, 1921. She was twice married. Her first marriage was to M. D. King, Feb. 14, 1888. To this union there was two children born, one son, M. T. King, of Macon, Ga., and one daughter, Mrs. Mary Speer, of Americus, at whose home Sister Bickell died. Her second marriage was to John T. Bickell, July 17, 194. She joined the Primitive Baptist Church at Pleasant Hill, Houston County, Ga.; was a member about thirty years. She was a devoted Christian, faithful to attend her church meetings when her health would permit. Her health was not very good in her last years. She was a devoted wife and mother. She was a dear mother in Israel.

Mourn and grieve not, dear children, Mother is at rest with Jesus. Though, Mother dear, we miss thee from our homes, we miss thee from thy place; we miss the sunshine of thy face; we miss thy kind and willing hands, thy fond, earnest care. Our homes are dark without thee, we miss thee everywhere. 'Tis hard, so hard, to break the cord where love has bound the heart; 'Tis hard, so hard, to speak the word: Must we forever part?

Farewell, dear Mother, sweet thy rest, weary with years and worn with pain. Farewell, until in some happy place, we shall behold thy face again; where tears and sad partings are unknown.

The deceased sister leaves two step-sons, Mr. John King, of Milledgeville, Ga.; Mr. Jim King, of Macon, Ga., and one step-daughter, Mrs. Jennings, of Hawkinsville, Ga., besides her own son and daughter. She leaves three own grandchildren and several step-grandchildren, and her three brothers, Mr. Martin Thompson, of Macon, Ga.; Mr. Charlie Thompson, of Gonaire, Ga., and Mr. Bewry Thompson, and many relatives and friends. She was loved by all who knew her. She was kind to everyone. Our loss is her eternal gain.

Why do we mourn departing friends?

Are shaken at death's alarms?

It's but the voice that Jesus sends,

To call us to His arms.

The writer was personally acquainted with the deceased sister, lived neighbor to her, spent many pleasant hours in her company, listening to her spiritual conversation. She was a mother to me, my own mother having already passed on to her eternal home. God's richest blessings and comforting promises be yours, dear children, is my prayer.

Written by request.

LIZZIE ROBINSON.

Homestead, Fla.



**REPENT, EVERY ONE OF YOU!**

**"Let us examine ourselves and repent every one from the error of his ways."**

This command is to those that have been quickened by the power of God and made alive in Christ Jesus. Humble yourselves under the mighty hand of God. If any have transgressed the church or Bible discipline, repent and -confess your faults one to another. Do not persist against a better judgment to please the flesh, for the Lord will not bless thee no more than He did the children of Israel in disobedience under the law covenant when they obeyed God fought the battle for them. He is the same God under the grace covenant, in obedience a blessing and in disobedience a curse.

Now, brethren, when one or more becomes a transgressor there is a debt to pay and I believe the Spirit or His grace will enable them to confess their faults one to another.

Awake, thou that sleepeth and arise from the dead and Christ will give thee light. Christ is the Great Shepherd of His sheep and He said, "My sheep hear My voice and they will follow Me for I gave them eternal life." Now those whom the Lord has called as messengers of peace are under shepherds.

Jesus said to Peter, "Feed My sheep and My lambs."

Now, when trouble arises dont agree to compromise with error. Point them to the Scriptures. Read Matthew, 18th chapter. Reproof of the shepherds, Ezekiel, 34th chapter, and 3rd chapter, 17 and 20.

Just hew to the line which the Lord has drawn and let the chips fall where they will.

Association has no ecclesiastical power over the churches but is a gathering of the saints to worship God and for mutual edification. Each church is an independent body to transact her own business. We should look to our dear Savior, who paid the debt on the Roman cross by His shed blood for as many as His Father gave Him.

Trust in the King eternal, invisible, the all-wise God. We are poor sinners saved by grace and by the mercy of God the poor children of the Lord when they are shown what they are by nature and what they must be by grace if not lost to eternity. They feel poor lost sinners. Lord, have mercy on me, a poor sinner.

They try all that's in their power but have to wait on the Lord for deliverance, then it is praise to the Lord for what He has done for my poor soul.

I have a little hope of being carried to a place of peace and happiness, where all sorrows shall flee away, where all will be peace and happiness.

It seems to me there is a dark cloud hovering over this government, prohibiting us from our rights and privileges.

May the Lord guide every one of His children in the right spirit.

Your brother in hope,  
C. W. SAFLEY.

Oakboro, N. C., Route 2, Box 48.

**FROM ELD. E. J. BERRY.**

To the dear brethren and sisters of North Carolina and Tennessee:

I have been requested to give an account of my visit which I am now completing amongst you.

I am now at Knoxville, Tenn. I left home on December 13th. The date of this writing is January 6th. Since leaving home I have visited sixteen Baptist homes and if permitted to fill an appointment in Chattanooga tonight I will have visited ten churches and tried to talk eighteen times in public.

I can not help but feel embarrassed when I think of my feeble efforts to preach in this visit. I also feel very unworthy of the kindness extended to me everywhere I have been. However, I have been led to shed more tears of joy during this visit than I have memory of ever shedding before. It seems that I have seen more and heard more of the Lord's goodness to His people than I ever heard or saw before.

It seems that where I have been I have found the dear people of God sensitive to all unscriptural expressions which convey either the idea of Arminianism or fatalism. But there seems to be a thirst for the pure gospel of Christ. I am rather impressed that the Lord is allowing His dear people to suffer in sensitiveness as above mentioned for the purpose of purifying the preaching of the gospel of His dear Son. Therefore, the Lord's ministers, perhaps, should not become offended when they are spoken of as Arminians or extreme predestinations, but rather we should examine our language for the purpose of concluding as to whether or not it is an unscriptural expression. Furthermore, all of us, in the spirit of charity, should believe, as much as the Lord will help us, all things which we hear from Old Baptist preachers and Old Baptist pulpits. The Lord will not allow His kingdom left to other people.

In hope,

Huntsville, Ala.

E. J. BERRY.

**FROM ELDER KILBY.**

Eld. Lee Hanks.

Precious Brother: We are surely very glad to hear that you have a mind to visit the churches in this country (Senter Association) in the spring. I have told a number of our good people about it and they are greatly delighted and anxious for the time to come. It will seem long if we have a late spring.

Oh, how my dear old father (old Elder Kilby) will rejoice to see you, if he is permitted to live until that time. He has been so afflicted, he has not been away from home since he went to Beaver Creek to hear you. When you come we will care for you as long as you can stay.

We heartily endorse your preaching and writing. May the Lord graciously and richly bless you to live and be able to come.

Your little, unworthy brother,  
C. B. KILBY.

West Jefferson, N. C.



# The GOSPEL MESSENGER

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ATLANTA, GEORGIA, MARCH 15, 1922

No. 6

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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J. R. Respass, 1881

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ATLANTA, GEORGIA

# "SPEAKING THE TRUTH IN LOVE"

—Eph. 4-15

Love, pure heavenly love, is the great foundation principle of all obedience to God. Any service rendered without it, is at best only in the letter and form of worship, but not in the Spirit.

The first and great commandment of the law is to "Love the Lord thy God with all the heart, soul, mind and strength"; and the second is like unto it, "Thou shalt love thy neighbor as thyself." There are no greater commandments than these. There can be no greater, and "On these two commandments hang all the law and the prophets" (Matt. 22:40). They comprehend and embrace within them the true principle of every duty we owe to God or man. "If ye fulfill this Royal Law, thou doest well." There is no law against it. It works no ill to thy neighbor, and it is therefore the fulfilling of the law and of all it requires.

But, however important this love is, as the main-spring of all acceptable service to God, yet it is evident, both from the word of God and from our observation, that all men, in their natural state, are entirely destitute of it. They are described by the unerring pen of inspiration as "haters of God," and also as "hateful and hating one another" (Titus 3).

Men may have the letter and form of truth, but not the spirit of it. "The letter killeth, but the Spirit giveth life." The Jews had the letter of truth, and it was taught and read in their synagogues every Sabbath as faithfully, and, perhaps, more so, than it now is by any Bible class or Sunday School in all the land. Let the Lord Jesus, who knew all men—their thoughts, desires and motives—said: "I know you, that you have not the love of God in you" (John 5:42). They lacked, therefore, the true principle of all obedience, and of all real, acceptable worship of the living God. They had, as many now do, the form and letter of truth, but held this truth "in unrighteousness" (Rom. 9:18). They could speak the truth, but not in love; it was only in the letter and form. It was spoken in a bad spirit. "The letter killeth," and those who only have the letter and form of truth, and not the spirit and love of it, are of a murderous, persecuting spirit. "He that loveth not his brother abideth in death," no matter how much he may know of the letter of truth, nor how strongly he may insist upon it.

And here is a point we wish to make in this article, and to which we wish to call the very special attention of our brethren: That the truth is to be spoken or written in love. This is a very distinguishing point in the Scriptures. Men may have the letter of truth, and speak or write with great zeal, but it may all be done in a bad spirit. They may be fluent in speech, and support what they say by the letter of truth, but it is done in a vain-glorious spirit, vindictively or ambitiously. They strive for the mastery, and engender confusion and strife among brethren. They may speak or write the truth in the letter, but it is done in such a way and in such a spirit as to have a very bad influence. It is not spoken in love to God nor to His people. They preach Christ, but it is done in the spirit of envy and strife, against some faithful servant of God whom they wish to overthrow or "add affliction to his bonds" (Phil 1:15). They do not speak in love nor out of "good will" to the cause, only so far as they can have the pre-eminence above others. This is not "growing up in Christ in all things," who must in all things have "the pre-eminence" (Col. 1:18).

In the apostolic age there was one Diotrephes in the church, who was a great talker but a very unprofitable preacher. He spoke in love, it is true, but it was self-love—"loving to have pre-eminence" above the inspired men of God. He was talking and "prating against them with malicious words," and through his malicious prating and self-love many good brethren, much better than himself, were "cast out of the church" (3 John 10). If, therefore, in the early age of the Gospel

Church, even under the eye of the chosen and inspired apostles of Jesus, this strife for the mastery—this love of pre-eminence—had crept into the church, and thus manifested itself, what better could we expect in this day? In all ages, from then till now, the Church of God has been infested, at times, with just such members as love to have the pre-eminence. They are sometimes champions for the letter of truth, and proclaim it with much zeal, but it is very unsavory to the humble children of God, because it is not spoken in love, but in malice and envy. "The Spirit speaks expressly that in the latter times some shall depart from the faith," and in the "last days perilous times shall come," because men in the church shall be "lovers of their own selves, covetous, boasters, proud, unthankful, false accusers, fierce, and despisers of those that are good" (2 Tim. 3:3). It is a dreadful and perilous time to the humble Christian when men in the church manifest such traits of character as described above. They boast of their fidelity, but are "fierce" as tigers against all who oppose them.

Now, however powerful, zealous or fervent in spirit one may be, if it is not in love—pure gospel love—it cannot be anything but hurtful to the church of God. God hath made and given to his church able ministers of the New Testament, but this ability does not consist alone in fluent speech nor fervent zeal, but in the meekness and gentleness of spiritual love. The true servant of the Lord must not strive, but is positively commanded to "be gentle, and apt to teach," even those unfortunate, erring Christians who have been snared and taken captive by the devil at his will (2 Tim. 2:26). They are not to be counted as enemies, but admonished as brethren.

Sometimes brethren in the church become offended with each other, and they may carry out the letter of gospel discipline, but it is done in a bad spirit. They have told their brother his fault, but they have not done it in love, but rather in revenge or hatred. This has stirred up a like spirit in the erring brother, and the breach between them is now greater than ever. How important, therefore, that the truth be spoken in tenderness and love! "If thy brother trespass against thee, rebuke him." It is right to do this, but it should be done in love, and not in anger nor in hatred.

It is the duty of the gospel ministry, when needful, to "reprove and rebuke," but it must not be in anger, malice nor harshness, but with "all long-suffering and doctrinè."

Finally, brethren, this foundation principle and main-spring of all Christian obedience and of all acceptable service to God, is played pre-eminent by both Christ and His Apostles. "If you love me (says Christ) keep my commandments." They are binding on none other, and none other can keep them; and the holy Apostle of Christ puts this matter in the strongest possible light, and shows that though a man should speak with the tongues of men and angels, and have not charity or the love of God prompting him, he would be nothing more "than a sounding brass or a tinkling cymbal." This heavenly love is distinguished by suffering long and yet remaining kind. "It envieth not." If others are meek, humble and devoted so as to be useful, and are much beloved by their brethren as "patterns of good works," this love in the Spirit does not envy them, nor seek their injury, but it thanks God for it. When one speaks the truth in love, he does not vaunt or boast of his superior stability, nor is he "puffed up" with pride, vanity or self-importance. He esteems other brethren as better than himself, and in honor prefers them to himself.

May the Lord enable us all, whether as ministers, deacons or private members, to "speak the truth in love and grow up in him in all things who is the head, even Christ." We hope we have spoken to you, brethren, in love in this article.

W. M. MITCHELL.

In The Gospel Messenger, 1884.



# The Gospel Messenger

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## EDITORIAL

### PROPHESED DEPARTURES FROM CHRISTIAN DOCTRINE AND PRACTICE.

#### Man-Made Practices (Continued).

**Religious or Sunday Schools**—These were and are mainly intended as so-called nurseries for the "Church"—to teach children the elementary principles of the denomination, and to induce them to become members of the denomination that teaches them. In the Old and the New Testament times, parents were required by God to teach the leading truths of the Scriptures to their own children (Gen. 18:19; Deut. 4:9, 10; Eph. 6:4; 2 Tim. 1:5, 3:15). But, disobeying this Divine command, and trying to transfer this duty to other unqualified persons, the Catholics, in the Second Century, during the week, and the Methodists and Episcopalians in the Eighteenth Century on Sundays, established religious schools to train children for their denominations, and nearly all other religious sects, including the Unitarians, Mormons, Mohammedans, and Buddhists, have followed them, so that nearly one-fourth of the people in the United States attend these Man-Made schools, and neglect "Church" services. Salvation by human righteousness and by dead formalities are taught in these schools, and, in a great many of them, the deadly errors of miscalled "Higher Criticism or Rationalism or Infidelity are taught, and the plastic minds of children are poisoned for life against the most vital Bible truths and against the people of God who believe and maintain those unpopular truths. Primitive Baptist parents who allow their minor children to attend these Arminian and Infidel Schools, virtually give them to Babylon. Instead of even making children moral, Mr. Wilbur F. Crafts, of Maine, Superintendent of the International Reform Bureau, has recently declared that there are, in the United States, seven times as many youthful criminals as there are adult. What a stupendous failure is this idolized human institution substituted for the Divine ordinance of parental instruction!

**Humanly Pre-Arranged Protracted Meetings**—Designed to excite people into a profession of religion. They were invented in the Eighteenth or Nineteenth Century, and are a reflection upon the wisdom and mercy of God, presuming to dictate to the Holy Spirit when to operate upon people, and to regenerate sinners. When the Lord appoints a meeting as at Pentecost and graciously continues it, a great blessing results; but when denominations do this and deceive people into a religious profession, to increase their membership, it is a curse to the people thus deceived, and to many who do not join them, as it seems to prove that religion is a mockery.

**A Salaried Ministry**—This is not found in the New Testament, and reduces preaching to the level of a worldly business. The prophets and the Apostles were not hired by men to preach, but were called and qualified of God, and were hated, imprisoned, scourged, tortured, impoverished and slain by men. It is right for those who minister of their spiritual things to us to receive of our carnal things. It was the glory of Paul, the chief Apostle, to preach the gospel of Christ without charge (1 Cor. 9:7, 18), and so it is the unselfish delight of the true ministry now to do the same; but those who are taught in the word should esteem it a precious privilege to communicate to those who teach them, as Christ's disciples delighted to minister to Him of their substance (Luke 8:3), and as the Churches of Macedonia, in their poverty, abounded in liberality to him in his afflictions (2 Cor. 8:1, 2; Philip 4:10-19). The most of Primitive Baptist ministers have families, and are poor, and lovingly devote much of their time and labor to the service of God and His people, and it is clearly taught, in the Scriptures, that those whom they serve should, with equal love and self-denial, minister to their necessities.

**Instrumental Music in Churches**—This custom was practiced in the Old Testament tabernacle and temple, but not by Christ or His Apostles, who simply and heartily sung psalms and hymns and spiritual songs (Matt. 23:30; Mark 14:26; Eph. 5:19; Cor. 3:16). The use of instrumental music in public worship during the Christian Era was introduced by Pope Vitalian, 666 A. D., in Roman Catholic services, and has been imitated by Protestants and the most of Baptists in modern times; but the Orthodox Jews



and the **G**o**C**k Catholics have never practiced this unspiritual custom, preferring the God-given and articulate and far superior human voice, as do nearly all Primitive Baptist Churches. We practice sacred singing in our homes and Churches, and do not need a man-made instrument.

S. HASSELL.

(To Be Continued.)

### AMONG THE CHURCHES.

It was my privilege recently to visit the following churches in Alabama: Zion (Luverne), Ramah, Mt. Zion (Banks), Arifton, Ozark, Midland City, Piney Grove, New Prospect, and Marrs Hill, Ga.

Our gifted young Brother Price was with me at all except the first two churches and preached ably. Our esteemed Brother Turnipseed was with us at Ozark, Midland City and Headland. He is an able, sound preacher and much appreciated by our people and his labors are blessed.

Our esteemed and gifted old brother, Eld. W. J. Hull, was with us several days.

We were glad to meet these dear men of God. We had the sweet privilege of meeting Eld. A. H. Henderson, the son of the late and gifted and much-beloved brother, Eld. J. E. W. Henderson, deceased. Young Brother Henderson is a most wonderful gift, an able defender of the doctrine of grace and is much beloved by his brethren. We thank the Lord for such gifts.

We visited the good Christian homes of Brethren Popes, Elder Henderson, Sister Finley, Mr. Walker, Brethren Sellers, Jenkins, Harden, Mott, Sister M. A. Fain, Brethren D. H. Byrd, Buckhalt, R. L. Jordan, Vickers, M. L. Runnels, Sister Parish, Brother Starling, a Sister Culpepper, Brethren B. D. Jones, M. Blackshear, J. W. Harrison and Wm. Harrison.

We met Eld. A. A. Garrett in Arlington. The meetings were pleasant. We were glad to visit all those good homes who so kindly cared for us.

We were made to feel sad to see that so many of our precious brethren in the ministry have gone to their eternal home. We missed them so much.

The Conecuh River Association has no separate constitution and rules of decorum. The business is all conducted solely by the authority of the church and rules of the church where the association convenes. By this means they eliminate all church troubles from their meeting and the association is solely to hear from the churches and to worship God. We were rejoiced to learn a better state of feeling seems to prevail among those of their opposing brethren, who, if a few of their preachers would leave off some unscriptural and objectionable phrases and use Scriptural expressions on controverted points, and enforce Gospel discipline and have a clean ministry, all could soon be reunited. This should be done.

It is sad to see the great scarcity of preachers in that country. The Conecuh River Association has only one preacher, the Choctawhatchee two and the

Harmony Association three. The fields are white, ready to harvest. The harvest truly is great and the laborers are few. Is there not a cause? Has the good Lord taken the ministry from those dear people? Are they praying the Lord of the harvest to send more faithful laborers into the fields that so much need them? Have they nursed and cared for the young ministry as they should? Have our aged preachers nursed and cared for the young gifts and labored lovingly to save them from departures?

Is it possible that brethren have made each other offenders for a word and devoured one another instead of a tender labor of love to reclaim them?

Is it not a fact that preachers can advocate almost anything they please and the churches have failed to discipline them?

If churches would assert their rights and let the preachers know that they belong to the church and not the church to the preacher, and follow no man when he ceases to follow Christ, it would save the church of many hurtful divisions.

Fathers in the Gospel should tenderly care for and nurse the young gifts. Do not expect perfection in them, for all, old and young, make some mistakes.

Sometimes a spirit of pride may enter the church and they are not satisfied with the gift that God has given them, and want a Saul—one polished to suit their carnal notions—to be like other nations; the church may then look for a fall. God may take the ministry from them. Once the church was well supplied with preachers and she did not appreciate them. Those old preachers had to labor hard and endure many hardships to serve their churches, and some churches withheld their earthly substance from them and treated them with indifference. There is that that withholdeth that tendeth to poverty. God has taken His ministry from them. The church is taught to muzzle not the mouth of the ox that treadeth out the corn. Would you plow your ox all day and turn him out to graze at night and not feed him? Would you treat a dumb brute like some preachers have been treated?

Paul says, "If I have sown unto you spiritual things, is it a great matter if I should reap your carnal things? Even so hath the Lord ordained, that they that preach the Gospel should live of the Gospel" (1 Cor. 9:1-15). Paul told Timothy, "He (the preacher) that warreth entangleth not himself with the affairs of this life; that he may please Him that has chosen him to be a soldier" (2 Tim. 2:4).

The church, when they call a preacher, should love him as a gift from God, and the preacher should love the church, and his hands should be loosed so as he can devote much time to the church in visiting all the homes of members and friends possible each month. The pastor should be a nurse to his flock. The little children of God should be encouraged to follow the Savior in His ordinances. It requires much time for the pastor to do his full duty. A pastor should not visit just a few favorite homes and



slight the others. The churches are suffering today for the lack of more efficient pastoral services. Sometimes our ablest preachers make poor pastors for they are not good nurses.

We need all the preachers. The evangelist is a blessing, when he is prepared of God for the work. No man should go forth as an evangelist until he understands the faith and practice of our people. If the evangelist preaches unsound doctrine the whole church will be sampled by what he preaches. All of our preachers should study to show themselves approved unto God, rightly dividing the word of truth. The church should never allow a man to preach who does not have a good report of them that are without. Perilous times are upon us and the church and ministry need to spend much time on their knees in humble prayer to God for a spiritual revival in the hearts of His people. The gift to prayer and exhortation should all be in exercise in the church. Our service needs to be more spiritual and less formal. We feel sure that the church and ministry are to a great extent remiss in their duties to each other. The service of God should never be secondary with us. Jesus says, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added."

There are a few faithful ministers who are ever found at their post, and there are a few faithful churches who are loyal to God and He is blessing them. We heard of one church that recently sent their pastor about one hundred dollars worth of provisions. They proved that they love and appreciate him.

If you have kind words for your pastor or preacher, speak them to him while he is living. Let him enjoy them now. It will be too late when he is gone.

I love our precious cause and so much desire to see more love, faithfulness, spirituality and consecration to God by every member of the body of Christ, and that all confess their faults one to another and forgive the past, and that they all be sweetly united in love. We are all poor, needy sinners and need forbearance and forgiveness.

May God bless all whom we met and unify His true humble followers everywhere.

LEE HANKS.

The churches could greatly improve their singing by supplying themselves with the Old School Church Hymnal and spending an hour at each meeting in singing the good old songs of Zion. Order a supply. Price, single copy, 40 cents; one dozen, \$4.00; two dozen, \$7.00.

LEE HANKS.

We are rejoiced to hear of the movement for peace among the churches in Texas. Let each church act for itself and confess their faults, forbear, forgive and come together in love. We need one another.

LEE HANKS.

## OUR POLICY.

It is the policy of The Gospel Messenger to publish only matters that will have a tendency to build up or edify God's children. For this reason we will not publish local troubles, debates or agitate questions. Our desire is to publish the plain truth without any hobbies. The truth is enough. The truth points out all errors. It needs no prefixes. The truth, leaving out all personalities, will not offend. We have a great many subscribers who do not belong to the Primitive Baptist Church. They enjoy the paper, they are children of God. We appreciate their co-operation. We should labor to reach God's children with the truth, regardless of lines. We should especially labor to reach all factions of the Primitive Baptists. If we are laboring in the Spirit of Christ and for the love we have for the cause, it will do good. It is evidence that the Lord is in the matter. If the Lord is in the matter, it will prosper. I don't believe that our religious papers should be factional. If we possess the spirit of Christ, we have no desire for heated arguments, we do not feel like condemning, but rather willing to forbear. We are willing to make sacrifices. I do not mean to sacrifice principles, but we should lay aside all personal matters. We should leave out self. We have a nature about us that wants to rule. The flesh wants to dictate. The flesh wants to be a leader. To follow the flesh means death, for both the church and individual; to follow the Spirit is life and peace. If we are following the Spirit of Christ we are humble. We have no ill feeling toward any one. We are not going around "back-biting." We are considerate toward our brethren. We are willing to forgive; we are not always trying to draw lines on our good brethren.

I am sure that our religious papers have been a blessing to the cause, while this is true in many instances. It is also true that some have been the cause of many lines being drawn that should not have been. They have been the cause of good brethren taking the wrong stand in church troubles, party lines, etc., because they did not understand both sides of the question. I believe our several different papers could be published in a way by which they would be a great blessing at this time, and I believe there is a better feeling existing now. I want to say to all my exchanges that I appreciate your papers and if we will all take this matter under prayerful consideration and work together there can be great good accomplished. We all believe the same doctrine, fundamentally. We have all had the same experience. Let's get together on practice, and labor to remove all non-essentials, for peace sake, so that we may once more live together as one people. This would heal many wounded hearts; this would bring together many broken families. It would be a time of great rejoicing. These are some of the things we propose to contend for by the help of the Lord.

Z. C. HULL.



## THE STATE AND CONDITION OF AN UNREGENERATED SINNER.

He is "shapen in iniquity" and "conceived in sin" (Psalms 51:5); "in a desert land" and "the waste, howling wilderness" (Deut. 32:9); "under sin," "not righteous," "not good," "gone out of the way," "unprofitable," "does not do good," "his throat is an open sepulchre," "with his tongue he has used deceit," "the poison of asps is under his lips," "his mouth full of cursing and bitterness," "his feet swift to shed blood."

"Destruction and misery in his ways," "the way of peace he has not known," "there is no fear of God before his eyes" (Rom. 3). "He is in the flesh" and "cannot please God" (Rom. 8:8). "The whole head is sick and the whole heart faint." "There is no soundness, but wounds and bruises and putrifying sores" (Isa. 1:5, 6). "Dead in trespasses and sins," "walking according to the course of this world," "following the desires of the flesh and of the mind," "a child of wrath," "an alien from the commonwealth of Israel," "a stranger from the covenants of promise," "having no hope" and "without God in the world" (Eph. 2). "Tossed to and fro and carried about with every wind of doctrine" (Eph. 4:14). "His understanding is darkened," "alienated from God through ignorance" (Eph. 4:18).

A "natural man" and "receiveth not the things of the Spirit," "they are foolishness to him, he cannot know them" (1 Cor. 2:14). "He is a servant of sin" (Rom. 6:20). "He has sinned and come short of the glory of God" (Rom. 2:23). "He has fellowship with the unfruitful works of darkness" (Eph. 5:11).

"He cannot see the kingdom of God" (Jno. 3:3). "He loves darkness, because his deeds are evil" (Jno. 3:19). He "hates the light" (Jno. 3:20). He does not believe that "Jesus is the Christ" (1 Jno. 5:1). He "cannot come to Jesus" (Jno. 6:44). He "cannot enter into the Kingdom of God" (Jno. 3:5).

In the above we have set forth the state and condition of a poor, unregenerated sinner according to the Scriptures of truth. In the face of such evidence I cannot see how anyone can preach a conditional plan of salvation from sin. It seems to me that the above is abundant proof that the salvation of a poor sinner is alone by the sovereign grace and mercy of God through our Lord Jesus Christ, and such is our belief. Surely nothing but the goodness and mercy of God can save a poor wretch like the above.

How good and merciful the Lord is to such poor, helpless sinners! E. B. BARTLETT.

Even if we should not endorse the present prohibition law, we should be subject to the powers that be, and we as members of the church cannot afford to engage in lawlessness. It is certainly unconstitutional to pass a law that would prohibit having wine for sacramental purposes. We **should not use a substitute** (grape juice), but provide wine as the Scriptures direct.

L. H.

## THE FLESH AND THE SPIRIT.

"Blessed is the man that walketh not in the counsel of the ungodly." The world is not in harmony with the counsel of God, for the carnal mind is enmity against God, not subject to the law of God, neither indeed can be, so then, they that are in the flesh cannot please God. The world loves its own, worldly wisdom, worldly counsel, is highly esteemed and acceptable with the children of the flesh, but these are not the children of God. The world has its rudiments and contains a scale of harmony in full accord with the principles of the flesh. God's dear children are blessed with the delightful change from nature to grace, and have the laws of God in their mind and heart. The counsel of God, the law of grace, the rudiments of the Kingdom of Christ.

They that are after the spirit, do mind the things of the Spirit, they seek Godly counsel, and whose delight is in the law of the Lord. The Spirit searcheth all things, yea, the deep things of God, and in meditation, both day and night, the heart rejoiceth, and the soul is made glad.

The commandments of the Lord and His statutes are true and righteous, enabling the observer to stand forth like a tree, planted by the rivers of water, walking in the counsel of God, he shall prosper in all he does, he shall stand in the judgment and sit in the congregation of the righteous. Blessed are the Godly, who trust in the Lord, and put not their trust in the vain help of man, and walks not in ungodly counsel, but doeth good in humbly following the counsel of God; verily they shall be fed, and shall grow up as calves of the stall, and flourish as a watered garden.

J. J. TURNIPSEED

## THE SON OF MAN LIFTED UP.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. That whosoever believeth in Him should not perish, but have eternal life" (John 3:14, 15).

The persons who were bitten by the serpent were Israelites and their looking up to the brazen serpent did not make them Israelites but only kept them from perishing naturally; even so must the Son of Man be lifted up that whosoever believeth in him should not perish. There is nothing for the unbeliever in this Scripture. Whosoever believeth that Jesus is the Christ is born of God. Believing is not the cause of life but an evidence of life. Eternal life is the gift of God. Our life is hid with Christ in God. When Christ was buried our life was buried with Him and when He was raised our life was with Him. Therefore as He did not perish in the grave neither did our life perish, it is eternal life. "I give unto My sheep eternal life and they shall never perish." Even so must the Son of Man be lifted up. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. All the redeemed family shall appear, infant, adult, sane, in-



sane, blind, deaf or dumb, the zeal of the Lord of hosts will perform this. Many of this number which no man can number because it is innmerable, will never hear the glorious gospel of our blessed Saviour but heaven will be just as sweet to them as it will be to us who have the gospel.

W. L. S.

### CHRIST A COMPLETE SAVIOUR.

What does Luke 19:10 mean?

The Pharisees thought they would be saved on account of their nationality and legal righteousness, but Jesus teaches here that He came to save sinners—lost sinners. If man could save himself, he would not need a Savior.

The Pharisees were blind to the doctrine of grace. All the race were lost in Adam, their federal head, but Jesus came to seek and to save the lost that were chosen in Him and given to Him. The right of redemption was in Him for them and no more.

Jesus was the covenant head of all the elect who were lost, and He came to save them (Matt. 1:21; 1 Tim. 1:15; John 10:11; John 6:37, 38). There is no failure in Christ (Isa. 42:1-5). Everyone who truly feels to be lost, is a saved subject. Jesus is his Savior. Heaven will be his home.

2. What does "If ye continue in My word, then are ye My disciples indeed" (John 8:31) mean?

This language was spoken to **believers** who were born of God (1 John 5:1); had everlasting life (John 5:24); were already justified from all things (Acts 13:38). They were already children of God and belief was an evidence of that fact. Now it is essential that they continue in His word to be His **disciples indeed**. There are many children of God who are not true disciples of Christ. A **disciple** is a **learner—a follower**. Many of God's children are following the commandments and doctrines of men instead of following Christ, and, in that sense, are **not** true disciples or followers of Him. When they are followers of Him as dear children and walk in love, in His ordinances, in His Church, and continue to thus walk, then are they His **disciples or followers indeed**. You cannot follow the world and be a true disciple of Christ.

3. Some in this country teach there was never a flood, a Samson, an endless hell and no resurrection of the body. What do YOU think?

I think people who teach such doctrines are infidels and ignore the plain teachings of the Scriptures. Such sentiments are all false and our people should not tolerate such doctrines or lose time to cavil with them.

4. Do the Scriptures teach that Cain, Esau, Judas and the goats were children of God?

No. Primitive Baptists do not believe such false doctrines, and the Bible nowhere authorizes such heresies. All those characters shall go away into **everlasting** punishment prepared for the devils and his angels.

LEE HANKS.

### PEACE.

The Baptists in localities where they are divided are the ones to decide the matter as to how they will get together. If they agree to confess their faults to each other and to receive each other's official work no editor or preacher should be allowed to interfere.

While I would oppose any agreement that might be presented suggesting that we receive all the work done by all claiming to be Primitive Baptists, I am not going to raise my voice against the Baptists getting together as they think best. The effort that has been made by Macedonia Church is as fair a proposition for peace as I think I ever read. If we are not willing to get behind the Bonham and the Ft. Worth councils and meet on the articles of faith we had before the division occurred, it is perfectly plain that some who say they are tired of war and desire peace are not as anxious for peace as their words sometimes indicate they are. Peace is a work of righteousness, "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever" (Isa. 32:17). Peace being a work of righteousness, then war, division, alienation and estrangement cannot be anything but the works of the flesh. "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter, ye have condemned and killed the just; and he doth not resist you" (James 5:5, 6). The "rich men" spoken of by James may not have had membership in the church in his day, but they have it now, and nothing seems to suit them better than to confuse and to slaughter the just. Texas has been a battleground for years. For some cause there has been an idea fostered among us that the only real remedy for any irregularity in speech, doctrine or practice was the death of the accused.

There are none of the ingredients of salvation in many of our efforts. We have had bitter envying and strife in our hearts. We have spoken evil of and judged our brethren. This is an evil work, "For where envying and strife is, there is confusion and every evil work" (James 3:16).

I want you to do all the Bible says for you to do, and more too. This is usury and the prophet said "I pray you let us leave off this usury." It was Esau that "pursued his brother with a sword." It was Esau also that "cast off all pity." It was Esau that "kept his wrath forever." Oh, how I long for the time to come when the Lord's people will be more forbearing and more ready to forgive those who have trespassed against them. "But why dost thou judge thy brother? or why dost thou set at naught thy brothers? Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way" (Romans 14:10, 13).

J. S. NEWMAN.

## DUTY.

When God made man and placed him in the Garden of Eden, He enjoined on him the duty of dressing and keeping the garden, and down through the succeeding ages the sentinel of duty has stood before the eyes of mankind. All men owe a duty to friends, parents, family, country, and to themselves for morality's sake. But after the regenerative work of the Spirit, through the medium of faith, hope and repentance, our Master's business should be the greatest duty of all. When the Spirit says, "Arise and be baptized," duty coincides with, "Take up thy cross and follow after me."

Now no man can serve the two masters—Duty and Desire. By following desire the ears become deafened, as did the rich man's brothers of whom Abraham said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Just so with the children of desire today, they hear not the warnings. But duty's children know from the experience of drinking of the waters of Marah that "if we sin wilfully after that we have received a knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment." Discharged duty is the interest on the debt of love we owe to Christ, so then it behooves the child of God to earnestly seek the answer to—what is my duty to my brethren, to my church and to God? Ignorance of the law is no excuse, for the Scriptures abundantly reveal the answers to these questions, Christ by His life of service exemplified them and the pastors lovingly teach them. "O, awake, thou that sleepest!"

Good intentions spread a glow of warmth over the heart but unless put into execution they are like faith without works, dead. "To know good and do it not, to him it is sin," but on the other hand, "If ye know these things, happy are ye if ye do them."

We are told in the Scriptures, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" In this the preacher is represented as sowing the gospel in all its purity. Shall he not reap of your carnal things? He ministers unto you spiritual things. Shall you not minister unto Him of the good things of which your labor has been blessed? Is not the workman worthy of his meat? The word of God says yes to all these.

The psalmist declares, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." The man is already blessed when possessing these qualities but in the exercise of them his duty is discharged and the world at large receives the proof of his possession.

No man lives without some influence, however small it may be, and it is not in just one deed of doing or sacrifice that the soul of man is proved but in the daily grind of trial and temptation. Therefore

it becomes us to "shun the very appearance of evil" and walk as becometh godly Christians, for whether we realize it or not we are leaving footprints on the sands of time. May they be—

Footprints, that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and ship-wrecked brother,  
Seeing, shall take heart again.

and while the words, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," applies directly to the ministry, still there is a sense in which the individual Christian can profit thereby. For by constant study he learns more about his own duty from every standpoint and in guiding his own footsteps aright is the adage fulfilled, "deeds speak louder than words." The same yearning which comes into the heart of the child of God today, to live and lovingly labor for the strengthening and up-building of the Master's cause, ruled in Paul's heart also when he said, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

Many we see today working to increase the talents of their Master's giving and to them, as to the faithful servants of old, will come the joyful commendation: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." But on the other hand we see examples of the tragedy of the servant who not only failed to use the one talent given him but went and hid it in the earth.

Now if duty's paths are dreary, the cross hard to bear and the way seemingly unprofitable, 'tis not ours to question the result. God will abundantly take care of that. "As thy day, so shall thy strength be" and after each day's struggle comes a night of shining stars as a silent reminder that God is still overhead and that He knows and understands.

Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait.

For the sake of the cause,

MRS. C. L. WILSON.

Blakely, Ga.

## UNDER HEADWAY.

About one year ago I was down in the Shiloh section and met a colored sister who was a slave before she was freed in 1865 who had long been a faithful member of the Primitive Baptist Church. She said to me, "Brother, did you ever see a time like this?"

I said "No, nor no one else has ever seen a time like this before in this country."

She said, "It is getting worse, ain't it?"

I said, "No, it is getting better."

"Do you think so?"

I said, "Yes—you remember, sister, when we were



young we were all poor and we all loved one another, but since then we have all become rich and our love for each other has ceased and the love of the world has possession of us, and you remember that God's people in olden times could not stand prosperity, but would go astray and forget God, and the only way that they could be brought back was when God would send a scourge of some kind upon them, and I feel that there is a judgment now upon us that will humble us to where we can and will love one another again."

The old sister said, "I believe you are right, and I think that it is now under headway."

I have long looked for something to come in some way to check us all for I could see so much in the people and especially Old Baptists running after the world, wanting to be like the world, and in many places you could not discern between them and the world. That brotherly love that should and could bind God's children together and make them glad to meet, sing, pray and talk of God's goodness and mercy has ceased, but to the reverse, we will talk of anything else. Our meeting is cold, we are cold towards each other. Why, what is wrong? It is because our love is gone, perhaps we are blinded by the gods of this world. Read 2nd Peter, first chapter, fourth to tenth verses. This, I think, will unfold the whole trouble, if we are not too blind to see it. Read the whole chapter and let us all get down to thinking. Submitted in love,

J. R. CALLAWAY.

Manassas, Ga.

An immoral, intemperate, unchaste preacher should not be fellowshiped by the Church of God, much less be a teacher and an example to the flock.

LEE HANKS.

### WHY IS THIS SO?

Making Opelika, Ala., the starting point, and within a radius of less than 75 miles (all in Alabama), I can count over eleven Primitive Baptist Churches, the most of them I have either seen or the place where they were located, one of them Hopeful in Russell County, where the late Eld. J. E. W. Henderson was received and baptized in the year 1863, and also where I was received and baptised in the year 1866, have all gone out of existence (candlestick removed), and this has all taken place in less time than 80 years, and from information which I obtained from old brethren that lived back from 1830 and up, said that most of these churches at some time during their life as churches were good live Baptists and had live memberships. It is true that some of these churches went down from local causes, change of citizenship (of course, this could take place in that length of time without any fault of the membership of these churches), but this question does not stop here—I wish it did.

I can count over 35 churches, all in this same ter-

ritory, numbers of them without pastors, therefore holding no meeting; others that have pastors are in a cold and lifeless state, so but very little ingathering.

While I dislike very much to have to state these facts, it is a fact, with all the sadness connected with it. I do not know of a church in the above-named territory that has the members that they had 25 or 30 years ago. This is a sad condition for our people to be in. What is the cause? for there is a cause, for this condition is only the effect of a cause that preceded it (have the fathers been eating sour grapes that set the children's teeth on edge?).

I would like to know to what extent the above condition prevails among our people over our land and country. Then from a Scriptural standpoint only what is the remedy, for there has always been one up to now, and will always be one, for there never has been any change in the Lord, "For He is the same yesterday (before time), today (during time), tomorrow (after time)." There is no time with God but with us there is.

J. S. BAXLEY.

Opelika, Ala.

### THIS WILL BE APPRECIATED.

To The Gospel Messenger:

Please publish that the brethren and sisters of Mountain Creek Primitive Baptist Church are building a house for worship on the highway leading from Albemarle to Palestine. We are building a good house.

Marow Brothers and Heath Company of Albemarle gave us two acres of land and if any of the brothers and sisters and friends feel like they want to help us we will thank you to give us whatever you will feel good over. Send same to B. L. Treece, Albemarle, N. C., Rte. 2.

Please publish this and oblige. I take your paper and like it fine, and think all Old Baptists should take it, as there is good reading in it for all and if we all would do as it teaches we would do well.

I close. I hope to write some for the paper later.

Your brother in a sweet hope.

B. L. TREECE.

Albemarle, N. C., Rte. 2.

Dear Brother Hull:—

I am paying my subscription in advance, in order to help lighten the expense of publishing The Messenger. I think you are publishing an excellent paper. It deserves the support of the Primitive Baptists.

JOSEPH C. SMITH.

Winston-Salem, N. C.

I have succeeded in securing you two new subscriptions to The Messenger. I appreciate The Messenger. You have my best wishes.

W. B. KEARNEY.

Snow Hill, N. C.

# Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Wayne County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

I notice report of constitution of our church at our place, Cullman, by Elder Turnipseed in giving names of the presbyteries he left out Eld. W. A. Childers of the Mt. Zion Association. I thought it would be a good idea to call your attention to the error, an honest mistake of Elder Turnipseed, so hoping you well, I am, yours in hope,

CHAS. D. PARKER.

Cullman, Ala.

Please find enclosed check, which renews my subscription to The Gospel Messenger. My desire is to read it as long as its able editors publish such matters as to unify and bring God's children together. It does seem hard to see the blessed family of God divided. They are all one family of children and should heed the admonition of the apostle when he said, "Be ye followers of God as dear children and walk in love." If all could do this, we would see how pleasant it would be for brethren to dwell together in unity.

A. B. DENSON.

Rocky Mount, N. C.



My Dear Brother Hull:

I hope the Lord will give you grace and wisdom to continue to labor to unify the Lord's people. There is no doubt a spirit of war and division among our people and as long as peace-loving Baptists are influenced by those who can always see why erring churches cannot repent and be restored to fellowship we will continue to be a divided people. I do not think that Brother Foster meant to teach a "wholesale recognition" of the work done by all who claim to be Primitive Baptists. Because a church has some members in it who are not sound in doctrine and practice does not necessarily destroy the validity of baptisms performed by said church. The prayer of David seems to have been answered, "Scatter thou the people that delight in war" (Psa. 68:30). The Primitive Baptists no doubt in many places have bitter envying in their hearts and in this they have no right to glory, "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth" (James 3:14). The right kind of peace cannot be obtained by making a sacrifice of the truths of God.

I know of no one who wants the Lord's divided people to come together unless they confess their wrongs both in doctrine and practice and forsake them.

J. S. NEWMAN.

#### APPOINTMENTS.

Elders Lee Hanks, Atlanta, Ga., and W. E. Brush, of Tennessee, will (D. V.) fill the following appointments: Salisbury, N. C., Saturday and Sunday, April 1st and 2nd. Elder Caudill has arranged for Monday, Tuesday and Wednesday.

Meadow Fork, Roaring River Association, April 6th; Cranberry, Friday, 7th. Elk Creek, Saturday and Sunday, 8th and 9th. Union, Monday and Tuesday, 10th and 11th. Little River, 12th. Crab Creek, 13th. Galax, 14th. Cross Roads, third Saturday and Sunday, 15th and 16th. Rock Creek, 17th. Peach Bottom, 18th. Saddele Creek, 19th. Fox Creek, 20th. Piney Creek, 21st. Antioch, fourth Saturday and Sunday, 22d and 23d. Cranberry, 24th. Roans Creek, 25th and 26th. Bear Creek, 27th. Beaver Creek, 28th. Senter, 29th and 30th. West Jefferson, May 1st. River View, May 2d and 3d. North Fork, 4th and 5th. Pond Mountain, Saturday and Sunday, 6th and 7th. Big Helton, 8th. Silas Creek, 9th. Can leave here on train May 10th and Friday, Saturday and Sunday in St. Clair Bottom Association. I have arranged the best way I could. Will try in my feeble way to petition for you both at a throne of grace. Hope He may abundantly bless you. I like to know you feel so dependent.

C. B. KILBY.

We have many letters on file which we have been unable to publish. If your letters do not appear promptly, you will understand that it is for lack of space. We appreciate all communications from our subscribers.

Z. C. H.

Eld. Lee Hanks.

My dear Brother: I am very glad indeed to hear of the better prospects of the Baptists getting together in Texas, and would be pleased to see and know that all the Old Baptists everywhere would lay down their hobbies and quit their foolishness and come together and be one united band of brethren—like I think they ought to do. There are so few of us, we need each other, oh, so badly! I pray the Lord to speed the day when this will be the condition in place of being torn asunder over things that are non-essential. Of course, there are some things that the church cannot fellowship, but when she goes to singling those things out, there should be a great deal of discretion used, so that she only declares non-fellowship for those things that God's holy word forbids. The ministers of Jesus Christ should not make each other an offender for words only, but should have the proper amount of patience with each other and forbear with each other, remembering that we ourselves might be wrong in place of our brother, and spend more time in prayer to Him who giveth wisdom and knowledge to them that ask aright.

And I know that my heart's desire and prayer to God is that He may give me that holy wisdom from on high, that I may know my duty to Him and my brethren as well, and then give me the grace and ability to perform my duty all along life's uneven journey, or the remainder of the way, for I very sensibly realize that it will not be many more fleeting days, weeks or years at best, until I, like the ones that have gone before, must lay my armor by. And, oh, may I like Paul, be enabled to say, when that time comes, "I have fought a good fight. I have finished my course, I have kept the faith and am ready to be offered up."

Dear brother, it surely will be grand if we can thus feel, when we realize that our last hour has come. It will be worth more than all the wealth of a fleeting world like this, for this world with all its possessions is but trash compared with the riches that await the redeemed of the Lord in the blessed home that He has prepared for them that love His appearing.

Pardon me for this long letter, if I need it, and pray for me and mine, and write me when it's convenient to yourself. I am always glad to hear from my brethren. I think that I am still mending from the use of this mineral water. My family are well, for which I hope that I am thankful. I hope that you and your family are well. Remember me kindly to Sister Hanks and the children.

Your brother in hope,

W. E. BRUSH.

#### LETTER TO ELDER VAIL OF PA.

Dear Elder Vail: Three weeks ago today I had been to Old Sulphur Fork to hear Elder Lester preach, and had the privilege to hear him preach two good sermons that day, and on my way home I got



your good letter and I felt that I had indeed been highly favored, I who am so unworthy to receive even the least of His blessings.

I love to get the good letters, and I enjoy reading them very much, but feel too sinful to try to write in return, and think if I could write like you and others that I read after I would enjoy writing, but often I write a letter and then feel ashamed to send it—ashamed of self, yes, weary of earth, myself and sin. I do not recall anything I wrote to you and may write the same words over, but when I read your letter I felt such fellowship for you.

When I first went to the church, I well remember, I thought my troubles were all over and I thought as I grew older I would also grow better. I had a great desire to be a better woman, to live a more perfect life.

I must have been trusting in the arm of flesh, for only the Lord knows how far short I have fallen, and I seem to get worse day by day, and I know my heart is deceitful above all things and desperately wicked, it is a cage of unclean birds. I am not able to think even one good thought, and am bound to confess as you have, that there is murder and robbery and every hateful and unclean thing in my nature, and it is by the wonderful love and mercy of a covenant-keeping God that we are not consumed.

Yes, my life also has been mostly disappointments and losses and crosses. I have always been poor in this world's goods, and I often worry about worldly things, but sometimes it has pleased the dear Lord to lift me above time and time things, and to give me a foretaste of heavenly and divine things, and He puts a desire in my heart to praise His dear name for His manifold blessings to a sinner like me and I feel I want to thank Him for the precious things He has caused me to believe. I want to thank Him for the good hope through grace. I want to thank Him for the gift of His dear Son and for His exceeding great and precious promises—by grace are we saved through faith and faith is the gift of God.

No, it is not anything we have done or can do, but if we are His we were chosen in that covenant of grace before the world began, so then, if we are His children, heaven is our home. There is nothing that can help it along or hinder it from taking place, for He says there is nothing that can separate us from the love of God which is in Christ Jesus our Lord. "In the world ye shall have tribulation, but be of good cheer." I have overcome the world. The overcoming one is Jesus. He bore our sins in His own body. He suffered the just for the unjust, and there is no other name given under heaven or among men whereby we must be saved, and He loved us even when we were dead in trespass and in sin. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." But the thought that troubles me most—am I His or am I not? If I am, why this cold and lifeless frame? Why am I groping in darkness so much of my time?

I have so longed to be able to read my title clear to mansions in the skies, but we read, "Hope that is seen is not hope, and we walk by faith and not by sight." If I could feel as sure of myself as I do of others, I think I would be better satisfied, for I do not doubt the hope and experience of others as I do myself, and I have no doubt that when the time of your departure shall come you will be able to say, with Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only but unto all them also that love His appearing.

Oh, if Jesus will be with me in death, for He can make the dying bed feel soft as downy pillows.

Write to me again when you feel the mind to do so. Your letters are very much appreciated. May the dear Lord guide our footsteps all the journey through.

Your sister, I hope,

ADDIE CHANDLER.

Sulphur, Pa.

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Dear Brother Hull:—

I have been reading The Messenger from its first issue to the present time. Enclosed you will find check for five dollars for subscription. I have never seen you, but we are of the same mind in regard to the doctrine The Messenger teaches. It is a hard doctrine. The natural mind of man cannot comprehend it. "Peter said, Lord, to whom shall we go?" We know full well there is none other to appeal.

W. F. BRITT.

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Dear Brother Hull:—

Please excuse my delay in renewing my paper. When I had time at home to write I would fail to think of it. From my short acquaintance with you while in your city I formed a very high opinion of you as a dear servant of Christ, a faithful minister of the Gospel, and enjoy reading your paper, and so many good letters from the dear children of God. I humbly hope that I am of that number who will be blessed of the Lord. I hear that sweet message, "Come ye blessed of My Father, inherit the kingdom prepared for you."

While I am so very weak, having many doubts and fears, I have sweet hope that the dear Lord has prepared me for a home with Him, that He has prepared for the poor weak sinner that I am, hoping to be saved by grace and grace alone.

I am enclosing you a money order for \$4.50 for the renewal of my subscription to your paper and for two new subscribers.

I am well; our churches are in peace, have had three recent additions.

Wishing you much success, both spiritual and temporal, I am, yours unworthy, if saved, a sinner saved by grace and grace alone.

J. N. CULTON.



Dear Brother Hull:—

Dear brother in the Lord: Enclosed please find \$1.25, P. O. money order for renewal to The Messenger, and please let me say to the brethren and sisters that sent me such kind words and hospitality, that I feel so thankful to every one and to the good Lord, for remembering poor unworthy me, at such a time as this. I borrowed a horse and went to one of my churches since our burn-out, and oh, what a good meeting we had! I felt the good Lord was present to bless his people. Bless His holy name for it. May the God of all grace that brought again from the dead our Lord Jesus Christ, the Great Shepherd of His sheep, make you perfect to do His will and may He bless you and all the readers of The Messenger, and bring you all home to glory in the end.

Do pray for me and mine, for I don't feel that I have many more years to tarry here upon earth.

I am, yours in much affliction, and in hope of heaven not far distant.

W. H. OLIVER.

You will please find attached express order for \$2.00 to pay for The Messenger, and fifty cents to help you pay mailing expenses. Brother Hull, I do hope that the blessed Lord may enable you to continue to publish this good paper, The Messenger, also that He may enable His dear children to continue to write for it, and tell of the great and wonderful things the blessed Lord has done for them. I am always glad to receive The Messenger and the Zion's Landmark. They both contend for the most wonderful work of the Lord, of which I love to read, and is so edifying.

D. E. MIZELLE.

Hobgood, N. C.

Dear Brother Hull:—

The Gospel Messenger never gets old. I have in my files copies dating back into the 80's; they are fresh and new, and all replete with wisdom and soberness. Forty years from now the papers that you are getting out now will be invaluable for instruction and correction of evils and for edification.

W. T. WHITE.

Ethelville, Ala.

Dear Brother Hull:—

Enclosed for The Messenger subscriptions, totaling \$9.00. I feel like I will be able to send you more soon. I think other subscribers should feel interested, and especially our ministers could do much if they would speak only a few words occasionally, pointing out the great value of such sound literature to be read in our families.

J. R. CALLAWAY.

Manassas, Ga.

## OTHER TOMS.

Editor Gospel Messenger.

Dear Brother in the Lord: In The Gospel Messenger of Feb. 15th, I noticed a piece written by Walter Bartlett, of Atlanta, under the heading of "Tom's Buggy is Worn Out and Tom's Health is Bad." Well, I just wanted to grasp that man Bartlett by the hand and tell him how much I agreed with him. Oh, how many are the times that my heart has been made to ache—what for? Simply for the reason our brethren do not give of this world's goods, something that is only loaned to them for a while. Oh, how many "Toms" are there in our good old denomination who have been, and are yet, being so sadly neglected by their "flock"?

I know I am as bitter against a salaried ministry as any man can be, but I do know that we as a denomination are grossly and, I am going to add, willfully, negligent in caring for our pastors. One member of my church will say, when money is gotten up for the pastor's expenses, if a little more than enough is gotten up than is needed to pay his expenses, "Oh, that is too much, it is more than enough to pay his expenses." Now, how much better would that pastor feel if he had gotten a little to carry home to that faithful wife and companion he had left behind, what for? To visit us and be a comfort to us, and then to think how "niggardly" it looks, getting up just enough to pay his expenses!

Oh, brethren, don't do that! God loves a cheerful giver. And "he that preaches the Gospel, let him live of it," and, of all the things we may be guilty of, "dissensions and strife, on account of secret orders or organs, or progressiveness or whatever they may be.

We ought not to take advantage of God and the pastors, too, as for that, and not give to him, the pastor, that which God has only loaned to us.

Brethren, I am sure I am not different from many others of our church, and I have seen preachers leave home Friday evening and return Monday, and actually not have received enough money to pay their actual expenses from home to the church they had been to serve, and as soon as they got home, "shuck" off the clothes they had worn to church and put on their work clothes and "hit" the field and work until Friday again and leave for another church. And many times the same preacher would drive his old work horse 25 miles and come back home and then have to plow it all the week, and I have also known some of the pastors to lose a horse during the year and then have to buy one on a credit. Maybe the church would pay for that horse, and maybe it, or they, would not.

Now, brethren, let us, for the good of the cause that we represent, stop all of this selfishness and look upon this matter as we do any other contract or debt that we owe, or may hereafter obligate. We are all working for and looking forward to the same goal, and while some of us (this does not include me,

however) are at home and have plenty around us, and our children and wife are warmly clad and are attending high schools, and our bank account is away to the good, our poor pastor that is trying to do as God instructed His ministers to do, "Comfort ye, comfort ye My people, saith your God," hardly has decent clothes to wear to church, and his wife has not and his children have to work in the field to help him to make a living, that we, members of his flock should furnish him. Oh, brethren, this is a shame on the cause of Christ. Let us, for God's sake, stop this nefarious practice, and get out of the old ruts long enough to do as God has commanded us to do, "Do unto others as you would have them do unto you." Let us, henceforth, make a self case of our pastors, and look after them.

In reflecting over the different lines of preaching that I have heard preached by our preachers, I think that I can count on my two hands the number of sermons preached on the duties of the church to its pastor, and when, on two occasions that I have in mind, a sermon on this subject was being preached, or, rather, after it had been delivered, some of the members were terribly wrought up over it and were almost ready to put the preacher out and forever "ban" him from their pulpit, as well as from their fellowship, and all because he had told them the truth as to their duties.

Brethren, I know I have worried you and have trespassed upon the time and space of our good Brother Hull, but listen, brethren, I do know—and as for that, you all do, too—that we woefully neglect our preachers, and do so, I must say, knowingly and wilfully. Let us not do this any longer, but, instead, let us do our duty by our pastors as is laid down by our precious Lord in the Scriptures. God will bless us in so doing.

Written in fear of God and in love for all the Old Baptist family everywhere.

O. B. BUSH.

Pelham, Ga.

### PREACHING APPRECIATED.

Eld. Lee Hanks.

Dear Brother in Christ: It rained so Sunday afternoon that I turned back after going part of the way to Lawyer's Spring, but I want to tell you how well the Old Baptists of this country appreciate such preaching as you and Brother Riner did while in the bounds of the Bear Creek Association. Such preaching unifies, builds up and strengthens us in that living and gospel faith. Neither spoke an idle word, but preached the truth in love and in demonstration of the Holy Spirit, rightly dividing the Word of Truth, giving each his portion in due season.

We love to have, and welcome such ministers coming among us, who bring glad tidings of great joy, confirming and establishing the weak knees and fee-

ble minds. The Lord's people are poor in spirit and desire and love the sincere milk of the Word.

Hope you both reached home safely and feeling none the worse for the trip. Hope the Lord will bless you with health and strength and a mind to visit our churches again.

Remember us in your prayers.

Yours in a precious hope,

J. W. JONES.

Dear Brother Hull:

I am enclosing check for renewal of the paper for myself and Sister Lizzie Ballard, both of Zebulon. I love the doctrine you advocate in your paper and have loved it more than fifty years. It is doctrine the people I am associated with have preached to my certain knowledge more than sixty years. It will do to live by. It will do to die by. If I could I would go to hear it every Sunday, and oftener, if possible. I seldom ever hear any other preaching only at funerals.

I know, according to the course of nature, my time here is short, but I want this doctrine preached as long as it pleases our God that it should be. But from the signs I believe the time is near when our preachers will not be allowed to preach it. I want you to go on preaching and writing as you have for a long time. Have been deprived of hearing Elder Hanks at Harmony for some time. Hope to hear him again soon. In much love,

W. M. HARTLY.

Zebulon, Ga.

## OBITUARIES

### DEACON JAMES ALLEN MIZELL.

Deacon James Allen Mizell, son of Alfred Mizell and his wife, Abay Askew, was born in Martin County, N. C., August 7th, 1844, and died September 11, 1921. He was a soldier in the Confederate Army, Company F, Seventeenth North Carolina Regiment, Hobis Division, from August 29th, 1862, to the close of the Civil War in April, 1865.

He was married Jan. 31, 1870, to Charlotte F. Coburn. To this union two sons were born, James Alford, Nov. 3, 1870, who died Nov. 28, 1874, and John Henry, born Oct. 17, 1872, and still living. His first wife died Feb. 26, 1885. He was married to M. A. Brown, October 13, 1886. She died March 2, 1890. He united with the Primitive Baptist Church at Skewarkey, near Williamston, N. C., in July, 1877, and was chosen and ordained deacon in March, 1895. He was a faithful member and always attended his meetings when he was able. He suffered with rheumatism several years and had three attacks of paralysis and died shortly after the last attack. As I was attending appointments in Georgia at the time, Eld. B. S. Cowin held the burial services.

S. HASSELL.

Williamston, N. C.



## JAMES G. WILLINGHAM.

With a sad heart and with a desire to do a heartfelt duty, I will try to write a short sketch of the life and death of my dear father, James G. Willingham. He was born January 10, 1861, and died January 24, 1922, making his stay 60 years and fourteen days. He was united in marriage to Emma E. Dean, Nov. 2, 1882, and lived happily for 40 years, and to this union was born three children, all living. He was a faithful member of the Primitive Baptist Church at Harmony, Pike County. I don't know how many years, but as far back as I can remember. He and mother were baptized together.

He was an honored citizen, and loved by all who knew him. He was a kind and tender father, also a true and faithful husband. Oh, how we do miss him! Our family circle is now broken. Seems as if my heart will break when I realize his sweet face no more we shall see. The dear Savior giveth and taketh as he see fit, so I pray to make me submissive to His will, for I know father has to suffer no more. He was so patient during his sickness. He had a stroke of paralysis seven years ago and has never been well since.

We are so sad and lonely without him, but we feel sure that he is sleeping in the arms of Jesus. Mother is the one who misses his dear presence so much. We hope that our loss is his eternal gain. We should not weep for him though we all loved him so well, the Lord loved him most—He called and he had to go. It won't be long—God will call us and there will be a happy reunion; no more sorrows, for our happiness will be complete.

The funeral service was conducted from the residence by Eld. J. A. Monsees of Macon, who was his beloved pastor for a number of years. He spoke so many comforting words to the family. He was laid to rest in East View Cemetery, Jan. 25, 1922, at Zebulon, Ga., Pike County.

Written by his devoted daughter,

MRS. J. F. GARDNER.

Milner, Ga., Rte. 2.

## MARION FRANCIS JACKSON.

Mr. Marion Francis Jackson was born in Jones County, Georgia, March 18, 1849, and died at Ashburn, Turner County, Georgia, October 6, 1921.

His parents moved from Jones County to Salem, Ala., when he was very small. They died when he was only seven years old, leaving him and two sisters with no relatives out there to care for them, so their uncle, Mr. John Jackson, went for them and brought them back to Jones County, where they were raised by relatives.

Mr. Jackson married Miss Mary Frances Green on March 14, 1872. They bought a farm northwest of Gray, two years later, where they lived prosperously until 1903.

In 1903 he moved to Arabi, Ga., where he lived eight years, as a merchant and planter. In 1912 he moved out on his farm a few miles southeast of Arabi, where he lived until November, 1917. Having lost his health, he moved from his farm to Ashburn, where he lived until the summons came, "Son, come home."

The funeral services were conducted by Eld. W. M. Ware, at the home the following afternoon and interment in the cemetery of Arabi.

There was a large attendance and many beautiful floral offerings, thus bespeaking the high esteem in which he was held by his many friends.

He is survived by his wife and nine children, Mrs. Lucy Dinkins, Mrs. R. W. Haley and Misses Mollie and Ella Jackson, of Ashburn; Mrs. W. J. Newby, of Whigham; Sidney Jackson, of Postel; Mrs. J. T. Lambuth, of Arabi; Marion Jackson, of Warwick, and Monroe Jackson of Leesburg.

After moving to Ashburn his health grew worse and worse until August, 1918, when he was carried to Piedmont Sanatorium, Atlanta, for an operation, hoping to be benefited if not cured, but when an incision was made it was found that

his trouble was a cancer, so no operation was performed, as he had previously requested the physicians not to operate if a cancer was found.

It was not thought then that he could possibly live to reach home, but his prayer to God was to spare his life longer if it was His will to do so. We feel that the petition was heard, in that he lived three years and two months longer.

It was while living on his farm in Jones County that the writer knew him so well. He was regarded as a man of high character, being truthful and honest in the full sense of the expression, to his fellow men.

He lived the doctrine as cherished and proclaimed by the Primitive Baptists, as evidenced by his attendance regularly at old Caney Creek, years ago, when the writer was a mere boy. He longed, in his last days, to visit once more the old home church but was not able to do so on account of his feeble condition, so he invited the Old Baptists to hold services in his home, which they did on several occasions.

Just before sinking into unconsciousness he sang, among other beautiful hymns, "There is a Fountain Filled With Blood."

As to why he did not put on the yoke, we do not know, but feel and believe that the God of Abraham, Isaac and Jacob was his God. We believe that he is now in full fruition of that glorious inheritance "uncorruptible and undefiled, and that fadeth not away."

May God, who alone can heal the broken-hearted and comfort the mourner, remember the bereaved family and give them grace to bear every trial, believing that "God who worketh all things after the counsel of His own will," hath taken him home for a purpose known only to Himself. May they be enabled to meet him in the bright beyond, where there is no more parting, no more sorrow, but one eternal bliss.

The Lord gave, and the Lord has taken away; blessed be the name of the Lord.

B. R. JARRELL.

Round Oak, Ga.

## MEMORIAL OF BRO. E. A. HEAD.

Whereas, the Lord has again by the summons of death come into our midst according to His will and good pleasure and taken from us our beloved Bro. E. A. Head, who was born Nov. 11, 1851, and departed this life Dec. 6, 1921. Brother Head united with the church at Bluff Spring by letter Dec. 13, 1913, and who loved to attend his meetings unless providentially hindered; and,

Whereas, For almost or quite two years prior to his death he was a great sufferer from a complication of causes, any one of which would have resulted in death, and though he was for several months prior to his death deprived from attending his meetings, yet when death came he seemed to die rejoicing in the Lord in that of singing a song and expressed great joy in a sermon;

Resolved, That we, the church at Hephzibah, bow in submission to the will of an all-wise God who doeth His will and all His good pleasure in heaven and upon earth, and feeling that as often as we meet at the house of the Lord we shall miss our brother, though with the evidence at death let us trust that our earthly loss is his eternal gain.

The funeral services were conducted by Eld. J. M. Murray, in the presence of sorrowing family and a large concourse of people, after which his body was laid to rest in Hephzibah Cemetery to await the coming of the Lord again in the resurrection. May the Lord bless his bereaved companion and his children who so faithfully did all they could for him in his last illness and save them with an everlasting salvation.

Done by order of the church in conference, Dec. 17, 1921.

W. M. BULLARD, Moderator.

N. W. ATHAN, Church Clerk

J. A. ADAMS, N. W. ATHAN, Committee.



### PROTRACTED MEETINGS AND SECRET SOCIETIES.

Protracted meetings are almost universal in this country, or at least are generally so amongst the Methodists, Mission Baptists and Presbyterians. We have known a few meetings amongst Primitive Baptists that protracted themselves, but were not appointed as protracted meetings; they are not in vogue with them in this country. The object of these meetings amongst Arminians is mainly, I believe, for the purpose of saving sinners, and hence we often hear it reported that at such a protracted meeting "many souls were happily converted to God." This sort of thing may do very well for people believing the doctrine of salvation by works, but how Primitive Baptists, people that believe from their own experience and the Scriptures, that salvation is wholly by grace, and not of works, how can they join in with people believing a totally different doctrine, in such meetings, to assist in the salvation of sinners, is, to say the least, very strange, and only to be accounted for upon the supposition that they do it thoughtlessly, without due consideration, or in a worldly spirit. Because they can not expect that their efforts will accomplish, in the salvation of their children or others, what they failed to accomplish in their own salvation. If they experienced in their own cases that "vain was the help of man," how could they expect the help of man to be less vain in the case of others? Their experience—the law of the Spirit of life written in their own hearts—forbids the expectation that any effort of the flesh, or of man, will save a sinner; and hence, when they turn aside from their own experience to the works of man, they literally forsake Christ and trample the law of God, written in their own hearts, under foot. This is wrong, and Christians should not do it. It would be wrong for Primitive Baptists to hold meetings themselves for such a purpose, and much more so to join in with other people for such a purpose; people believing a totally different doctrine. The Primitive Baptists are not of the world, though in the world; they are from above, and of Christ, if they are the Church of Christ. Their kingdom is not a worldly kingdom, based upon worldly wisdom, but the wisdom of God is a mystery, which the princes, the wisest men of the world, do not know. It is true, they are flesh and blood, and the same flesh and blood of the rest of the family of Adam, and subject to the same wants and infirmities as others, and have, therefore, as people of the world, to employ in worldly business the wisdom of the world. They are members of the same civil or political community, having in that sense the same head or ruler, and the same obligations to every member of the political body; hence they render tribute to Caesar, pay taxes, serve on juries, join in with others in the common defence, build school-houses, roads, bridges, extinguish fires, and many other things necessary for the peace, good order and morals of the civil body. In all these things they unite with others, be their religion what it may, or if there be no religion at all with many of them; it is not a matter of religion, but a worldly matter. But there is an inner sanctuary, a kingdom not of this world, the laws of which are diverse from worldly laws, which none can keep, nor are required to keep, save those born of God; into this sanctuary none may enter, save those clothed, as were the high priests of old, in the vestments of Jesus. As the rich woman of old prepared a chamber for the prophet, so has Christ prepared a place for His children, and for them only; a chamber in which they are separated from the world, and into which they may not bring the world.

It is not our privilege, if we were so disposed, to prostitute Christ by mingling in such assemblies for such a purpose; it is lowering His dignity, and rendering that common and unclean that He has cleansed; and is as if the priests of old had taken the holy bread, which was for the priests only (church), and fed it to all, as if it were but common bread, thus destroying its sacred character. So will the "peculiarity" of God's people be lost by such mingling, religiously, with the religious world; and they will be helping to make the precious bread of heaven (Christ) as but the bread of men. It is wrong, and sinning

against Christ. God's people have always been a "peculiar people," a "people not reckoned among the nations"; a people "sought out"; a people "everywhere spoken against"; a people "all taught of the Lord"; a people saved by the Lord—whom no man could save. They are a people who, like Abraham, realize the promise only when in their experience they become like Sarah, as "good as dead," and not able to join in with others in conceiving and bringing Isaac forth; their works may, like Sarah's, bring an Ishmael into the family, but can not make him an heir of promise. In these union protracted meetings, whose children are they? those that are converted—and what language will they speak? One says, "it is of grace"; another, "it is of works"; one, "lo, here!" another, "lo there!" Is God the author of such confusion as this? for this is confusion, and confusion is cursed of God, and not blessed, as the mingling of man with beasts. God is not the author of confusion, but of peace. Did the Holy Spirit inspire Paul to preach salvation by grace, and Peter to preach salvation by works? to preach one doctrine at Philippi and another at Ephesus? but on the contrary, did not he—the Holy Ghost—teach that it is one Lord, one faith, and one baptism, and one body and one hope? Then, how about mingling with these different and antagonistic doctrines, faiths, baptisms and hopes? Should Primitive Baptists do it? If they do, they will bring themselves into contempt by it; and the very people with whom they mingle will despise them in their hearts, because they will lose confidence in their sincerity.

And what excuse can a Primitive Baptist have for joining a secret society; a semi-religious society? Is it that he may have an opportunity to be benevolent? If he wishes to give alms, he is told by Christ how to do it, so as to have reward of his Heavenly Father, and that is the reward he wishes above all. He is commanded as a Christian to do good unto all men, and he should do it as a Christian, and not as a Mason; it should be done as unto the Lord and not as unto a lodge; and thus Christ should be glorified by his benevolence, and not a worldly lodge. Does he join for protection? when Christ has told him that He has numbered the hairs of his head, and that a sparrow does not fall to the ground without his notice! What more protection does he need, than the ever watchful eye of his Heavenly Father, that loves him better than a mother does her sucking child—that Father that turns the hearts of men whithersoever He will, as He does the streams of water—that has all power? Does a child of God need to resort to such a society for safety, either on land or sea? to yoke himself with unbelievers, to defile himself with the world, and to shame Christ by such distrust? Judge ye! Ought he to do it? Is it his privilege? Brethren, quit such things!

J. R. RESPESS.

In The Gospel Messenger, 1881.

I would love so much to see the dear old Messenger in every Primitive Baptist home, and would esteem it a great privilege to aid in its circulation. At my advanced, infirm age, not being able to get about, it is all the preaching I have. I spend many hours perusing its pages and reading God's blessed word. I feel thankful that we still have faithful ones to contend for the glorious Gospel of Jesus Christ, for which every lover of truth would willingly offer his body, a living sacrifice, if needs be. May the love of His cause, and the sweet hope of eternal glory inspire our hearts to follow our humble Savior, in all we are commanded in His Holy Word, is my prayer, for His dear name's sake..

Yours in afflictions,

MRS. W. E. McLENDON.

Opelika, Ala.



# The GOSPEL MESSENGER

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"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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## "SPEAKING THE TRUTH IN LOVE"

### WHAT OUR FATHERS BELIEVED.

But in addition to the salvation from sin and from its condemning power, we often **need salvation from such divisions** as were amongst the brethren at Corinth at that time, and upon which a religion is based. Many such errors throng the Christian pathway while here. A sound ministry, therefore, is a most important gift that the Lord has conferred upon His people to **save them** from division and false doctrine. \* \* "To **save them that believe**" from the errors and inroads that their enemies are ever endeavoring to propagate and make among them, let us make full proof of our ministry in faithfully watching over the flock for their good.

Brethren, do we really love the children of God? Surely, if we love Him that begat, we love these also that are begotten of Him. Let us, then, manifest our loyalty to our King, and our love to our brethren, His children, by faithfully laboring their **present salvation**. It is reasonable to suppose that men will bestow the greatest amount of labor upon what they esteem most highly. We may mark this as a general rule, and I think it is a good one, by which to discriminate between faithful and false ministers.

When a servant is circumcised in heart to the love the Lord (and of course His people), He will be found toiling among them, laboring for their good and to **save them from delusion**. \* \* \* "Feed My sheep," "Feed My lambs," "Feed the Church of God," "Feed the flock of God," "Seek that ye may excel in edifying of the Church." In short, his labors will be confined **within** the Church, among the children of God, who are most dear to him, and be calculated to "**save them that believe**." Nov. 12, 1859.

"I have heard brethren tell the Lord's children, after hearing a satisfactory evidence and reason of the hope that was in them, to stay away from the Church as long as they could. Now, much of a predestinarian as I am, I do not think such expressions are appropriate in such cases. There is such a thing spoken of in the Scriptures as disobedience. I believe, too, we are taught it is wrong. If the Lord commands one of His children, then, and then they disobey, they do wrong; while **obedience** is right—yes, 'better than sacrifice.' Let me not, then, tell the Lord's children to wrong as long as they can. I am no way fearful that they will do wrong enough without telling them to."—Eld. J. F. Johnson, Lexington, Ky., August, 1861.

"Behold a king shall reign in righteousness and princes shall rule in judgment and a man shall be an hiding place from the wind and a covert from the tempest as rivers of water in a dry place, as the shadow of a great rock in a weary land, the eyes of them that see shall not be dim and ears of them that hear shall hearken; the heart also of the rash shall understand knowledge and the tongue of the stammerers shall be ready to speak plainly."

If I understand, the Scriptures above teach the covenant of grace and the Gospel Kingdom. Jesus is reigning in righteousness and ruling in judgment today in His Kingdom. John saw heaven open (the Gospel Kingdom) and the word of God (which is Jesus) clothed with a vesture dipped in blood, and He was called faithful and true and in righteousness doth judge and make war, and the armies which were in heaven (the Gospel Kingdom) followed Him clothed in fine linen, white and clean (clothed with the righteousness of God). The word of God is a hiding place from every wind of doctrine in this kingdom the Lord is a covert from the tempest and in Him the rivers of water freely flow to revive the little withered plants in His kingdom, for those little plants often wither under the heated rays of persecution for the fiery trials often became so great, but dear Jesus is a great rock in this weary land, the weary child of God can rest in the shadow of this great rock and fear no evil, for the rays of the fiery furnace can not penetrate this great rock.

Take courage, dear child of God, for He is the rock of our salvation. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom, for the eyes of them that see shall not be dim and the ears of them that hear shall hearken.

Jesus said to His disciples, "Blessed are your eyes for they see, and your ears for they hear, for I say unto you that many prophets and righteous men have desired to see these things which ye see and have not seen them, and to hear these things which ye hear and have not heard them."

When a child of God sees this kingdom in all its beauty then this beautiful kingdom has broken in pieces and consumed all of the kingdom that he had been trusting in. He now has no more use for the kingdoms of this world. Babylon then is fallen with him. "My sheep hear My voice and they will follow Me." The heart of the rash now understands and knows His voice and the tongue that once was stammering is now ready to speak plainly the praise and glory of God.

Your little sister in hope,

MRS. B. A. CRAWLEY.

Kennedy, Ala., Rte. 1, Box 5.



# The Gospel Messenger

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## EDITORIAL

### PROPHESED DEPARTURES FROM CHRISTIAN DOCTRINE AND PRACTICE.

#### Man-Made Practices (Continued).

**Elevation of the Bishop above the Elder**—In the New Testament the Jewish term “Elder” and the Greek term “Bishop” (Episcopos, Overseer) designate the very same office, as may be clearly seen from Acts 20:17, 28; 1 Tim. 3:1-7; Titus 1:5-7, and 1 Pet. 5:1-3. In the little Church at Philippi there were “saints in Christ Jesus, and bishops and deacons” (Philip. 1:1)—“bishops,” in the plural, more than one bishop or elder. The “elders” in Acts 20:17 are called “bishops,” “overseers” in Acts 20:28. In Titus 1 the same officers are called “elders” in the fifth verse, and “bishop” in the seventh verse, and in 1 Tim. 3:1-7. In 1 Pet. 5:1-5, the Apostle Peter calls himself an “elder,” like his brethren “elders,” and exhorts them to the humble, loving and exemplary service of the flock or people of God among them. His statements, example and exhortation are totally opposite to the proud and covetous assumptions of so-called “bishops” and “popes” who falsely pretend to be his successors. Since the Apostolic age these unscriptural claims to lordship over the Churches have been made by Romish priests and their imitators.

**The vain titles of Archbishops, Archdeacons and Popes are found nowhere in the Scriptures.** They are the ambitious and presumptuous inventions of Papal Rome, the chief embodiment of Antichrist, mystical Babylon (Rev. 17), the scarlet woman, rich, unclean, and abominable, drunk with the blood of the saints and of the martyrs of Jesus (verses 3 to 6, and 18), who will be destroyed, under the righteous wrath of God, by the nations which she has governed, impoverished, defiled and oppressed (verses 1 to 3, and 12, 17).

**Stage Dressing of Professed Preachers and Paid Choirs**—These human inventions were borrowed by Rome from theaters during the Dark Ages.

**Modern Money-Based Society Missions**—Membership and influence in these societies in Non-Catholic denominations are based upon the payment of so much money every year, or for life. The first one was founded in 1622 by the Roman Catholic Pope, Gregory XV., and was intended to Catholicize the world. It was called “The Congregation for the Propagation of the Faith”—that is, for the world-wide dissemination of the superstitions and the abominations of Rome, to make money, and control governments, and to make the human race abject slaves of the Romish Pope and his missions, or to massacre them by the millions, as they had done during the dark ages in Europe, and as they had done by the thousands in Mexico and Peru during the Sixteenth Century. The Catholic governments of Spain, Portugal and France were the special promoters of those missions, and their soldiers were far more cruel and immoral than the none-Catholics or heathens whom they tried to proselyte. The Protestants since 1691, and the Baptists since 1792, though considering the Roman Catholics as benighted idolaters, have imitated them in the formation of money-based missionary societies, and the Greek Catholics, though considering the Roman Catholics as unbaptized heretics, have also followed them, since 1824, in forming such societies. But the Protestants, Baptists and Greek Catholics have not been so cruel and immoral, in their missionary propaganda, as the Roman Catholics, and they have been more useful to foreign heathens, in translating the Bible and the Testament into their languages, and in suppressing cannibalism, human sacrifices and infanticides, and idolatry, and in establishing hospitals and orphanages among them, and the Catholics have imitated Protestants in some of these things.

The Moravians, since 1732, trusting, not in money-based societies, but in the providence of God, have gone to the poor and humble fields of Greenland, Labrador, the West Indies, South Africa, and Australia, heroically doing hard service which others would not touch, in what they believed the cause of Christ, and met with extraordinary success. And so Hudson Taylor and his wife, and others with them, since 1862, in what is called “The China Island Mission,” have penetrated to the furthest



bounds of China, depending, not on man, but on God, and proved to the Chinese their heavenly unselfishness in serving them and in preaching the Gospel to them, and have met with friends everywhere, and their sacrifices and labors have been wonderfully blessed (see pages 586 and 605 in my Church History). But, like the great majority of their falsely educated members at home, so the great majority of the money-based societies in foreign lands seem to believe in money and men and machinery far more than in God, and to proclaim salvation partly by grace, but mostly and effectually by works, another gospel which is not another, but a perversion of the Gospel of Christ (Gal. 1:6-9), and, as reported by the most recent and reliable observers, to have plunged, like most of the theological seminaries, and colleges and universities and high schools and Sunday schools, and preachers and periodicals of Christendom into the abyss of infidelity, evolutionism, and materialism, denying the Divine inspiration of the Scriptures, the creation of the universe by God, the fall of man, redemption by the Son of God and regeneration by His Spirit; the deity and resurrection of Christ, all the miracles of the Bible, the resurrection of the dead, their judgment after death, and the consignment of the wicked to hell, and the reception of the righteous into heaven. If these reports are true, Modern Money-Based Missions, instead of being a blessing are a curse to humanity. Of the seventeen hundred million people in the world, it is claimed that the Catholics have converted above five million heathen, and the Protestants and Baptists about five million, but that only about one-third of these converts are real members or communicants. **If, thus, in 300 years (since 1622), they have converted only one in 170,000 of the human race, how long will it take them to convert the remainder?** The everlasting Bible truth is that God is the **only Saviour of sinful men and women** and children, according to His purpose from eternity, and by the blood of His Son and the power of His Spirit. Primitive or Old School Baptists (called Strict Baptists in England and Australia) have, without money or price, unaided by Money-Based Societies or Conventions or Boards, as did the Apostles and the ministers of the early Churches in the Roman Empire, proclaimed this Divine, free and blessed Gospel in all English-speaking countries, and when the Lord by His Spirit directs them, and opens the way by His providence, they will rejoice, in the same free manner, to proclaim the true Gospel of the grace of God in all the world to every creature, and they will be helped on their way, after a godly sort, by their brethren (3 John 6); all the redeemed of the Lord will be saved (Isaiah, chapters 35 and 53; John 6:27-40, 10:15-30; Rom. 8), and then shall the end come (Matt. 24:14).

S. HASSELL.

## PRIMITIVE BAPTISTS.

### (Church Identity.)

The Apostolic Church rebaptized all that came to them from other communities, and refused to receive and baptize children.

The Catholic Party, it seems, believed that water baptism was essential to eternal salvation. Hence the question arose, "If salvation is not attainable without baptism, how are our children that die without being baptized to be saved? \* \* \* Augustine did preach infantile purity as the Arminian world does in this century, but his arguments were that original sin was taken away in baptism, which soon drove him into Pede-baptism. And for the purpose of giving more strength to his doctrine, he called together at Mela, in Numidia, 92 ministers, and Augustine himself presided. This assembly was afterward called the Council of Mela. They there solemnly declared that **whosoever denies that little children by baptism are freed from perdition and eternally saved, that they be accursed**. This was in the year 416. At Girona, in Spain, says Dr. Robinson, seven men of different provinces made the **first rule for infant baptism**. Charles the Great, in 789, issued the first law in Europe for baptizing infants. The practice of baptizing infants had obtained quite generally in the Catholic church after the Fifth Century, but at first by immersion, and afterwards to sickly children by pouring, and sprinkling, finally obtained. Stephen the Pontiff, 754, gives his opinion that if children were **sickly**, pouring, in such cases of necessity, would be valid baptism.—Owens Hist., p. 27. The Catholic Party was the mother of the institution of **infant baptism** and also **sprinkling** and **pouring**. The true Baptists maintained from the New Testament that the Church consisted only of virtuous persons, who had been born of the Holy Ghost. They took the New Testament for the rule of their faith and practice."—Owens.

Mr. Orchard says: "To review the history of such a people, so correct in morals, simple in spiritual worship, Scriptural in faith and practice, for the period of above four centuries, is a pleasing employment."

"In the preface of the first French Bible, the translators say that they (the Waldenses—Primitive Baptists) have always had the full enjoyment of the heavenly truth contained in the Holy Scriptures ever since they were enriched with the Apostles, having, in fair manuscript, preserved the entire Bible in their native tongue from generation to generation" (Moreland's Hist., p. 14).

"They took no oaths, but used a simple affirmation; they believe in the doctrine of the **Trinity**, and baptized believers; they refused baptism to infants, when it came into use in other churches, and were consequently reproached with the term **re-baptizers** or Anabaptists.

Many of the daughters of Antichrist (Catholics) have become ashamed of their **mother**, and have laid



claim to these people (the Waldenses) as their ancestors. This is in accordance with the Prophet: "Let us be called by thy name to take away our reproach" (Isa. 4:1). Beze affirms the Waldenses were the relics of the pure Christian Churches; some of them were the poor of Lyons. The Waldenses were the off-spring or successors of the Novationists, who were persecuted and driven from Rome A. D. 413, and who for purity in communion were called **Puritans**. The name of Paterines was given to the Waldenses (Baptists), who for the most part held the same opinions, and therefore have been taken for the same class of people, who continued till the Reformation under the name of Paterines or Waldenses. There were no differences in religious views between the Albigenses and Waldenses. All these people inhabited the south of France and were called in general Albigenses, and in doctrine and manners were not distinct from the Waldenses." \* \* \* "They formed their Churches of only good men. The Waldenses were in religious sentiments substantially the same as the Paulicans, Paterines, Puritans and Albigenses."—Owens Hist., pages 31, 32.

See the ridiculous abominations of Catholicism, the mother of Harlots: "The festivals of fools and asses were established (in Seventh Century) in most Churches. On the days of solemnity they created a bishop of fools, and an ass was led into the body of the Church, **dressed in a cape** and four-cornered cap, **church dances, feastings on the altar, revelry, and obscene farces**, were the ceremonies observed on those festivals, and in many dioceses these extravagances were continued for several centuries. This picture is only a sample of many extravagances practiced in those days (by the Catholics), and that, too, under the sacred name of the religion of Jesus Christ" (Owens Hist., p. 32). **Shame! SHAME!**

It is shown that the true Church of God, in this dark age, rejected infant baptism, held to close communion, were orthodox in the doctrine of the Trinity, they knew of no other Mediator than the Lord Jesus Christ.

"They were hooted in council for calling the Catholics a **worldly** community, and re-baptizing such as joined their Churches."

Mosheim says their standard of perfection was so high in Christian morals, that their increasing congregations were divided into two classes of disciples, which can be traced through the Albigenses, Waldenses, Germanic, and Dutch Baptist Churches, from this parent stock. Sylvanus spent twenty-seven years of his life in preaching the Gospel in different provinces. \* \* \* "The preaching and exertions of these people to establish and maintain a pure system of Gospel truth, seemed to be attended with Divine approbation, and multitudes embraced a Gospel simply and fully preached" (Owens Hist., p. 34). Sore persecution followed, Sylvanus was put to death and many others shared a similar

fate in Italy of such Christians who bore various names for various causes.

**Eighth Century**—They held that a Christian Church ought to consist of only good people—had no power to frame any constitution, aside from what Christ and His Apostles authorized, and that it was wrong and not right to take oaths; it was not lawful to kill mankind, nor should he be delivered up to officers of the law to be converted from error, that faith alone in Jesus Christ could save a man; the benefit of society belonged to all its members, the Church ought not to prosecute; the law of Moses was no rule for Christians. The Catholics then baptized by immersion.

Orchard says: "During the kingdom of the Goths and Lombards, the Baptists had their share of Churches and Baptisteries in those provinces, though they held no communion with Rome, or any other hierarchy." Their places of worship were soon taken from them and transferred to the Catholic Party.

"In the commencement of the **Ninth Century**, those people that may be termed Baptists were quite numerous in Italy. \* \* \* Those of their churches where baptism was administered, were known by the name of Baptismal Churches, and to such Churches all the Christians in the vicinage flocked for baptism. When Christianity spread into the country, the people met for worship where they could, but all candidates for baptism came up to the Baptismal Church to receive the ordinance. In time, Baptisteries were built in the country and, like the old ones, were resorted to by the neighboring inhabitants.

We have traced the Church of Christ, from its formation at Jerusalem, through Italy, Africa, Spain and France, and some other small provinces, and we see that the Catholic Party at Rome, situated as they were, in the great metropolis of the empire, became opulent and proud, and the self-sacrificing spirit of the meek and lowly Saviour soon ceased to be the object of their desires or a criterion for their action. \* \* \* "When the Catholic Party began to persecute these Baptists and they had to fly to other parts for safety, we see the interposition of the Divine hand in directing their course toward the valleys of Piedmont, where His Church should assemble, and the ingathering of His people from all parts where the floods of persecution were raging against them, and these valleys bore testimony to the truth, and received the promised nourishment from their Divine Master, "for a time, and times, and half a time, from the face of the serpent"—1260 days—years (Rev. 12:14).

"Having traced a people from the Apostles down to the century of which we speak, known by different names, at different times, yet all holding the **same tenets, preaching the same doctrine, practicing the same ordinances, discarding ALL human inventions in religion, opposing the innovations of the Catholic**



Church, observing the Scriptural order in all matters of religion, and now concentrating in these valleys where the Captain of their salvation designed them to have some repose" (Owens Hist., p. 40). It seems that the earth (the world helped the church) in the person of a man who presided over the Catholic interest in Piedmont, who held that Jesus Christ is the alone head of the church. He struck immediately at the root of Popery. He condemned the Catholic creed, and contended that the word of God, and that alone, as the only ground of the Christian faith, and that men are justified by faith without the deeds of the law. He discarded their images, condemned the pope, and contended that Jesus Christ founded His own Church upon the rock, Christ Jesus. Of course the Catholic Party became much enraged against him. Thirteen true Baptists were burned alive.

LEE HANKS.

(To Be Continued.)

### THE STATE AND CONDITION OF A SINNER SAVED BY GRACE.

The Lord has "found him" (Deut. 32:10), he is "born again" and can "see the kingdom of God" (Jno. 3:3); he is "born of water and of the Spirit" and has entered "into the Kingdom of God" (fifth verse); he is "born of the Spirit" (eighth verse); he is a "believer" and is in possession of "everlasting life" (verses 16 and 36), he is "blessed," "poor in spirit," "hungers and thirsts after righteousness," "pure in heart," and "persecuted for righteousness sake" (Matt. 5); the "righteousness of Christ is imputed to him," his "iniquities are forgiven," his "sins covered." The Lord will not impute sin to him" (Rom. 4:6, 7, 8). He is "reconciled to God "by the death of His Son" and saved by His life (Rom. 5:10). He is "freed from sin" and is "dead with Christ" (Rom. 6:7, 8), "dead to the law by the body of Christ" (Rom. 7:4); "the good that he would he does not but the evil which he would not that he does" (Rom. 19), "when he would do good evil is present with him" (Rom 2:1). Yet he "delights in the law of God after the inward man" (Rom. 22), "with the mind he serves the law of God but with the flesh the law of sin" Rom. 25).

He is "in the Spirit" and the "Spirit of God dwells in him" (Rom. 8:9); nothing can separate him from the "love of God which is in Christ Jesus our Lord" (Rom. 8:38, 39). He is "redeemed from the curse of the law" (Gal. 3:13); "belong to Christ," is "Abraham's seed" and "an heir according to promise" (verse 29); "sealed with the Holy Spirit of promise, the eyes of his understanding are enlightened" (Eph. 1:13-18). "Quickened together with Christ"; "Saved by grace," "raised up and made to sit in heavenly places in Christ." "Made nigh to the blood of Christ," "reconciled to God," has "access to the Father," a "fellow citizen with the saints," and "of the household of God," built upon

the foundations of the Apostles and prophets, Jesus himself being the chief cornerstone (Eph. 1).

"Walks by faith, not by sight" (2 Cor. 5:7). He "is in Christ"; "a new creature" (verse 17); "worships God in the Spirit, rejoiceth in Christ Jesus," and "has no confidence in the flesh" (Phil. 3:3). "Complete in Him," "circumcised without hands," "the handwriting of ordinances which was against him is blotted out and nailed to the cross" (Col. 2:10-14). "Christ is in him, the hope of glory" (Col. 1:27); "risen with Christ," "dead and his life is hid with Christ in God"; "Christ is his life" (Col. 3:1, 3, 4). The Lord "loves him" and "chastens" and "scourges him," therefore he is a "son" (Heb. 12:6, 7). "He is begotten again unto a lively hope" and kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Peter 1:3, 5); "redeemed with the previous blood of Christ," his "faith and hope is in God," "born again of an incorruptible seed," by the word of God which liveth and abideth forever" (verse 23), he believes that "Jesus is the Christ and is born of God" (1 John 1:5), he has "overcame the world" (Jno. 1:4, 5).

He mourns, groans and is afflicted. He feels "poor" and weak. His hope is in the mercy of God. Surely the Lord is good to poor helpless sinners.

Such is the state and condition of a poor sinner saved by the rich, free grace of our God. How safe and secure are all the Lord's people in the hands of Him who has "all power in heaven and earth" (Matt. 28:18), and who "has the keys of hell and of death" (Rev. 1:18). He also came into the world to "save His people from their sins" (Matt. 1:21) and Old Baptists believe He will do it. How wonderful for a poor sinner like me to be among the happy throng of the "saved." Praise the name of the Lord! All glory to Him!

E. B. BARTLETT.

### CHURCH SOVEREIGNTY.

So far as I know our people have contended for the sovereignty of the church of Jesus Christ. I have never understood our people to teach that the church was so sovereign that she could teach doctrines and indulge in practices that are unscriptural and sister churches must not molest her as she was a sovereign and had the right to do as she might choose to do. The church is under law to Christ and she has no more right to violate the law of Jesus Christ than an individual member has. When the local church violates the law of Christ it is her duty to repent of her wrong. When a church repents of her wrongs and corrects the wrong she committed that is all that sister churches should require of her. If the church did some things that were right while she was in an error in doctrine or practice she should not be required or asked to renounce what she did that was right.

If a disorderly church can not do anything right



then she can never repent of her wrongs. Judas was a member of the church and he was a devil, yet his being a member of the church did not invalidate the official acts of the church of his membership.

There were some non-resurrectionists in some of the churches during the days of the Apostles, yet not one word is said about the churches being required by the sister church to renounce all their official work they did while those heretics were members of the churches. Most of the divisions of recent years have been caused not by a real departure from the faith of our people. Some preacher might have said things they should not have said, some churches might have done some things that were wrong. In divisions of this kind all should confess their wrongs and come together as dear brethren. Take, for instance, our recent division in Texas over regeneration. There is not a church in Texas or a preacher or a member that has ever avowed their belief in the "whole man doctrine," yet the Baptists of Texas are now divided over something that is only imaginary. It is wrong to falsely accuse each other.

J. S. NEWMAN.

**"AS THOU HAST GIVEN HIM POWER OVER ALL FLESH, THAT HE SHOULD GIVE ETERNAL LIFE TO AS MANY AS THOU HAST GIVEN TO HIM; AND THIS IS LIFE ETERNAL THAT THEY MIGHT KNOW THE ONLY TRUE GOD AND JESUS CHRIST WHOM THOU HAST SENT"—John 17:2, 3.**

This is a part of the Lord's prayer just before his crucifixion. His last and only prayer spoken aloud, on parting with His disciples He manifests His care and anxiety for their welfare and comfort. He states that the Father had given Him power over all flesh, both elect and non-elect, they are at his sovereign disposal in providence and grace, time and eternity. He counts all nations of the earth as a drop in the bucket, does his pleasure among the armies in heaven and the inhabitants of the earth. After speaking of this great and marvelous power the Father gave unto Him, He expresses the object the Father had in giving this power to Him, that is, that He should give eternal life to as many as the Father had given to Him, not one more nor one less. His prayer is for them only, for He says in the next verse, "I pray for them, I pray not for the world." They were given to Him in the covenant ordered in all things and sure before the world began. It was by grace that it might be by faith that the promise might be made sure to all the seed (all the Father had given to Him). They were passive in the transaction for the gift is always passive in the hands of both the giver and receiver. The wages of sin is death but the gift of God is eternal life through Jesus Christ. Men in a state

of death in sin do not act in order to have spiritual or eternal life any more than Adam did in order to have natural life, but as the Father raiseth up the dead in the morning of the resurrection and quickeneth them, even so the Son quickeneth whom He will from a state of death in sin to a state of life in Christ. You hath He quickened who were dead in trespasses and sin and were by nature the children of wrath even as others. And in as much as God without means, that is, without the power of money or the preacher, church or church auxiliaries, shall raise the sleeping bodies of the saints in the morning of the resurrections, He quickens all the Father gave Him in time from a state of death in sin to a state of life, for He says, "My words are spirit and they are life." Ye are His workmanship created in Christ Jesus unto good works.

Natural men are destitute of eternal life for that which is born of the flesh is flesh and that which is born of the Spirit is Spirit. There is no beauty about the Saviour that men in nature should desire Him, but they hate Him without cause. When God gives eternal or spiritual life to the sinner by the direct operations of His Holy Spirit on the soul then he desires and pants after the Saviour as David expressed it when he said, "As the hart panteth after the water brooks, so paneth my soul after thee, O God." My soul thirsteth for God, for the living God.

And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent. Adam knew God as the Creator in his primitive state and this historical knowledge was given to his posterity by intuition, but he did not know Him as a redeemer. The impartation of this historical knowledge does not give eternal life or make men to know God as their redeemer. For no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and He to whomsoever the Son will reveal Him. No man can say that Jesus is the Christ but by the Holy Ghost. The Saviour told Peter that flesh and blood had not revealed this knowledge to him but the Father which is in heaven had revealed it to him.

Dear reader, perhaps you have a great desire to know if you are embraced in the number given to the Son by the Father, and if you know the true God and Jesus Christ whom He has sent, seeing they are sure of heaven and the joys that await the spirits of just men made perfect. We shall now try to describe the elect family which was given unto the Son and if you fill the description in any particular, rest assured that you are embraced and rejoice that your name is written in the Lamb's Book of Life, for it is not the quantity of faith that saves but the quality, for we read of the "weak in faith," "ye of little faith," and "the strong in faith." Will not God avenge his elect which cry unto Him day and night. The elect were the ones that were given unto Christ. The text tells who the elect are, they are the ones that cry unto the Lord day and night. The



fear of the Lord causes you to cry unto the Lord for mercy as did the publican who said, God be merciful to me a sinner. The ear of the Lord is a fountain of life to depart from the snares of death. The fear of the Lord is to hate evil.

God writes His holy laws in your heart and puts them in your mind. The knowledge of His laws discovers your sins, and sin becomes exceedingly sinful, sin revives and you die, you no longer love the things that use to charm you most, you no longer enjoy the things that were once your delight, you wonder is there anyone like me, and exclaim, "Oh, wretched man that I am, who shall deliver me from death?" Perhaps you seek some secret, isolated spot and fall prostrate and beg for mercy, in great distress with many sore trials, but tribulation worketh patience and patience worketh experience, experience hope and hope maketh not ashamed, because the love of God is shed abroad in your heart. Now, you can love your enemies and freely forgive them, as we are commanded to do. The still small voice speaks peace to you and nothing satisfies your longing soul but the whisperings of His love and the bedewings of His Holy Spirit in your soul. Your soul ever longs for the sweet manifestation of His love and a feeling sense of His presence. All this grace which was given to us in Christ Jesus before the world began is now made manifest by the appearing of our Lord and Saviour Jesus Christ who has abolished death and brought to light life and immortality through the Gospel.

When we are permitted to sit under sound of the servant of God, hear him tell of the riches of God's grace, love and mercy for poor, depraved, ungrateful, yea, and rebellious sinners, we are made to rejoice. We are often made to wonder how the preacher knows our very feelings and that he is preaching direct to me to the exclusion of everyone save myself. All of these are blessed evidences that we are embraced in the number given to the Son and that we know the only true God and Jesus Christ whom He has sent. Sin may at times dim and so obscure the blessed evidence of God's grace in your soul that you have many doubts and fears, but when He visits your mourning soul with the sweet bedewings of his Holy Spirit and drops His sweet promises in and raises up faith in your soul to embrace them, all your doubts and fears flee away and you can say as did Job, "I know that my redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself and mine eyes shall behold."

In Gospel bonds,

W. L. S.

### GOD CHASTISETH INDIVIDUALLY AND NATIONALLY.

Much is said about "hard times." What is the trouble? Sin, failing to do what is required of us, being at ease and prosperity, until I fear God's judgments are upon us. What is the remedy? Go to God in humble prayer, and work diligently and faithfully. He said He would spare Sodom, if there were a small number of righteous persons in that wicked city. Just so with us as a nation and individuals today. Were it not for the mercies of God, we would have already been blotted out of existence. I do not write this because I feel that I am righteous (for I feel the need of the prayers of God's people), but seeing the condition as I think I do, that we are drifting farther and farther away from God. Read the book of Hebrews, it will do you good and also to search the whole Bible.

"Let us draw nigh with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast our profession of faith without wavering (for He is faithful that promised), and let us consider one another to provoke one another to love and good works, not forsaking the assembling ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching; for if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. See, it is an awful thing to do despite to the Spirit of grace! "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

So let us press onward, loving each other better, and trying to bear each other's burdens, and show more love to each other in the future, than we have in the past. What a grand old world this would be if we could only be mindful of this fact, esteeming others and pray for our enemies. There is peace, rest and prosperity in it for us.

A sister in hope,

MRS. W. H. BROWN.

Summitt, Ga.

Eld. Z. C. Hull.

Dear Brother Hull: It was again my good pleasure to be with your godly father on last Saturday night and Sunday. We spent the night together in the hospitable home of Bro. Henry Arnold, near Dothan. Your father preached a powerful sermon on Sunday at Little Vine. All who were present said that it was a good meeting and good to be there. Eld. T. E. McGowen, the pastor, was also present and did some good preaching.

Brother Hull, for the past year I have been often associated with your father and I have heard him speak of you so often 'till I am anxious to meet you.



I long to be more with my Father's children. Speaking from this point of view, I am lonesome. I yearn to steal away where I can be with the family and sing Zion's songs. When vacation days come I desire to spend more time in the house of my Master's brethren. "Tell me, O thou whom my soul loveth, where thou feedeth, where thou makest thy flock to rest at noon."

In love and fellowship,

Cottonwood, Ala.

C. H. BYRD.

### WHAT ARE THE BEASTS AND BABYLON.

Is the Roman Catholic Church the beasts spoken of in the book of Revelation?

No.

When John saw the woman riding on the beast in the 17th chapter, he wondered with great admiration. He did not know the meaning. Then the angel said, "Wherefore didst thou marvel? I will tell the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns" (Rev. 17:7).

"And here is the mind which has wisdom. The seven heads are seven mountains on which the woman sitteth."

"And there are seven kinds; five are fallen (just before Constantine), one is, and the other is not yet come; and when he cometh, he must continue a short space" (Rev. 17:9, 10).

This proves that the beast is temporal government, governed by kings, that is, to support some corrupt power combined with this temporal government is to shed the blood of the saints.

Now, just at the time that the woman gets on the beast, there will be five kings fallen, one will be ruling, and another will be yet to come. Let me write the names of all seven of them: Diocletian, Maximian, Galerius, Constantius, Maxentius, Constantine, A. D. 325, who is ruling as the woman gets on the beast. Now the one who reigns after him is his son, Constantius, who reigned twenty-four years after his father died.

This is, to my mind, the same sea-beast that rose up from the sea, but there was no woman on him for 325 years.

At the council of Nice, 325 A. D., the temporal government under Constantine began to support the Catholic Church. Gibbon, speaking of the relation of Constantine to the popular church, says, "The gratitude of the church has exalted the virtues and excused the failings of a generous patron, who seated Christianity on the throne of the Roman world" (p. 182, Vol. 2). The reason that I put the names of these seven kings down thus is because it looks as if the angel meant for us to transfer our minds to the time when the woman is first seen on the beast, although the revelation is over two hundred years before the fulfillment.

Anyhow, the beast is one thing and the church is another. Any church that dabbles in politics or looks to political government for support, is a corrupt

church organization, and has no gospel candlestick to give off spiritual light.

But what are the seven heads and seven mountains that support this church?

Seven is the most frequent number used in the Bible. To me it represents the fullness or combined powers that support Catholicism from the time that the dragon gave his seat, his power and great authority, which power thus combined was to continue 42 months or 1260 days (years), Rev. 13.

Now, in the eleventh verse he speaks of an eighth that is to go with the beast into perdition. Here is that deadly wound that was given both the beast and the woman by the apostate Roman Emperor, Julian, who was the last of the Constantine family that ruled over Rome. But he was soon slain and Christianity and the empire resumed its sway of diabolical blasphemy and idolatry and murder.

Disguised idolatry is the blackest of the two, and false Christianity is more destructive than plain heathenism. Gibbon shows that false Christianity killed more people, promoted more crime and ignorance, than did the Roman government under pagan rule. One Catholic priest boasted that they had killed 68 million heretics. But instead of killing heretics they fulfilled the Scriptures.

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" Rev. 17:6).

The true church of Jesus Christ leans on Him and is supported by His power; while all popular worldly churches lean on the world, the flesh and money and temporal government for support and success.

The beasts of Daniel's prophecy were human governments set up by powerful rulers with great armies.

Christ's kingdom was not set up by great armies but by Himself in righteousness.

The beast with great iron teeth was the Roman Republic that existed before the coming of Christ. Julius and Augustus Caesar changed it to an empire. It came up as the Grecian Empire went down. Both were universal in their dominion.

The goat with the notable horn between his eyes was the Grecian kingdom, and the big horn was Alexander the Great. The ram with two horns that Daniel saw was the Medo-Persian Empire. This government was the one just before the Grecian and was formed by a union of the Medes and Persians. The one just before the Medes and Persians was the kingdom of Babylon on the banks of the river Euphrates.

This was the kingdom that overcame and subdued the Jewish people and overcame their country, so that the Jews lost their freedom and from the days of Nebuchadnezzar till Christ, Jerusalem was ruled by foreign nations.

The city of Babylon under Nebuchadnezzar was the capital of the world from 604 B. C. to 534 B. C.

The city of Shushan, the great capital of Persia,

(Continued on page 13.)

# Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Wayne County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meeting days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCrays Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

## APPOINTMENTS FOR ELD. M. E. PETTY.

Elder Petty, of the Flint River Association, will preach at Cross Roads (near Atlanta), Saturday, April 8th.

West Atlanta, Sunday, April 9th.

Collings Springs, Monday, April 10th.

East Atlanta, Tuesday, April 11th.

Bald Rock (Conyers), Wednesday, April 12th.

Harris Springs, Union Meeting, Friday and Saturday and third Sunday.

Hardeman, Monday, April 17th.

Flat Shoals, Tuesday, April 18th.

Elam, Wednesday, April 19th.

Hopeful, Thursday, April 20th.

Bethel, Friday, April 21st.

Emmaus, Saturday and Sunday, April 22d and 23d.

Other appointments will be arranged up to the fifth Sunday. Elder Petty is a great gift. We pray God to bless his coming to our mutual good and His glory. Appointments arranged by Elders R. L. Cook and Lee Hanks.



Eld. J. L. Collings, of Glen Rose, Texas, met me in Dallas on March 23rd. I was agreeably surprised to learn that he was to accompany me to Georgia. It was a great privilege indeed to be with Elder Collings. We arrived in Atlanta on the 24th, an appointment had been arranged for Elder Collings to preach at Collings Springs on Sunday. He spoke to a very attentive audience. His preaching was received with interest and much appreciation. He is a great defender of truth. Elders Lee Hanks and H. G. Mitchell were among those who attended the Collings Springs meeting. Brother Collings left the 27th for Virginia. We surely appreciate his short visit, and regret that he could not remain longer. May the Lord continue to bless him.

Z. C. HULL.

We had the pleasure of visiting Stapleton Church third Saturday and Sunday in March. Had a good meeting. This is a good church and Eld. A. J. Banks is their efficient pastor. We had a meeting in Augusta Sunday night. Prospects are good for the organization of church in the near future. Elder Banks preaches there every second Sunday.

Eld. J. L. Collings of Texas recently visited us. He preached a strong and timely discourse at Collings Springs on fourth Sunday. Eld. Z. C. Hull followed and spoke ably. The preaching of both was much appreciated by all present. This is the home church of our able, sound, godly and peace-loving brother, Eld. H. G. Mitchell. My wife and I united with the West Atlanta Church, by letter, second Sunday in March. This is a sound, lovely body of old-fashioned Baptists. Eld. W. T. Walden is the humble, sound and conservative pastor. Meetings second Sunday and Saturday before in each month. All lovers of truth are cordially invited to attend.

We hear good news from Elders Brush, A. B. and J. C. Ross, James Duncan, J. H. Fisher, Collings, Newman and others, all laboring for peace and a reunion of all orderly peace-loving Baptists. May God bless their efforts.

LEE HANKS.

Dear Brother in the Lord: I will try and write a little of the Lord's dealing with which I hope he has had with me, a poor sinner in the sight of God.

I began to feel myself a poor sinner and the more I tried to relieve myself, the worse I got. So at last I began to try to pray and my prayer was, Oh, my God, be merciful unto me, a poor sinner.

So I went on this way for a long time and at last my dear Saviour saw fit to release my poor soul a little. So one night I was all cast down and was crying and begging for mercy and I don't know whether I was asleep or not, but my dear Lord picked my poor soul up out of miry pits and placed my feet upon the rock. He took me up and I saw heaven. It was the most beautiful place that my poor soul had ever viewed and I saw heaven with its bright rays ascending from above and the glory of the blessed Lord

shone 'round about me, and I saw the gates of hell and I was so afraid. I wanted to join the church but I didn't know whether the dear Old Baptists would accept me or not, but I could not live away from them any longer. So on the third Saturday in September, 1920, I went before the church and asked the dear people for a home with them, and they received me and I was baptized on Sunday at dear old Harris Springs Church by the beloved pastor, Brother R. L. Cook.

Dear brother, this is a little of my past experience and I hope to be able to see more of God in the future than in the past.

I will close by begging all the dear Baptists who read this to remember me in their prayers.

People of the living God,

I have sought the world around;

Paths of sin and sorrow trod,

Peace and comfort nowhere found.

Your little sister in hope of eternal rest,

MRS. SUSIE BATCHELOR.

Machen, Ga., Rte. 1.

#### LETTER TO BROTHER CALLAWAY.

Dear Brother Callaway:

We have read The Messenger which contains your views on the deaconship.

I have been trying to serve some Primitive Baptist Churches nearly 56 years as pastor and I have heard a good deal of discussion on the deaconship among able brethren, but I have never heard it explained in all these long years as clearly as you have, before. I heartily concur with you on that subject. I believe that the good Lord gave you wisdom and understanding and I hope that it will be a blessing to our people on that line.

Your brother in hope,

H. TEMPLE.

Statesboro, Ga.

#### GOOD MEETING.

Dear Brother Hull: It is seldom of late that I write for publication, and this is not intended for the paper, unless you think it will be beneficial to the cause. I am not one who desires to publish to the world local church troubles or to annoy the Household of Faith with matters that are not edifying or instructive to the people of God, but I do believe and am willing to use whatever little talent I may possess to spread abroad any good, soul-cheering news that will strengthen and build up the poor, afflicted and often cast-down people of the true and living God. The meeting I am going to write about was held with Ephesus Church, near this place. According to previous arrangements, the church assembled at the pool early Sunday morning (Sept. 18th) to administer the ordinance of baptism to a brother and sister who united with the church at the August meeting. This was witnessed by a large crowd and was a lovely sight, because of the fact that both were young and seemed so in earnest, rendering the sight more impressive.

The congregation repaired to the house and engaged in prayer services, which is our usual custom, and a more delightful, soul-cheering and God-honoring occasion the writer has never witnessed. The brethren, several of them, and gracious gifts to the church, engaged in the public exercise, and truly we felt that the Lord was present with his approving smile, for while none of the brethren exercising made any claims or pretensions as preachers of the Gospel, but to me and many others they told things of the Kingdom, proclaiming the Gospel, in its purity, without a jar or a discordant note during the whole service.

Truly, those brethren were under the influence of the Holy Spirit. Then our beloved and faithful pastor preached a strong, God-honoring and soul-cheering discourse which held the large audience spell-bound all the way through.

At the conclusion of the service an opportunity was offered for any desiring membership. Sister Hollis, who had been a member, came, requesting membership, and was restored to the full fellowship of the church. The others, Mrs. Williams, wife of the young man baptized this morning, and Miss Williams, a relative, and Mr. Landers. All came confessing their desire for membership, and were joyfully received. This closed one of the most wonderful spiritual meetings I have ever witnessed, and one that will be long remembered.

Dear brother, we have a lovely band of brethren here and will be glad for you to visit us some time when you can.

J. F. McGINTY.

#### DESIRES PEACE AND WILL LABOR FOR IT.

My Dear Brother Hanks:

I love your advice. I assure you that I am not only willing to work for peace, but anxious to do anything in my power to bring about peace. I claim that my brethren have made mistakes. I have made mistakes. I am willing to acknowledge my mistakes and beg the brethren to forgive me. I only ask my brethren to point out the mistakes I have made, I will do all in my power to correct them. I wish I could acknowledge for all our brethren, I would freely do so. I wish I could forgive for all my brethren, I would freely do so. I have been charged of departing from the faith, that I did not believe what I preached, that I said I loved sin as well as I ever did. God is my judge—I hate sin. I deplore the thought of sin. God knows I never said such in my life.

Oh, that I could live clear of sin! My brethren ask me can I forgive such—I say “I can.” God pity the man. Peter cursed and swore. Peter lied. He said, “I know not the man.”

Oh, I am so poor and weak! I do wish my brethren would pray for me instead of abusing me. But I take that for my part. Paul says, “Rejoice in tribulation.” How hard that is to do! I fear I

can not. I know I can not, unless Jesus helps me. I can not alone. I need Jesus to lean upon. Oh, I am just a poor cripple! I stumble! I fall! I can not go alone! Give me Jesus and you may have all besides. But I am so rebellious when someone tells me of what someone said about me, I am almost sure to give vent to some unbecoming remark. I should not do that. I am sorry in just a few minutes that I did. Then I try to pray God to forgive me. I am constantly trying to repent of wrongs. I sometimes think I should get through repenting, but I can not. I try to pray God to help me to do better. I do know I want to do right.

I am glad to hear of the prospects for the Texas Baptists to adjust their differences. It does seem to me that both sides could confess their mistakes. I am sure the wrong is not all on one side. Eld. M. Hardwick, Meridian, Tex., and I have been corresponding. I love the spirit manifested in his writings. He is tired of strife. I had a good, sweet letter from old Bro. Dent Dubose of Divine, Tex. God bless his old soul! I lived by him. He is a noble character. He is tired of trouble and wants to see all of our people together. What a shame that our dear people are divided! If none but the trouble hunter and hobby rider were suffering, it would not make so much difference. Our children are becoming disgusted and are looking for other places. Good humble brethren are being blinded through sympathy for some favorite and led to do wrong. Lord, we pray Thee, help us to do right. I have contended all the time that truth will win. Let us steer clear of trouble or mooted questions. I am ashamed to speak in a way to let the world know we ever have trouble. There are better things to preach about. I wish I could see all God's little children living in peace before I go hence. I am ready to do anything I can on that line. May God bless you and yours.

Yours in hope,

Ripley, Miss.

JAMES DUNCAN.

Surley if all of our dear people would manifest the good spirit of Elder Duncan we would have universal peace among all orderly Primitive Baptists. This ought to be.

L. H.

Dear Brother: I have read the sample copies of The Gospel Messenger sent me, and have sent Bro. (Elder) Lee Hanks remittance for my subscription. Perhaps I should have sent it to you, though I'm sure it will be rightly applied by Brother Hanks. I have heard him preach and would be glad if I could have the opportunity of hearing him again. I read his able writings in The Primitive Baptist before I united with the Old Baptists, with great pleasure, and am glad I will have the privilege of reading his timely articles in The Gospel Messenger. I enjoy reading good literature, and while I do not think we should put our periodicals before the Bible, yet I love to read them and the Bible, too. I am reading



four papers now, and expect to subscribe for one or two more in the near future. I love to read after our brethren and get their views on the different subjects. I find it helpful and beneficial to me, and more especially do I enjoy reading after such able men as Eld. Sylvester Hassell and other historians who have so ably set forth the true doctrine of our Lord, and exposed the false doctrines that have been advocated by enemies of truth. Of course we know that the Primitive Baptists have less members than most any other denomination, but we should rejoice because we have these words from the blessed Saviour: "Fear not little flock." Such expressions should give us renewed courage, for the race is not to the swift, nor the battle to the strong.

Brother Hull, I have never met you, though would be glad to meet and talk with you as I felt sure you have the cause at heart in so ably contending for "faith once delivered to the saints." I read with great interest your article: "To our subscribers and correspondents" in the issue of February 15th, and it caused me to have a mind to write you a few lines. I hope you will pardon mistakes, and remember me in your prayers. Brother Hull, if you have a copy The Gospel Messenger for January 1st and March 1st, please send me a copy of each issue and let my subscription begin with January 1st issue. Thanking you in advance for the copies, I am,

Your little brother in Christ, I hope,

ALLEN McCOY.

Rte. 2, Ramer, Tennessee.

(Continued from page 9.)

was practically the capital and metropolis of the world till 534 B. C.

The city of Athens, in Macedonia or Greece, was the metropolis and capital of the world from 538 B. C. to 190 B. C.

The city of Rome, in Italy, was capital of the world from 190 B. C. to the birth of Christ.

This city of Rome continued to be a heathen or pagan city till about 325 A. D., when it suddenly became what history calls a Christian city, and so continues to this day.

This city of Rome has been the most illustrious of all the ancient cities of the earth. The kings brought their gold and their honor into it. Thousands were brought in as slaves. The king headquartered here for the most part. The pope of the Roman Catholic Church lived here. The rich men of the earth quietly ruled both pope and king, and lived here. The merchandise of the earth that men and women strive for was brought there. The merchandise of gold and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and vessels of ivory, all manner of vessels of precious wood, and brass, and iron, and marble.

And all cinnamon, and odours, and ointments, and frankincense, and wine, and oil, fine flour, wheat, and beasts and sheep, and horses, and chariots, and

slaves, were brought into this city of Rome for hundreds and hundreds of years. Their great generals conquered Africa, and Egypt, and Arabia, and Persia, and Armenia, and Russia, and Germany, and Gaul (France), and Spain, and the barbarians of the north. They captured kings and queens and generals and armies and soldiers and elephants and camels, and bears and lions, and tigers and zebras, and hyenas, and snakes and relics, and brought the vessel of the great temple of the Jews to Rome. They educated, fostered and promoted teachers, poets, lawyers, judges, statesmen, preachers, deacons, bishops, archbishops, cardinals, prelates, dukes, knights, counts, and thousands of other officers of different grades.

Now, in order to more clearly distinguish the beast it is also helpful to locate what that woman is that rode on the beast. The last verse of the 17th chapter of Revelations says, "And the woman which thou sawest is that great city, which reigneth over the kings of the earth" (Rev. 17:18).

But in 1922, what city reigns over the kings of the earth? May tell later.

J. H. FISHER.

Graham, Texas.

#### WHAT THINK YE OF ZION?

Unquestionably, every chaste virgin desires to look upon Zion as a peaceful habitation; a quiet place from the hustling turmoil of the busy marts; to behold her as the light of the world and the salt of the earth.

Under the ceremonial law the worshippers of God seemed so peculiar to Gospel service. Only males are required to go to Jerusalem, but they must go three times a year, and never come before their God empty. Those who live fartherest started first, singing as they went, and the praise increased as number multiplied, "From strength to strength until every one of them in Zion appeared before God." All severely responded, "I was glad when they said unto me, let us go into the house of the Lord." This indicates that the children of Israel were a social as well as a worshipping people. While the law is supposed to be forcing, compelling and driving, yet a gladness of soul characterized their every service. How much more should the Zion of our God, who have been saved by His grace, redeemed by His blood, constrained by His love, led by His Spirit, and bound by the tenderest ties and most sacred obligations, show a greater social feeling and devotional worship, doing good to all men, especially to the household of faith; not forsake the assembling together for praise and worship with full purpose of heart above all people. Who is there with a good hope through Christ and the enjoyment of a present salvation by grace that doth not receive strength in every dark and trying hour from these sources? Yea, "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the

name of the Lord, and stay upon his God." He so much longs for the real joys of the kingdom, and such may be present with him in every word, deed and act, yet so often he finds himself seeking the things which are below. However, he well remembers there are times in his pilgrimage when he was more alive than at other times. He wonders if he has made any growth in grace and the knowledge of the Lord. He feels that such a growth would be to lose all confidence in self and to have all in the Lord. But he fears that he has not entirely arrived to that state to even want to be nothing, for he seems all the time to be seeking self-interest in some way. When he would serve the Lord or minister to a fellow creature sin (self) is mixed with it all. He often wonders if that is what Paul meant when he said, "For that which I do, I allow not: for what I would, that I do not; but what I hate, that do I." **He would not dare attribute his weakness and short coming to a lack of sufficient grace from the Lord, but rather because he receives that grace in vain.** Even may he be encouraged by Paul's solemn charge, "We beseech you that ye receive not the grace of God in vain." This does not mean upon the part of grace that his redemption, justification or salvation before God is vain, but he makes it vain by living after the flesh.

Some one may query, if it is not a lack of supply of grace on the part of God, may it not be on the part of the creature in not doing his duty? When and where did one ever merit a blessing in the Gospel kingdom for doing his duty? Even Adam in his first estate in the Garden of Eden did not merit in Paradise. Angels do not merit in heaven, though they forever serve and do the will of God.

If each member of the church should do his whole duty socially and morally to mankind, he would still be an unprofitable servant—just done his duty. Has any servant of the Lord a commission to preach other than Christ and the word? Which would be the Gospel, which is the power of God to the believer? Preaching sound doctrine has never hurt the church, but the want of it has. The truly called and qualified servant of God desires to proclaim the Gospel in love as to His children, and that it be a present salvation, so spiritual as to have no attractions to worldly minds, but be meat and drink to weak, hungry and thirsty souls, and no offense to the least in the kingdom. It should not be his anxiety or concern as to the state of his hearers, whether they be few or all alive unto God. Let him speak as the oracle of God, the word of truth, and the Gospel of salvation. Surely his desire and prayer to God is to see single heartedness in the preaching, order and worship of God in all the churches. How good and pleasant it would be to see all the church of the living God, the pillar and ground of the truth, dwelling together in unity! Then carnal contentions, critical fault-finding, mak-

ing a brother an offender for a word would cease, and worse still for a gospel church or a union of such churches to put up "bars" against churches of like faith and order, a thing unknown among Apostolic churches, and doubtless there were as much erroneous doctrine and practice then as there is in any of the Old School Baptist Churches today. But the apostles did not attempt to unchurch any of them, because there was a member or members in some of the churches that believed or did things that were not orthodox. They labored in love the more until such things were destroyed or removed.

Now, if some one were to ask what is the cause of this contention, strife and non-fellowship decrees of some of the churches against many of the same precious faith and order, echo would answer, dominated by envious and suspicious and jealous preachers, some of whom could not have a following if they could not get a division. Such "leaders" teach distrust, to watch for evil more than good, for false doctrine more than for the true, stand by thyself, I am holier than thou. Hence there are "opinions" held by these "leaders" that must be maintained relative to **discipline and certain customs of the church**, and those who would dare to act in the sanctuary some other way, even if it were by the light of the Scriptures, the teaching of the Spirit in the heart, or the dictates of the conscience made tender in God's fear, will be declared in **disorder**. How shall such a low estate of such churches be overcome? By the law or the gospel? Surely it must be attained by the gospel of love and forgiveness, and not by the law of carnal commandments. Clothed in the Spirit of the Lord the saints will be ready to confess their faults one to another, desiring that the Scriptures should be the man of their counsel, and not the "leaders." If such again assume to rule, put them in a dark room and let them know that the church holds the keys of the kingdom. It is both absurd and hypocritical to talk of peace with God when your heart is in bitter war with a sister church. Until those churches that have put up bars against sister churches are willing to sacrifice all human opinions, ordinances of men, and the "leaders" have caused them to err, in fact everything but the word of truth and a right conscience, they will never have peace and union in Zion. Brotherly love is the keystone that knits and keeps the body together. There is a contention that is to the praise of God's grace: For each to feel that he is the greatest sinner, and the least saint, and who owes most to the Saviour for all His mercies, and desires most to live to His praise.

Yours for the good of Zion,

M. L. GILBERT.

Dade City, Fla., Jan. 16, 1922.



Dear Brother Hull:

I have moved back to my old home, Thomasville, so you can send my paper here, and you will please mention same in your much esteemed paper, The Gospel Messenger. You will please send me a statement, as I have forgotten just when I am due to pay for the paper. I hope you are all well and doing well. My wife has been very sick, had a complete breakdown. She had a stroke of paralysis last fall and that was the cause of me not going to the associations. That caused me a great deal of sorrow. I was in hopes of meeting a great many of the brethren at those meetings. I went to Mt. Olive and there I met your father. I was glad to meet him and Brother Meeks. Both of them preached very able discourses.

I hope to see a great many of the Baptists this year if the good Lord wills. I have been deprived of those blessed privileges for over a year and I feel that I am greatly in need of that sweet association. I am so much of my time groping in the dark. I feel like the sweet singer in Israel said, I need the joy of my salvation restored. We can come or fall short of so many little Bethel spots by not being at the appointed places of worship. I long for this sweet privilege again.

I was so much in hopes that I would get to go to Atlanta when Brother Hassell was there last fall, but the sickness of my wife prevented my going. I enjoy his writing and I appreciate the Hassell history so much. I find such great need for it in the way of historical facts; so many references that are of much value to a little weak, hobbling child. I should feel very much at a loss for a great many facts in history but for that book. It begins its great work with the first family on earth and gives a splendid account of historical facts concerning the church and also the Babylonish or Pharisaical side, and gives the Scriptural grounds.

Well, this is too long a letter to be writing so busy a man as you. Please overlook my imperfections.

R. G. LEWIS.

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**"Whosoever is called of God worship God  
in spirit and in truth."**

And oh, just think of that great, love, mercy and grace bestowed upon poor sinners. The joy, peace and happiness could never be fully estimated nor measured through the poor, humble, penitent sinner, but are made known to him just how far from God he stands in disobedience, realizing how far short he falls from the glory of his God, and yet there are many of God's children who are ignorant, it seems, of the great obligations that this grace has brought them under to their Father. This same God-given grace gives life, it gives light, and the same God that gives it says, "And let your light so shine before men that others may see your good works and glorify your father which is in heaven." And this light gives God's children a true knowledge

made known unto them, that they are made a new creature in Christ, a child of the great King, a son of the living God, a partaker of the inheritance of the saints, a fellow citizen with the saints, and oh, what a sad and awful condition these children are in when they are awakened and arrested by that Holy Spirit that is calling them from the woeful paths of destruction into the glorious paths of light and liberty, bringing them to His banqueting house and His banner of everlasting love is over them.

All this is the work of grace, because of that **great love wherewith He loved us from which Paul was persuaded that nothing could separate those who are partakers of His grace**, and oh, how sad it is to see those that have been so wonderfully blessed of God to forsake the high, holy and right way of the Lord, but the dear old apostles in bygone days of long ago gave this good warning. He said to watch, beware, take heed. These and many more expressions show the possibility of a child of God falling from the true steadfastness of the commands of Jesus and yielding to the evil deception of the heart and mind.

Known unto God are all the ways of His people. There are many essential elements of energy that should be obtained in the hearts of God's people, that is, they were brought to a true knowledge of God's love by the grace that was given them in Christ before the world was, but now the Spirit and the Bride say come. Why did you come? None can come except being drawn by the Father, and whosoever is drawn of the Father has this law written in their hearts; none could be drawn without a mind to that effect, for it is God that worketh in them the will and to do of His own good pleasure. Grace is a free gift bestowed on all God's chosen race. He himself hath done this, that they should show forth His praise in keeping the precepts of His word.

We are satisfied there are many little children now resting in the sweet Spirit of Jesus who never did render true service to their God in this life, and this should enable those that are endowed with mental power to think upon the name of the good Lord and inquire of Him, what wilt thou have me to do? For the tongue can not even move without physical energy; without Christ we can do nothing in praise to His most notable name, so if those people of God would be guided at all times by the Spirit, those that are so wonderfully blessed to be in possession of these powers Divine and bring them into continued use. We find one who is a blessing even to the world as a good citizen of his country and is an ornament to the church and an honor to his Creator, and if this same spirit is chief employed it will enter the house of the sad and lonely and distressed in heart, and it will visit the sick and not only visit them but administer to their needs; and it will visit the widows and orphans in their sad distress, and many times its sweet presence causes the sunshine to banish darkness and gloom away, where the spirit



of love is drawn over the mantle of charity; it will speak kind words to the disconsolate and words of comfort and encouragement to the tried and persecuted, and oh, what a world of love and sunshine this old world would be if the Lord's people would only be led by that true Spirit that has called them and brings heaven nearer to us, and this is the only way to serve God—to serve one another. We have peace at home by serving this same spirit; it makes a peaceful community in which we live; it holds no enmity against our neighbors, and in the church this is the most glorious and grandest blessing that the children of God were ever blessed with in this life: Give ourselves wholly unto God as a living sacrifice.

Is your name recorded with the disciples of the Lord, and when you joined them did you confess that you loved God and His people? Are you living that profession? Let us all remember that God is present at all times and in every place, and our poor, vile tongues and sinful humanity will never be able to ascribe the greatness and goodness and glory due to His great and matchless name in this life, but let us hope to be refined by the process of death and the resurrection, so that we can see Him face to face and share His eternal glory. What a sweet thought it is to the tried and wayward pilgrim here.

Do we want to love God? If so, it is evidence that God has loved us, for the desire to love God can only come from a heart illuminated by the love of God. This is a good, clean thought and must come out of a clean heart, though the body may be dead because of sin, but the spirit is alive unto righteousness. Divine life and spiritual deeds are sown in the hearts of God's people wherever they be, and there is joy and comfort to the sorrowing. They make one think of heaven in the midst of this old world of noise and show and of life and immortal glory beyond this veil, yet we sin every day. I, myself, I know, am in that disobedient element, that is why I can beg those that I love so dearly to flee those things. I have been made to realize the sorrow of heart it causes the poor child of God, and the bitterness of soul.

Oh, how glorious everything would be to the people of their great King if they would just ask God with an earnest heart to help them overcome the evils and temptations that they have to meet with here, and not be backbiting one another and saying hard things about one another. God will not fulfill a promise that He has promised unless we do the things worthy of the blessings. We can't do any old way and then expect them, for God is not a changable God, there is no shadow of turn in Him. If those that have gone away from the ordinances of God, which each and everyone has to some extent, then God says, "Return unto me and I will return unto you."

Turn and see, every one of us, and prove Him herewith that He may open the windows of heaven and pour out that great blessing to us that He has

promised. Can we trust Him for this? We don't know in what way it may come, but if we don't doubt Him in the least we will receive it as He has said, so will He do, yet He does bless us everyday, more, I know, than we deserve, for if I did not get only what I deserve I would have been long numbered with the outcasts, where love and mercy could not have ever reached my sinful state and perpetrate case, but God is love and seeks such to worship Him in spirit and in truth. Oh, the joys and blessings that await us in mercy's paths, if we only would obey our great Ruler and know how tempting it is for our children to disobey us. Let us say in our hearts that the Lord has done great things for us whereof we are glad. He has made us accepted in the beloved, and oh, how we should love Him, because He first loved us, and even gave His own life for us because He loved us so. It is wonderful and marvelous in our eyes!

Will try now to stop but the half will never be told by poor, weak, sinful humanity; the love that God has for His people will never end.

Dear brethren and sisters, one and all, who have a mind to do so that are of our faith and order, especially the preacher brethren, to attend our association at old Beulah Church at Graham, Ga. It is in the new Beulah Association. We are only a little band, just three churches in our association, but if I am any judge of good meetings, dear brethren, we sure do have good meetings, for which I do want to be thankful.

Dear Brother Hull, if not asking too much of you to please publish this so if any should have a mind to attend our association will know it will be the second Sabbath and Friday and Saturday before, in next month. We will be glad for as many that will and have a mind to do so to come and be with us. There are some among the dear preacher brethren that have talked of coming. I will mention their names so they may know that we are expecting them, so they may not forget our little band down here: Bro. A. P. Tucker, of Moultrie, Ga.; Bro. Willie Anderson, of Claxton, Ga.; Bro. J. F. Dykes, of Cochran, Ga.; Bro. T. D. Strickland, of Helena, Ga., and Bro. W. E. Cribbs of Helena, Ga., and all preacher brethren are cordially invited and as many of the brethren and sisters that have a mind to attend, come and be with us and enjoy this heavenly news.

May He bless us to have a good meeting that will be long remembered. We want God to be praised for all this, due to His great name. Please remember us, each and all of God's praying people. I am one, I hope, among that number that feels the need of prayer.

Your sister, if one I be, the least of all among the blest,

MRS. W. M. LEWIS.

Graham, Ga., Rte. 2.



# The GOSPEL MESSENGER

Vol. 44

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No. 8

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building

ATLANTA, GEORGIA

# POEM

## PALMIRA HULL'S EXPERIENCE.

Attend dear friends while I relate,  
Some of my troubles here of late,  
And I will try to let you see  
What the Lord has done for me.

When I first saw myself undone,  
I tried the Savior's grace to shun;  
I prayed the Lord to let me be,  
Till worldly pleasures I could see.

I did not love the Christians' ways,  
But took delight in worldly plays;  
I trust the Lord did let me see  
That it would lead to misery.

Then I began to try to pray  
And to forsake my evil ways,  
And read the word of truth divine,  
And try some comfort for to find.

But my hard heart so full of sin,  
My guilty conscience so unclean;  
My heart so hard I could not pray,  
I saw no comfort night and day.

Oftimes I wandered all alone,  
My sinful heart I'd bemoan,  
Then I would turn but find no rest;  
No comfort to my weary breast.

Then I did give up all for lost,  
And thought I saw my sentence just,  
I thought my day of grace was spent  
And I was doomed to punishment.

One evening, at the close of day,  
I thought once more to try to pray;  
Down on my knees by my bedside,  
Lord save a wretch undone, I cried.

If ever my heart on Christ believed,  
It was there and then I did receive;  
My soul did magnify the Lord,  
I loved His people and His word.

I thought no evidence was given;  
I thought I had a hope of heaven;  
I thought my burden of sin was gone,  
My hope too weak to rest upon.

I felt like I was one alone,  
And mourned because I could not mourn;  
I thought my heart deceived had been,  
I tried to get back my burden of sin.

I wondered if any one could be,  
So troubled and distressed as me;  
I trust the Lord my spirit fed,  
By a vision on the bed.

I saw a bright and happy land,  
And in it were God's sheep and lambs,  
I was there among the rest,  
We were alike in righteousness.

I thought the Lord this vision shone,  
To tell me I was not alone;  
That my poor heart was not deceived  
For all His people mourned and grieved.

I, for awhile did rest content,  
To doubt no more was my intent;  
But, Oh, the tempter came again,  
Which filled my heart with grief and pain.

At length when all alone one night,  
My heart and mind did unite.  
I prayed the Lord to let me know  
If I had felt a Savior's love.

When all at once my feelings changed,  
My heart with love it seemed to flame;  
I thought if all the world was there,  
This love to them I could declare.

And while I thought on His love divine,  
A verse of a hymn came in mind:  
"How sweet the name of Jesus sounds";  
Which made my heart with joy abound.

His features I could almost see,  
He seemed to look and smile and say:  
"I did for thee both bleed and die,  
Oh, tarry not to be baptized."

But Oh, these feelings did not last,  
I thought that Satan bound me fast,  
To keep from my Father's will,  
Which did my heart with sorrow fill.

I wanted to obey my Lord's command,  
But stood afraid to give my hand.  
I trust the Lord did conquer him  
And by His grace did bring me in.

The above poem was composed in 1864 in Johnson County, Texas. Palmira Hull was the wife of my brother, Eld. J. M. Hull, who was a Missionary Baptist preacher. Both have passed over Jordan to bask in eternal rest.

Headland, Ala.

W. J. HULL.



# The Gospel Messenger

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## EDITORIAL

### PROPHESED DEPARTURES FROM CHRISTIAN DOCTRINE AND PRACTICE.

#### Man-Made Practices (Continued)

**Women Preaching**—The Scriptures clearly teach that, because Eve sinned first and led Adam to sin, God ordained that she and her daughters were to be subordinate or subject to their husbands (Gen. 3:1-16; Eph. 5:22; Col. 3:18; 1 Tim. 2:11, 12; Titus 2:5; 1 Pet. 3:1, 5, 6). A Prophet is a predictor or an interpreter of God's will or truth. The Old Testament speaks of four Prophetesses, Miraim, Deborah, Huldah, and Noadiah (Exod. 15:20; Jud. 4:4-24; 2 Kings 22:12-20; Neh. 6:14); the first of whom led Israel in singing praise to the Lord for His delivering them from the Egyptians; the second judged Israel and directed their captain to contend against their enemies; the third interpreted the book of the law to the messengers of the king of Judah, and the fourth was a false prophetess and enemy of God and His people. The "company of prophets" in 1 Sam. 10:5 were evidently a band of musicians, probably like Miriam, singing, with instruments of music, the praises of God. Elisha once, in prophesying, had a minstrel play before him (2 Kings 3:15; Joel 2:28, 29); foretold that God would pour out of His Spirit upon all flesh, and that the sons and daughters of Israel would prophesy, and Peter said that this promise was fulfilled on the day of Pentecost when all the members of the church at Jerusalem, filled with the Holy Ghost, spoke of the wonderful works of God, and the Spirit gave them utterance, in seventeen different dialects, and then Peter, and Peter alone, preached Jesus to them with the Holy Ghost sent down from Heaven (Acts 2; 1 Peter 1:12) and four Virgin daughters of Phillip the evangelist at Caesarea were prophetesses (Acts 21:9). But we are not told that they were public preachers of the gospel like the prophetesses of the Old Testament, and like Aquila and Priscilla at Ephesus, they privately expounded the way of God (Acts 18:26), and were probably singers of sacred music. In 1st Cor. 11:5,

Paul taught the church in Corinth, the most immodest and licentious city of the Roman Empire, that it was unbecoming for a woman to pray or prophesy in a church with her head uncovered, but in the same letter to the same church (14:34, 35) he forbids women from speaking in the churches, that is, to teach or preach in the churches, usurp authority over man, as he explains in 1 Tim. 2:9-12. They were to teach their own children at home, which is woman's true sphere (1 Tim. 5:10; Titus 2:3-5; 2 Tim. 1:5, 3, 15). Godly women have done this for thousands of years, and have led and helped to lead their families in the worship of God, by restriction, and by prayer or singing hymns or both. Every prophet or apostle who wrote a part of the Scriptures was a man; every apostle of Christ was a man. And the first women who professed to preach in the churches were the Quakers, in 1655, and since that time, women have occupied the pulpits of other Protestant denominations. They have a right to tell their experiences, and to bear testimony, when called upon, in conferences, but Primitive Baptists think it unscriptural for them to preach in the churches.

**Secret Oath-Bound Societies**—These have existed and abounded in heathen countries for thousands of years, and many of them for the most wicked purposes, including robbery and murder. But the oldest and largest of these in Christendom is the order of so-called Free Masonry. The claims that this order can be traced back to King Solomon or Moses or the Deluge, are, says The Encyclopedia Britannica, in its last or eleventh edition, Volume Eleven, Pages 78 and 79, "loose, extravagant, absurd and ridiculous." Secret oath-bound societies or guilds of stone or building or operative masons originated in the Dark Ages, to guard the secrets of their skill in building, to make a living for their families, and they had a grip and a pass-word; they were called **Free** Masons because they were allowed to go wherever they pleased to do their work, and they showed their skill in building the Catholic Cathedrals of Europe. As they were becoming numerous and influential, some of other callings, even the gentry and nobility, sought admission to these societies after the Fourteenth Century, and those received were called Accepted Masons. Thus originated the phrase Free and Accepted Masons.

The Accepted were not operative, but speculative Masons, and the first Grand Lodge of these Free and Accepted Masons was organized in Apple Tree Tavern, in London, England, June 21, 1717, which they called Saint John Baptist's Day. At that time there was but one degree, and few ceremonials, but by 1801 there were thirty-three degrees and many ceremonies. And now they claim about two and a half million members in the world, half of whom are in the United States and one-fourth in England. They are semi-religious, Arminian, and Anti-Christian societies. As they are utterly condemned by Christ and the Apostle Paul (Matt. 5:34-37, 10:27; John 18:20; 2 Cor. 6:14-18), Bible Baptists (the great majority of Primitive or Old School Baptists) will not receive or retain members who belong to secret, oath-bound societies. If you desire to know more of man-made institutions, with their awful, bloody oaths, send to the National Christian Association, 850 W. Madison St., Chicago, Ill., for the catalog of their Anti-Secret Society Publications.

S. HASSELL.

(To Be Continued.)

#### PRIMITIVE BAPTIST CHURCH INDENTITY.

(Continued.)

"In 1019 a synod was held at Toulouse to consider the most effectual method to rid the province of the Albigenses, and though the **whole sect** was, in 1022, said to **have been burnt**, yet the emigrants from Bulgaria, coming in colonies into France, kept the seed sown and the churches recruited, and soon after the same class of people was found inhabiting Languedoc and Gascony. \* \* \*

"The corruptions of the man of sin (Roman Catholicism) had now become so apparent to all men of discernment who had the privilege of reading the Scriptures, that they could no longer shut their eyes to the fact that the Catholic Church was a **sink** of sin and not the repository of Gospel truth. And from this time up to the reformation by Luther, we shall have occasion to notice many **reformers**, who appeared boldly contending for the truth, all of which had no tendency to weaken the iron grasp that the **man of sin** held upon the world of mankind, and prepare the way for the overthrow of secular power. But while we record the valuable services of reformers (the earth helped the woman-church), and the reader contemplates their noble efforts, let us bear in mind that the **Church of Jesus Christ have sacredly kept the truth of the Gospel, from the days of the Apostles**, through successive centuries, and have stood in every age as a beacon light to all those who have seen the danger of being carried away into the pool of destruction by the corrupting waves of the sea of Rome. No doubt those reformers, with their numerous followers, added much to the interest of the true church and were hailed by our brethren as the dawn of better times. About the year 1035, three reformers made their appearance, Bruno and

Berengarius of France, and Gundulphars in Italy, all of whom labored much to reform the corruptions of the Catholic Church.

"\* \* \* Having taken a brief notice of the **Baptists**, or Church of Christ, in France during the Eleventh Century, we now come to notice them in the valleys of Piedmont during the same time. The leading object of these people seemed to be to **disseminate truth, practical godliness and piety.**"—Owens History, pages 47, 48.

These valleys afforded an asylum for the poor persecuted **Baptists** of other countries who refused to receive the mark of the beast. They were a happy people, where neither pride, arrogance, popularity, self-aggrandizement, love of wealth, or sectarian divisions, reigned to disturb, where the religion of Jesus Christ was practiced in its purity, and its name indicated the practice and character of its subjects.

Their enemies acknowledged they were very zealous, that they (men and women) never ceased from teaching, night or day. They had the Old and New Testaments, and they teach and learn it so well that they had seen and heard a countryman **recount all Job**, word for word, and divers who could perfectly deliver all the New Testament; and that men and women, little and great, day and night, cease not to learn and teach. The contrast betwixt the Church of Anti-Christ and the true witnesses of the Lamb, during the Twelfth Century was very great. While the priests, elders and bishops of the former were wallowing in wealth and affluence, neglecting the reading of the Scriptures, which are able to make men wise unto salvation, but depending on their national power for the success of the church, the poor Baptists were engaged in reading the Scriptures, **fasting and praying**, relying on the **oath and promise** of their God for success. Teaching, preaching, and other religious exercises, were the only amusements they indulged in, when they were not laboring for natural sustenance. What a spectacle! A **whole people engaged in the service of God, without schism or division.**

The system adopted and the privilege granted by the Church to all the members to exercise whatever gifts they might possess in exhorting and teaching, were very well calculated to bring to view all gifts that were calculated to be beneficial in the dissemination of truth, and the consequence was many useful gifts sprang up among them, who were not only of great use at home but itinerated through other kingdoms, and kept the smoldering coals of truth alive where the beast was exercising his power. In this Eleventh Century is when the pope of Rome assumed universal power and jurisdiction over the emperor." Owens History, pages 48, 49.

It is said, "Many great families protected and employed the **Baptists**, because their upright walk and conduct produced confidence in them and faith in their religion."

Principles believed by the Baptists in the Twelfth Century:



"That is the Church of Christ, which bears the pure doctrine of Christ, and observes the ordinances instituted by Him, in whatsoever place it exists.

Articles of Faith—2. We believe there is one God—the Father, Son and Holy Ghost.

3. We acknowledge for sacred canonical Scriptures the books of the Holy Bible.

4. The books above mentioned teach us that there is one God, Almighty, unbounded in wisdom, and infinite in goodness, and who in His goodness has made all things. For He created Adam after His own image and likeness. But through the enmity of the devil and **his own disobedience**, Adam fell, sin entered into the world and **we became transgressors in and by Adam**.

5. That Christ had been promised to the fathers who had received the law, to the end that, knowing their sin by the law, and their **unrighteousness and insufficiency**, they might desire the coming of Christ to make **satisfaction for their sins**, and to accomplish the law by Himself.

6. That at the time appointed by the Father, Christ was born, a time when iniquity everywhere abounded, to make it manifest that it was not for the sake of any good in ourselves, for all were sinners, but that He who is true might display His grace and mercy upon us.

7. That Christ is our life, and truth, and peace, and righteousness, our Shepherd and Advocate, our sacrifice and priest, who died for the salvation of all who should believe, and rose again for their justification.

8. And we also firmly believe that there is no other Advocate with God the Father, but Jesus Christ—Mary and all other saints, namely, that they are waiting in Heaven for the **resurrection of their bodies** at the day of judgment.

9. We also believe that after this life there are but two places—one for those who are saved, the other for the damned—which two we call paradise and hell, wholly denying the imaginary purgatory of Anti-Christ, invented in opposition to truth.

10. Moreover, we have ever regarded the **inventions of men** (in the affairs of religion) as an **unspeakable abomination before God**.

11. We hold in abhorrence all human inventions, as **proceeding from Antichrist**, which produce distress and are prejudicial to the liberty of the mind.

14. We honor the secular powers, with subjection, obedience, promptitude and payment.

In their second confession in the Twelfth Century contains this: "The invoking and worshipping of the dead is idolatry.

The Church of Rome is the whore of Babylon.

We must not obey the pope and bishop, because they are the wolves of the Church of Christ, etc."—Owens History, pages 60 and 61.

It is said in the Thirteenth Century an innumerable multitude of the poor despised **Baptists** was **burned alive** throughout Germany, and a greater

number converted. Persecution has never been able to quench the flame of God's love in His children.

Fourteenth Century—For 130 years after the destruction of the churches in France, the Waldenses in these valleys experienced a tolerable portion of ease and a respite from the severity of a general persecution, all of which time they multiplied greatly, and were as a people whom the Lord had evidently blessed.

Hassell's History, page 443, says: "As many as **four hundred 'heretics'** (Baptists or Church of Christ, so-called by Catholics) were sometimes **burned in one great pile**, to the great rejoicing of the Catholics. **Twenty thousand** men, women and children were slain indiscriminately in the capture of Beziers, and **two hundred thousand during that year** (1209). The number of Albigenses that perished in the twenty years' war is estimated at from **one to two million**. Whoever was a heretic was to lose his property and be reduced to slavery. Every house in which a 'heretic' was found was to be destroyed.

"\* \* \* The Council Toulouse, in 1229, under Pope Gregory IX, prohibited 'laymen' from possessing or reading the Bible in the mother tongue, and the same pope in 1231 prohibited laymen from disputing on the faith under penalty of excommunication."

By his bull **Unam Sanctum**, issued in 1302, he declared that **strict submission to the pope of Rome was absolutely essential to salvation for every individual of the human race**." Page 449.

Hassell's History, page 473, says: "The Sixteenth was the century of the birth, from Roman Catholicism, of Lutheranism, Episcopalianism and Presbyterianism—High-Church Episcopalianism departing least and Presbyterianism, the youngest daughter departing most, from the principles of their old mother—Roman Catholicism. They persecuted one another but mother and daughters united in persecuting the true followers of Christ—the Baptists."

LEE HANKS.

(To Be Continued.)

## LETTERS.

(To my many correspondents in the United States and Canada.)

From the sunny land of flowers,  
Where the sweet magnolias bloom,  
And from far-off Manitoba,  
They have come into my room.

Every one is richly laden,  
From the great storehouse above,  
Ever bringing me a message,  
Fraught with sympathy and love.

Should you wish to know the value  
Of these messages so rife?  
All of them are priceless treasures,  
To my closely shut-in life.

LaGrange, Ga. NANNIE B. EDWARDS.

### THE SHEPHERDS REPROVED.

"Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed, but ye feed not the flock.

"The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and with cruelty have ye ruled them." Ezek. 34:34.

The above accusation was brought against the shepherds of Israel by the word of God which came unto Ezekiel. Oh! How I wonder if the same accusations could truthfully be brought against the shepherds (ministers) today.

We can not deny that the flock is scattered today. They wander through all the mountains (religious organizations claiming to be the Church of God). Many are sick and broken. Hundreds have been driven away, forced out of the house that they felt was the house of God, just because they would not bow to the priestly, overbearing rule of the shepherd of the flock. They have been scattered and there is no shepherd to which they can turn for relief. What a pity! What a reflection on the shepherds!

There is a cause. What can it be?

Brethren, fellow laborers in the Master's vineyard, is it because we as shepherds have "fed on the flock" instead of feeding the flock? Is it because we have satisfied our lust for power and popularity at the expense of the flock which Jesus as High Priest purchased with His own blood? Is it because we have yielded to the fleshly desire for revenge and have grown fat, and clothed ourselves with wool (honor), while we "killed those that were fed"? Can this be the cause of the divided, desolate and destitute condition of Zion today? I fear that it is, and it makes me shudder.

Is it now, as it was then, that we will not strengthen the diseased, have not healed the sick, will lend no helping hand to "bind up that which was broken, nor seek that which was lost? God pity us if that be our state.

In my short life I have witnessed, in my own state, two sad divisions of the church, besides many separations in other states, both, in my mind, un-called-for; both, in my mind, due to prejudice and a mistaken zeal; both due to the fact that the shepherds scattered instead of gathering together; both attributable to the fact that "with force and cruelty" we "ruled them."

No wonder that God said "Behold, I am against the shepherd." No wonder that the cry of distress is heard in our beloved Zion instead of songs of joy. No wonder that hearts are bleeding instead of rejoicing.

Brethren, wherever you may be, whether you be a minister, a deacon or the most timid member of the flock: If I have ever (in my effort to shepherd what I thought was right, and opposed the wrong) wounded your feelings in any way, or by misunder-

standing you, or any friend of yours, have placed you or them in a false position, will you please forgive me? I can not ask this in my own name. I do not feel worthy. But I ask you for Christ's sake to forgive me.

I want to assure each and all of you that I hold nothing personally against you. I have freely forgiven. Our heavenly Father has so freely and mercifully forgiven so much of me (if I am not deceived) that I can not find it in my heart to hold aught against my brother.

Would it be too much for me to appeal to all the dear saints who may read this, and especially to the shepherds (pastors) of the flock, that we pray God to enable us by His grace to begin now to strengthen the diseased, heal the sick, bind up that which was broken, seek the lost, with those that have been driven away, and feed them as God has made it our duty to do. May God enable us so to do.

J. S. C.

(Primitive Baptist please copy.)

### GOD'S WILL.

The Bible is God's written will, and it is to His people, and it is profitable for them while they are in the world, unto all good works. To know God's written will and to whom it may concern, is to read it and study it. By doing so we can better judge who the will belongs to and who made it, and the purpose God has in it and the name of those to whom the will is made.

Reading a will does not entitle anyone to the estate but enables you to know better who the estate belongs to. It makes you wise as to the title. So the Scriptures make you wise unto salvation, but does not give you salvation. A deed or a will is made by the testator to some one and his name is specified in the deed, and it is recorded. Anyone can go and read it and by that become wise as to where the estate is and who made it, and when it was made, etc. God, our Heavenly Father, made a will to His heirs and wrote their names in the will—chose them in Christ before the foundation of the world. Christ, the blessed Son of God, appointed by the Father as the executor of that will, and the only one thus appointed. It became His business to execute that will in behalf of His bodily heirs. And He did it without the assistance of any earthly help. "I came down from heaven not to do mine own will but the will of Him that has sent Me, and this is the will of Him that hath sent Me, that of all thou hast given Me, I have lost nothing, etc."

God's determinate will is carried out and into effect at all times and under all circumstances, but if it be not revealed unto us where is any special comfort in it for us, unless God gives us faith to lay hold of these deep secrets, because they belong to the Lord, who revealeth things to us and our children.

It is altogether proper and fitting for God's dear



servants that are called to the sacred desk as a mouthpiece for the Lord to give attendance to reading that they may become better qualified to rightly divide the word of truth. We as ministers should study the word of God, the Bible, and pray God for understanding, that we may teach God's children things that will be for their comfort and God's glory.

A preacher is a teacher—go and teach all nations. He must be apt to teach. Churches should be very careful about this matter of setting apart those that can't preach or teach, that church should be willing to take such an one for their pastor before they lay on hands for the full work, and put him off on some one else. If a man can't preach at home he can't preach away from home. A man must preach with his feet as well as his tongue. Affectionately,

J. R. WILSON.

### SALVATION.

Salvation, Oh, how grand the word is! and how inexpressibly glorious is its value when we receive an earnest of its grandeur in our own hearts. It comes to poor sinners such as we are as one of Heaven's most valuable beatitudes. The word itself conveys in no uncertain terms the idea of sanative-ness and absolute preservation from eternal destruction. Salvation is an act of God, "who hath saved us." In salvation God does not act because the sinner acts. The sinner acts because God acts first, "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

Salvation is a good work but not a good work of the person saved, but a good work of God, "who hath saved us."

God purposed to save sinners and all He purposed to save He chose to save and all He chose to save He will save.

God only can save sinners for salvation belongs to Him. "Salvation belongeth unto the Lord" (Psa. 3:8). "I, even I, am the Lord, and beside me there is no Saviour" (Isa. 43:11).

Salvation belongeth to the Lord and there is no Saviour beside Him. He purposed to save all His people, "For the Lord of hosts hath purposed, and who shall disannul it? And His hand is stretched out, and who shall turn it back" (Isa. 14:27). God's choice of those He saves in time was in Christ before the foundation of the world. The salvation of all those He chose in His Son before time is just as certain as it is that they were chosen.

It is with God, and of God that sinners are saved. "But of Him are ye in Christ" (1 Cor. 1:30). It was God's work to choose His people in Christ before time and it is also His work to create us in Christ since time began "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). God did not choose us at the time He created us in Christ. Those He created in Christ

He chose in Christ before the foundation of the world (Eph. 1:4). Election is unto salvation, or that we should be holy and without blame before Him in love.

God's way of saving sinners is the sure way. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all" (Rom. 4:16). God's choice and predestination does not save sinners; it is God that saves poor sinners by grace. "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1:9).

God's way of saving sinners is by grace and not of works, lest any man should boast.

J. S. NEWMAN.

### PRACTICAL GODLINESS.

Eld. Z. C. Hull and the readers of The Gospel Messenger:

I will try to write a little on "Practical Godliness." Will quote the following Scripture to start with: "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:2). Like all other Scripture, it is for instruction to the people of God. The church at Rome was a Gentile people, but by the renewed mind in them manifested them as Jews inwardly, which was an advantage they had over the carnal Jew. They had been organized into a local church of Christ at Rome and were therefore separated from the unrenewed in mind. They were located there as the beloved of God and the Apostle to the Gentiles made mention of them always in his prayers. He felt to be debtor to them as much so as he did to the believing Jews. He told them that the righteousness of God was revealed from faith to faith, and that the wrath of God is revealed from heaven against all unrighteousness of men who hold the truth in unrighteousness.

He told this church that God would render to every man in it according to his deeds (practice) and there would be no respect of persons with God in a church capacity (thereby making **practical godliness equally as important as the renewed mind**). He showed them that Abraham was justified by practical faith in the flesh as he (Abraham) manifested his faith by what he did, and that they were embraced in the imputed righteousness of Christ as much so as faithful Abraham. He taught this local church (which will apply to any local church) that if they yielded to the lusts of the flesh that the gift of life from the dead would be without effect in this world and that their recompense would be a continuation of deadness to the joys of salvation. To be not conformed but transformed meant to them that nothing would



separate them from God or the love of God. There were some in that locality who did not feel that Christ was the end of the law. They had a zeal of God but not according to knowledge (such conditions are liable in any local church), but they were not to boast on this account nor to be high-minded, but they were to behold the goodness and severity of God, etc., not to conform to the world, but be transformed by reason of a renewed mind. Travel on in the Christian life regardless of worldly hindrances, both by precept and example, bringing in subjection the body.

It is contrary to our natural mind to bring our bodies in subjection, but the renewed mind says do it and be not conformed to this world, but be transformed, which is that light that can not be hidden.

He instructed this local church not to owe any man anything, but to love one another. Also, who or what (so far as principles are concerned) to receive, and likewise, who or what (so far as principles are concerned) to avoid. Each principle is representative and applicable to be put into practice in any local Church of Christ. When done and perpetuated, every local church will shine as a light to the locality in which it is situated; without such practice the candle will be withdrawn from the candlestick and local darkness will be seen and felt. When a principal arises (and is advocated) that local churches should reject and avoid, sorrow and tribulation arises with it, but to be practically faithful, admonish the one who introduces such principles and if that does not avail anything, do so again, and if that fails, reject or avoid the identical one who caused the trouble. Leaders cause God's people to err and they no doubt cause divisions and offenses contrary to the practical doctrine learned in this epistle to the Romans.

Such leaders have their sympathizing followers and when they (the leaders) see that their conformity to this world is going to be called in question, they begin tutoring their sympathizers in a way to get a line-up and therefore form another element of Baptists and call themselves Primitive Baptists. For several years the leaders of those elements of so-called Primitive Baptists will practically conform to the world in that of advocating instrumental music in the song service at the public places of worship will practically indulge and conform to this world by advocating and carrying on protracted meetings to swell the membership of their church. Sometimes the pastor will arrange with some very special preacher to come and do the fair speaking to entice people to join, will practically conform to this modern religious world by organizing their churches into Sunday Bible classes, bringing in their children, and possibly other children, and claim that it is a period of time that such must be done in order to hold their children from the regular modern Sunday school; will practically conform to the world by suffering their members who wish to to join secret orders,

such as "Masons," "Odd Fellows," "Woodmen," and so on. Will conform to the world by taking into their fellowship excluded Primitive Baptist members, even if they are excluded for violation of Christ's law. Will conform to the world in various things and claim that there is no principle involved and that such things are allowable because of the times.

Those who were connected with the Apostolic Churches and who were to be rejected and avoided were called carnal minded (worldly) presumptuous, vain, proud and boastful. Be not conformed to this world by embracing practical things that are so popular. But be transformed by condemning conformity and by giving God the glory and honor for all things. Conform not to this world by never examining ourselves and always seeing after the other fellow. Be transformed when it comes to using borrowed inventions to perpetuate the Church of the living God.

Remember, that in Apostolic times the way that some thought to be unto life they found to be unto death. Also remember that the members that compose local churches are only competent to practice godliness when their mind is transformed; just being renewed is not all that is necessary.

Practice what the renewed mind can comprehend, that is in accord with the Scriptures, and the light will be brilliant in this world.

If there is a local church anywhere that is sound in their practice, they are Primitive in faith and in order, because practice is the fruit of faith. If Abraham is the father of the faithful from a practical standpoint and the practical part of his faith was counted unto him for righteousness, then the transformed condition is absolutely correct. His mind had been renewed to believe God, his unnatural deeds were a development of that renewed mind. This is the only principle that can exist in any locality that will not come to naught. There are daily crosses to bear in being transformed but it's a command and each local church is to depend on this practical development of the renewed mind. When the local churches think to substitute some other way than the real way they will soon fail to exist as the Church of Christ in order. There are no by-laws to govern the local churches outside the inspired written word.

Submitted imperfectly for the sake of the truth,  
Opelika, Ala., R. 2. V. D. MITCHELL.

The Church of Christ is one, and she has one law-giver. And what the law says to the church in one century it says the same thing in every century, and what it says to the church in Asia, it says to the church in America, yea, even from Dan to Beersheba, and the church is subject to the law of her head and husband, and dependent upon Him for her every blessing, she is in no place independent of Him, or any other members of the body, but all are one in Christ.  
J. J. TURNIPSEED.



## AN APPEAL!

Elder Hull has made several statements through the columns of The Gospel Messenger in reference to the expense of publishing the paper. As I am quite familiar with Brother Hull's situation, I want to make a special appeal to the brethren and sisters to come to his rescue. I personally know that he has made a great personal sacrifice. He goes down in his pocket almost every month to take care of the part of the actual cost of publishing the paper, saying nothing about the expense of handling the office details, and for the time he devotes in getting out the paper. Now, dear brethren, we know this is not right. The Gospel Messenger is worthy of our support. It is coming to us twice a month, contending for the truth; contending for things that comfort us and build us up in the most holy faith.

Brother Hull is of limited means. He has a large family, children all small. It costs him something to live and he is devoting a great deal of his time serving the Baptists. He is fighting for a just cause. He is conducting The Messenger in an honorable way. He is not publishing the paper for profit. If he was publishing the paper for profit, you would not receive another copy.

I realize that money is scarce, but we can surely do something, at least, for Brother Hull. No doubt many of the readers could send him \$25, yes, \$50, and never miss it. Now, we want to see what we can do for this noble cause without delay. All who are able send Brother Hull all you can. Now, don't say you can't do anything. You can send in a little money. All amounts will be appreciated. All of the subscribers who are in arrears make a special effort to send in the balance due and renew your subscriptions. Don't stop at this, but make a special effort to secure two or three new subscriptions. You have no idea what a relief this would be. I suggest that some brother in each section or association take this matter in hand and make mention of it publicly. If this matter was handled in this way and all do their part, we can easily relieve our editor of a great burden that now rests upon him and we will be greatly blessed in the doing. Let us make the start now. It is important.

Yours in love and fellowship with the dear saints of the blessed Redeemer, by His grace,

WALTER BARTLETT.

475 E. Fair street, Atlanta, Ga.

### WARNINGS.

This present "evil world" is full of snares, temptations and dangers to the church and people of God. If there was no danger nor liability of their being ensnared or hurt thereby, why should they be so frequently cautioned and warned against the error of the wicked? Israel of old was specially warned to "Take heed lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee; but ye shall destroy their altars, break their images, and cut down their groves" (Exod. 34:12). And it is equally binding on Christians in this day that they be not "unequally yoked together with unbelievers," nor have any "fellowship with the unfruitful works of darkness" (Eph. 5:11). But, however necessary it may be to guard against corruptions in doctrine or practice from outside influence, the greatest distress generally comes from within. False prophets were among the people of Israel—even as there shall be false teachers among Christians in the church, who shall bring in damnable heresies—"And many shall follow their pernicious ways" (2 Pet. 2:1). Let not, therefore, the Church of Christ be deluded with the thought that she is, in this day, exempt from false and heretical teachings, nor from factious party leaders. Slowly, privately and steadily they bring in their corrupt doctrines, and many an unsuspecting child of God is caught in the snare and "follows their pernicious ways." One of the apostles speaks of some, even in that early day of the gospel church, who had "Crept in unawares" (Jude). These, he says, are "ungodly men." There was nothing in their character nor teaching that was calculated to promote godliness. Their word will eat as doth an eating cancer, destroying, by slow degrees, the very vitals of peace and fellowship in the Church of God. Their profane and vain babblings are to be shunned by every true and faithful gospel minister, and by every humble Christian, because such things will increase unto more ungodliness—2 Tim. 2:16. Another apostle tells us of certain false brethren who were

"unawares brought" into the church. Who brought them, or by what means they were brought, we can not, with certainty, know, but it is said they came in privately as spies, to bring Christians into bondage—Gal. 2:4. They were brought in by a bad influence, and they came with bad motives. "Unawares brought in." Their real character was not known to the church at large.

For many years previous to the division of the Baptists on the modern Mission question, there was much internal strife, and even after the separation had taken place, there was, for many years, a heavy canonading of each other. Now, while we are aware that it is right to "cut off the sower from Babylon," who would sow the seeds of discord, strife or false doctrines among Christians—and it is according to the command of God to "Shoot at her and spare no arrows" (Jer. 50:14)—yet, there is much more danger to be apprehended from internal enemies than from all the outward pressure that can be brought to bear against the Church of God. "Who is he that will harm you if ye be followers of that which is good?" (1 Pet. 3:13). The Lord Jesus Christ Himself gave His disciples special warning to "Beware of false prophets which come to you in sheep's clothing" (Matt. 7:15). The very fact that they come in sheep's clothing shows that they assume the garb of the Christian profession, while they are in heart "ravening wolves." They will not scruple to divide and destroy the peace of Christians, provided they can "draw away disciples after them." The true gospel ministry is sent forth of Christ as "lambs among wolves," and they are specially commanded to "Beware of men" (Matt. 10:17). "Beware of their doctrines" (Matt. 16:12). The whole Church of God is to "Beware of evil workers" and "Beware lest any man spoil you through philosophy and vain deceit after the rudiments of the world and not after Christ." To "Beware of the error of the wicked and also of covetousness" (Luke 12:15). Do not these warnings indicate danger?

WM. MITCHELL, 1884.

## Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor. Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meeting days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

### GOOD MEETING AT UTOY CHURCH.

I had the privilege of attending church services at Utoy Church (near Atlanta) on the first Sunday. It was the first time I had had the privilege of being there in quite awhile. Eld. W. J. Cheek, of the Eucharlee Association, is pastor of this church. I was glad, indeed, to meet this dear brother once more. He is an able defender of the truth. There were a number of visitors present at this meeting. There seems to be a good interest at this church. I am sure that we should visit each other more than we do. The church is the home of God's children. If we fail to visit each other's homes, we feel like that there is a great lack of interest, and we feel forsaken. When we visit each other, we are drawn closer together by the cords of God's love and we are made to rejoice together in His abundant mercy.

Z. C. HULL.

My wife's baby boy, my stepson, died with pneumonia the 10th of March, which is a great shock to us. He was just past 21 years old and one of the quietest boys I ever knew.

Eld. N. A. Allen made some very comforting remarks on the occasion. Pray for us.

J. S. NEWMAN.



### APPOINTMENTS.

Elders Lee Hanks, of Atlanta, Ga., and W. E. Brush, of Tennessee, will (D. V.) fill the following appointments, leaving St. Claire Bottom about May 17th, will arrive at Banner, Ky., about 18th; at Friendship Church Sr., commencing on Friday before the third Saturday in May, regular meeting time; at Middle School House on Prater Creek, Monday, the 22d; at Little Dove, Tuesday, 23d; at New Salem Church, Harold, Ky., Wednesday, 24th; at Allen, Ky., Thursday and Thursday night, 25th; Bethel Church, commencing on Friday before the fourth Saturday, 26th, 27th and 28th, regular meeting time; Lackey Church, Lackey, Ky., 29th, returning to Allen, Ky., 30th.; to Friendship Sr., 31st; New Salem, regular meeting time, commencing on Friday before the first Saturday in June, closing out here.

The brethren will be expected to meet these brethren with conveyance to convey them to places not accessible by railroad. Do not expect Brother Hanks to go horseback, as he is a very feeble man. Arrange for him with buggy or wagon, can walk short distance, but where expected to go considerable distance arrange conveyance. We have arranged as best we could the above appointments. If necessary, some changes can be made.

We trust that good may grow out of the above arranged services, so let's all hold those dear men of God up when at a throne of grace and hope for the best.

A. J. AKERS, clerk of New Salem Church.  
COLA COMBS, licentiate.  
IVORY SMILEY, licentiate.  
A. L. SMILEY, member.

### APPOINTMENTS FILLED.

I filled my appointments in the bounds of the Bear Creek Association. The Lord favored us with His Spirit and good weather with good attendance, warm feeling, with sweet fellowship and many tears of joy. Eld. J. E. Adams was with me. He is a dear old faithful soldier of the cross. I love him for the truth's sake. He is 89 years of age and has been preaching about 50 years the same good old-time doctrine that I try to preach, and the doctrine that is held by the ministers and members of the Bear Creek Association.

Elder Adams told me he noticed a great need of more practical preaching among our people in these last days. "Faith without works is dead," so says another old preacher by the name of James that wrote and preached several centuries ago.

I visited several good homes on the trip: Dear Sister Little, Bro. Tom Griffeth, Brother Brewer, Bro. Henry Baucom, Brother Smith, Sister Baucom, Mr. Pink Griffeth and others. They were very kind to me all the way. There are some of the most precious people in the Bear Creek Association I ever met—sound in the faith, and orderly.

Mr. Zeb Little, the good husband of Sister Little,

conveyed me to Monroe, N. C., and from there I went home and found all well.

The regular meetings of our little churches have been very pleasant this winter. Good attendance, with much feeling of interest. We are hoping the dear Lord will bless us with some additions; truly the harvest is great.

We are looking forward to the coming of dear Elder Hull and Son of Atlanta, Ga., some time in May. I hope the Lord will bless us all to worship together the Holy Father in the beauty of holiness.

I feel so unworthy of the goodness of God and the sweet fellowship of His Son and the communion with His blessed servants and dear little children. I hope you will all pray for me, a poor beggar.

Affectionately,

J. R. WILSON.

I certainly appreciate The Gospel Messenger for the good work it is doing. I hope it will continue to labor to unify our people. We should not consider our labor in vain for peace because some of our brethren are unwilling to accept any kind of a move for peace. Maybe the Lord will yet cause them to see that it is possible for them to have said or done some things that were wrong. When the Lord causes His people to see their faults and confess them then will Zion put on her beautiful garments.

Let the churches take up the matter of getting together. If this matter is left to us preachers we might go back 20 or more years and dig up some irregularity that could not be adjusted and the church would not be benefited a particle, if it could be. It might be the case with some of us that we are entirely too exacting and will not submit to any kind of move for peace unless our personal ideas are upheld and we are entirely exonerated of all blame. Such a course is the wrong one to pursue, because it desires war and division rather than peace and happiness.

J. S. NEWMAN.

Editors and Readers of The Gospel Messenger.  
Dearly Beloved in the Lord:

Having read your paper, I desire to commend the position that you stand upon, regarding churches and associations.

Associations have worked confusion among churches from the time of their formation, by assuming authority over churches.

Every church is an independent, separate organization in itself in its deliberations and government, and is a Gospel Church of Jesus Christ, when established and walking in the commands of Jesus and the Apostles' doctrine and teachings.

For any church to recognize any association, presbytery, council or any other tribunal or body of people, by any other title or name, that they are an authority over a church, is savoring of Roman-Catholicism and Anti-Christ.

Such are the views of able brethren for centuries, and are the views, I believe, from reading your valuable paper.

Your brother in the Gospel of the Son of God, I hope.

J. M. FENTON.

5128 Master St., West Philadelphia, Pa.

P. S. I am mailing you the notice of the constitution of a church in London, Ontario, Canada, and will ask that you publish it in The Gospel Messenger.

J. M. F.

#### CHURCH CONSTITUTED IN LONDON, ONTARIO, CANADA.

By appointment made, a meeting was held in the County Building in the city of London, Ontario, Canada, on September 5th, 1920, 3:30 P. M. (about 60 people present, including members and congregation.) Replies in part from the three Elders that were requested to be present at the meeting: Elder D. M. Vail wrote, "In regard to going to London the first Sunday in September, I am sorry to say I can not be there. I certainly would be more than pleased to be with you. You have my whole heart, soul and body in the organization of a church in London. It has been my mind for years, and I am not standing alone.

"Several ministers have, to my knowledge, expressed the same desire for them. Brother Fenton, I would be more than pleased to be with you and the brethren and assist in the organization of a church in London, but can not. I have been in favor of it for more than thirty years.

"Go right ahead with the King's business, regardless of what men may do or say, and may the God of peace preside over all your deliberations, is my prayer for Jesus' sake. Your brother in hope,

"D. M. VAIL."

Among the members and friends present were: Elder J. M. Fenton, Sister Carrie P. Fenton, Brother E. R. Kinney, Sister Aseneth Kinney, Bro. Robert Watt, Sister Elizabeth Squire, Brother John Campbell, Bro. John Pollard, Sister Mary Pollard, Bro. Jos. Lodge, Sister Christine Lodge, Sister Elizabeth Case, Sister Lillian Harris, and Sister Anna Black.

Meeting opened by singing hymn on Durand and Lester Hymnal, "Zion's a City God Hath Blessed." Prayer by Elder J. M. Fenton.

Preaching by Elder J. M. Fenton, from Judges, 7th chapter, 20th verse.

Organized for business by choosing Elder J. M. Fenton, Moderator, and Brother E. R. Kinney, clerk.

The Moderator called upon all the members present to state their minds regarding the planting of a church in London, to be known as the "Old School Baptist Church of London." Articles of faith to conform with the articles of faith of the Beulah Old School Baptist Church at Aberfeldy, Ontario, and churches of like faith and order.

Members that were of one mind, desiring a sister

church to be planted in London, and have a home in the church, were as follows:

Brethren Joseph Lodge, John Pollard, Sisters Mary Pollard, Christine Lodge, Elizabeth Case and Lillian Harris.

No objections by any members present, the Moderator called upon Brother Robert Watt to offer prayer. After prayer, the Moderator gave the right hand of fellowship to the six members to be partakers of the joys, as well as the sorrows, with the church.

After further remarks, dismissal by benediction by the Moderator.

E. R. KINNEY, Clerk. J. M. FENTON, Moderator.

(Nine members have been added to the church since its organization, by baptism and experience.)

Meetings are being held every second Sunday in the month in the County Building, London, Ontario, Canada, at 11 A. M. and 4 P. M. Preaching by Elder Watt, member of the Old School Baptist Church at Aberfeldy, Ontario, Canada.

Communion of the Lord's Supper every second Sunday after the fifth Sunday.

Brother John Pollard, clerk. Address, Iona Hall, Iona Sta., Ontario, Canada.

Elder J. M. Fenton, Pastor, 5128 Master St., West Philadelphia, Pa.

#### FROM WALTER BARTLETT

Dear Brother Hull:

As I have received several letters from the brethren recently commending the pieces that I have written, it gives me courage to write them another letter, the Lord willing, on the Scripture to be found in Hebrews 13:22:

"And I beseech you brethren to suffer the word of EXHORTATION, for I have written a letter unto you in few words."

To begin with, I want to ask the readers of The Messenger to read this chapter. This letter seems to have been written by a young minister of the Gospel of Christ, in the days of much persecution, that as now we do not have to combat, or are afraid to declare the truths of Jesus from the housetops, being protected by the government under which we live and have that free protection to worship God under our own vine and fig tree. It doesn't matter what our names may be, this is all by the guiding hand of God, for if grace hath made you free you are indeed free, so we are praising God in our hearts, individually and collectively, according to His love and Grace which hath made us accepted in the beloved and introduced us to each other by His unerring Spirit which is sure and perfect, we can not be mistaken in His Word as to our conduct towards each other in this low ground of sorrow and disappointments, His loving kindness is extended to all alike.

He has never forgotten the least of His chosen, His love still burns within the breast of the child of God that makes us love each other. If I am one of



them I love you and you love me, all for Christ's sake. Then how necessary it is for exhortation, it is to observe all the things that are commanded of His dear children to do and not to do. We all know that if we love each other as we make out we do **sometimes**, that there would not be so much dissimulation and differences in the churches. I think we love the church to a certain extent but we are forgetful of the so-much-needed attention to each other, that would make our pilgrimage more joyous if manifested now while we are privileged to meet with each other; we all must be up and doing and forbearing one another in love, and if a brother preaches a discourse on practical doctrine which covers every duty that belongs to the dear children of God that are enlisted under the banner of King Emanuel, don't say that you are not the one that he is preaching to, but it is just as good for us as any other point of doctrine, election, or predestination, atonement or the resurrection, for I have written a letter unto you of few words. God's children are apt scholars and are susceptible of receiving the words of truth in brief, short letters if they are to the point. So Timothy wrote a short letter, but it is for our instruction and learning and comfort, so let us be good to the preacher brethren and don't say hard things about them. God's true ministers are not out for the money, no more than the member is when they go to meeting.

How can you accuse one of His dear heralds of the cross to be preaching for money when so many give up all for the dear old church. Let's all teach ourselves to unravel that old selfish ball and take out the core of covetousness and throw the seed of avarice to the four winds and don't ride nobody's hobby but look to the Lord.

I know we will all have a great coming together some day. If Tom's buggy needs fixing, fix it. If this dear old feeble brother needs food and clothing administer to his needs and keep it up. Sometimes at our church the sisters make up money for special uses, it may be for a suit of clothes for the pastor, or it may be for the benefit of someone that is in distress, so let's all throw away the lead line that drags in the elements of neglect and look over the walls of Zion where the anchor is cast that holds this little barge intact, and brings the sweet fruits of the Spirit, that buds and blossoms like the fragrant lily of the field that the blessed Saviour referred to.

Well, as you know the rest, I will close by using the words of Timothy in the close of this chapter—

Grace be with you all—Amen!

I am, if one at all, your brother in hope of eternal life and better times among God's dear people,

WALTER BARTLETT.

475 East Fair street, Atlanta, Ga.

Eld. Z. C. Hull.

Dear brother in Christ Jesus: I am enclosing you check for \$1.25 as renewal on Messenger. I appreciate your management of the paper, your labor of love and efforts for the promotion of peace. I'm sure that you don't want "peace at any price"; that to have you would have to fellowship adultery, heresy, lying and kindred evils, but I believe you are like myself in the desire for peace—you want to encourage forgiveness and forbearance among our divided and bleeding Zion.

I am sending a little communication for the press, if you deem it worthy.

Yours with desire for peace,

J. A. MOORE.

## OBITUARIES

### MRS. MARTHA E. MIDDLEBROOK CURRY.

Mrs. Curry, widow of Green Richard Curry and daughter of Judge Alfred Middlebrook and Martha E. Simmons, was born Sept. 18, 1849, and departed this life May 22, 1921. She was married to Green Richard Curry Sept. 16, 1867, who preceded her Sept. 24, 1910. The mother of five children, she waited long after receiving a hope in Christ before she could gather strength and courage sufficient to offer to the church. In May, 1884, she came forward and told of the wonderful dealings of the Lord with her and was gladly and happily received by the Primitive Baptist Church at Ephesus, Monroe County, Georgia.

We miss her, yea, we mourn because she is not, but not as those without hope.

It was the writer's privilege to be with her during her last years. While it was painful to the flesh to see her sinking and to realize that in a few hours she would be clasped in the icy arms of death, yet, what consolation and even rejoicing of soul it was to the writer to hear her in answer to those dear ones around, say she fully realized her condition, that she did not fear death, but was ready at her Master's bidding. When asked if the Saviour was with her, she, with a smile the writer will never forget, answered, "I know He is!" She was rational almost to the end.

To the children, two sons and two daughters, I would say, "Weep not, neither let your hearts be troubled, for while you have lost and the Church and community have lost, all our loss is her eternal gain."

Elders Wright and Bivins spoke words of comfort to a large audience of relatives and friends, after which her body was conveyed to the Forsyth Cemetery and there deposited to await the resurrection.

EUGENIA CURRY GRACE.

Forsyth, Ga.

### ELDER ROBERT A. THOMPSON.

Editor The Gospel Messenger:

By request of the bereaved, we will try to write a brief notice of the death of Eld. R. A. Thompson, with a short sketch of his connection with the church and ask for space in The Messenger for its publication.

Not having any specific data relative to his experience or call from nature's night to light and liberty, we will have to speak of that portion as memory serves us from his remarks concerning the same from time to time.

Sometimes in the early eighties he became wise to the fact that he was a condemned sinner before a just and holy God and while pleading for mercy was blessed to see Jesus as his Saviour. After wrestling with his doubts and fears upon the one hand and his love for Jesus and desires to serve Him on the other, he was made willing to offer himself to

the church, which he did on September 1st, 1888, and was baptized next day by Eld. W. M. Mitchell into the fellowship of Hephzibah Church of the Primitive Baptist faith and order, Lee County, Ala., which church he remained a consistent member of the church until his death, which occurred March 1st, about 5:30 P. M.

He was ordained to the office work of deacon April 2d, 1898, Elders W. M. Mitchell, H. J. Redd and Deacon J. W. Foster forming this presbytery. He was ordained to the work of the ministry on December 31st, 1904, Elders W. C. Hanson, W. M. Bullard and several deacons forming this presbytery, his ordination having been asked for on October 1st, 1904, by Mount Gilead Church of the same county, which church he continued to try to serve as long as he was able to go.

The unworthy writer, upon whom the blow of his decease falls more heavily, perhaps, than any one except his immediate family ties, has known him intimately nearly all of his religious life and quite all of his ministerial life. Have been closely associated with him in his home, in trying to serve and worship God, in traveling with him along the roads to and from meetings, and know that he was faithful and loved the principles of the doctrine of God our Savior. He was untiring in his labors to keep the brethren in the old paths and exhorting them to keep the unity of the Spirit in the bonds of peace.

He possessed a wonderfully strong constitution and went about his undertakings with that determinate manner that was characteristic of him until the latter part of last September, when forced to surrender his strength and usefulness to what the doctors pronounced leakage of the heart with complications that finally brought him to the end of his stay with us.

He truly gave his life in service to his friends and the church, often refusing to accept any contributions whatever, and several years ago told the writer that what contributions he had up to that time accepted were never used in his business, but re-contributed to other ministers more needy and to other worthy causes.

Two members now await baptism at the home church of the deceased, a nephew and niece in the flesh that had joined with the hope that he would gain sufficient strength to administer baptism.

Truly a great man in Israel is fallen. How the church, the community, will miss him, but none so sorely as his faithful companion of whom he has often so affectionately referred to when in conversation with the writer.

His body was carried by loving hands to the church, his weeping nephews acting as pallbearers. Funeral services were conducted by Eld. J. T. Satterwhite, followed by several of the brethren who knew and loved him, witnessed by quite a number of friends, after which his remains were tenderly submitted to the newly made grave to await the resurrection morning.

Written by one who knew and loved him.

Dear Sister Thompson, may God's mercy and love and the comforting influence of the Holy Spirit sweetly rest and abide with you and comfort and console you the few more years yet remaining 'till the summons will bid you also to join him, where ties are never again severed.

L. POWELL.

Lanett, Ala., Box 204.

#### IN LOVING REMEMBRANCE OF ALICE ESTELL RIMMER,

Of Burlington, Alamance County, North Carolina, who was born April 10, 1899. She was married to Lester Debruler December 25, 1918. To this union were born one child. She died April 4, 1921.

Mourn and grieve not, dear husband, mother, brothers and loved ones, as we hope Estell is at rest with Jesus.

Though, Estell, we miss you from our home; we miss thee

from thy place, we miss the sunshine of thy face. We miss thy kind and willing hands, thy fond and earnest care of our home. Our home is dark without thee, everywhere we look 'tis so hard to break the cord love has bound the hearts together with; to think we must part to meet no more in this world. But we have a hope for Estell, that she is at rest as we will give a few lines that she wrote some time before her death that her husband wants added to this writing:

"Mr. Jones.

Dear Sir: I want to tell you some of my dreams I had some time ago. I saw myself dead and in a coffin, and it was black. My father and mother led me to the corpse under an oak tree and I looked in at myself and I rejoiced. There was a large crowd of men standing with me.

I had another dream. I was fixing myself to be baptized and Eld. W. C. Jones was going to baptize me, and my father, too, and I said my dress looked too bad. Mr. Jones said it would do, I could put on a clean dress after I was baptized, and I told Mr. Jones that I was too little to be baptized and he said that he had baptized many a one as little as you are, and then I waked up. I can't tell how I felt. I felt like singing and asked my mother to help me sing.

The time is swiftly rolling on, when I must faint and die, my body to the dust return, and there forgotten lie. I hope to go to preaching and hear Mr. Jones preach, but I am so full of tears when I go I feel like that I am in somebody's way and nobody enjoys my company. So, loved ones, don't forget me."

We want to say in conclusion that Estell never united with the Baptist Church but manifested her love for the Old Baptist Church, the one that Jesus Christ set up and said the gates of hell shall not prevail against it. So, loved ones, do not grieve for her, but may we all have hope that we may meet her in that upper and better world where the soul will be at rest and there will be no sorrow there.

So let us say, Thy Kingdom come, Thy will be done in earth as in heaven, and ask the question. Why do we mourn departing friends or tremble at death's alarm? It is but the voice that Jesus sends to call us to His arms, so, loved ones, husband, mother and brothers, be still and know that He is God and David said, "Precious in the sight of the Lord is the death of the saints.

Written by one who knew her,

W. C. JONES.

Burlington, N. C.

W. W. BAGGETT.

It is with a sad heart that I write a little notification to your paper of the death of a beloved friend that departed this life January 15, 1922. He had been in declining health for some time but his death came as a shock to all. He was 72 years old. He joined the Primitive Baptist Church at the Harnett, where he lived a faithful and consistent member until the Lord called him to a better home. The church realizes that they have lost a faithful and a precious brother; the community in which he lived realizes, too, that they have lost a great man. He leaves to mourn his loss a dear companion and six children. May the dear Lord bless them in their hour of sorrow.

The writer believes that he has gone home to heaven and has met with his kindred and loved ones that he once knew while here on this earth and naturally by now knows them in heaven spiritually and as the redeemed of the Lord.

We have a sweet hope that we will meet him in heaven, where there will be no more separation, no more heartache, no more sorrow, no more shedding of tears, but will be where we will praise God throughout the ceaseless ages of eternity.

A FRIEND.

(Primitive Baptist please copy.)



## CIRCULAR LETTER. The Name of God.

In compliance with your order of last year, desiring to relieve my mind, I thought I would write a few lines upon the great name of God, and the first thing we will notice is, what does the word of God mean? It means a Supreme Ruler; it means a Divine Being; it means a Spiritual Being with super-natural power; it means a Creator and Preserver; it means the beginning of all things and the end of all things—the first and the last; it means the first great cause of all things, both visible and invisible; it means an absolute Being. He is represented as being the only Power in Heaven and on earth.

We find Him characterized as a wonderful Being. He is so great in power and wonderful in wisdom! See how He laid the foundation of works. The purpose of God—that is, the first stone in the foundation. The second stone is Election and the third is Predestination. These are the three that bear records in Heaven, and these three agree and are one in substance.

They cannot be separated, and are just as old as God Himself. There is no time when God was not. Language can only be used or employed thus far, that He was no beginning. Can we comprehend His character? No; our minds are too finite and our eyes too dim—our understanding too feeble, to say the least, to even touch upon the wonderful Character. He only spake and it stood fast. It was just as He said, nothing lacking. He said, "What I have purposed shall stand, and what I have thought shall come to pass. I am of one mind and none can turn me. I am God and change not, therefore ye sons of Jacob are not consumed."

See how wonderful He displayed His power and wisdom when He created the Heavens and the earth. Ten such races as Adam's could not make one grain of sand or one drop of water, nor cause the wind to blow upon a valley of dry bones—they cannot even turn cyclones that so majestically sweep their way without respect to race or country. The great God holds the winds in his fist and even the winds obey His words. Where is a greater system than is displayed in the work of his great I am?

The System is complete. The stars, sun and moon have been running over five thousand years. There has never been a collision yet in all His trains—no failures, no mishaps. I will tell you that there has been nothing added since He rested from all His work on the seventh day, and there never will be anything added or taken away, because it cannot be done. His words are unalterable and His work stands forever. O, how wonderful are His ways—past finding out. How unsearchable are His riches and wisdom. Speaking of all things as though they were when there were none of them who could speak in this way but God, who speaks as never man spake. This God that comprehended all things, from the ancient eternity, making no preparation and working to no end, for there is no end with him. Speaking and it stands fast, who measured the water in the hollow of his hand, and weighed the mountain in a

scale and the hills in a balance. Speaking of the nation being as the dust of the balance and a drop in a bucket? Where is the wisdom that would have set this forth in such strong language or in such words as these but the wisdom of the great I am?

Without the wisdom of God the wisdom of the world would never have had a starting point. The wisdom of this world would still be lying dormant in the still vaults of nothingness and obscurity, but for this God who is great in power and wisdom, in-framing all nature together in such a way that mechanics cannot tell where he commenced or where he quit—even to so arrange His work that He never used a single tool, nor received, nor any plans to work by or to. No tongue can tell, nor mind can conceive the great work that God so skillfully wrought, without a single favor or a single disappointment.

Everything is just as He saw it in the great chambers of eternity. Even when we look at space that surrounds the earth, thought nor mind can conceive where it stopped or where it ended—to say the least, no one knows the things of God but the spirit of God. We know nothing of His divine being and character only by revelation—for no man knoweth the Father save the Son, and He to whomsoever the Father revealeth Him. Paul said of revelation Gal. 1:2: "But I certify you, brethren, that the gospel which was preached is not after man, I neither receive it of man, neither was I taught it, but by the revelation of Jesus Christ."

The wisdom of this world is foolishness, with God, and the wisdom of God is foolishness with the world. We must have the spirit of revelation to understand spiritual things, or the wonderful power or wisdom of God. Dear brethren, how soul cheering and comforting when our minds are led away from this tiresome and troublesome world, when we can meditate and think, when the glory, power and wisdom of this God we claim is ours. Eph. 1:16, I cease not to give thanks for you, making meditation of you in my prayers, that the God of our Lord Jesus Christ, the father of glory may give unto you the wisdom and revelation in the knowledge of him; that the eyes of every understanding enlightened that ye might know what is the hope of his calling and what is the riches of the glory of his inheritance in the saints; how that by revelations he made known unto me the mystery as I wrote afore in few words, the revelation of Jesus Christ which God gave unto Him to show unto His servant which must shortly come to pass. Rev. 1:1.

Once more, secret things belong to God, but revealed things to us and our children. Listen, while I try to tell you of this grand and dear name which is clothed with all the power in Heaven and on earth. What a wonderful character! The power of Hell and all devils are at His command and disposal. Man may propose. He has power to shut the Heavens that it rain not. He can shut and none can open—can open and none can shut.

How quickly He can stop our breath, bring our works to nothing. We toil for years only to see it



all pass away in a moment of time. We die and are soon forgotten. See our friends leave us in spite of all our cries. We muster all skill we can, get the best physicians, and when the strong arm of power comes we only have to submit with sorrow and grief of heart. There is no man that has power over the Spirit to retain the Spirit. Neither hath he the power in the day of death and there is no discharge in that war. No, never has any one run out of this. It will find us all some day.

In speaking so much about this name, I must say, that above all names to me it is the greatest. My delight is to talk and write about His goodness and power. Just think about His wonderful love, dear brethren and sisters, that He did love us before we knew anything about Him. Even when we were in the trespasses and in sin He loved us. "Yea I have loved thee with an everlasting love. Therefore, with loving kindness I have drawn thee. Again I shall build thee and thou shalt be built. O, virgin of Israel, thou shalt again be adorned with thy taberet, and shalt go forth in the dances that make merry. Thou shalt yet plant vines on the mountains of Samaria. The planter shall plant and shall eat them as common things." I think I have shown that the name of God means no failure or disappointment whatever.

If so, the whole purpose of God would be null and void—the Covenant of Redemption would be of no effect. And, if so, He was mistaken when He has chosen through the eminent Apostle Paul, "According as He has chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love."

T. L. Gilbert.

Having predestinated up unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, declaring the end from the beginning, saying my council shall stand and I will do all my pleasure. Did God know what He was doing when He thus spake? He certainly did. He only has to say, Lazarus, come forth, and a dead man is a living man. He came not to be ministered unto, but to minister and to give his life a ransom for many. We see this verified when He opens the eyes of the blind, makes the deaf hear, the lame walk, preaches the Gospel to the poor and casts out devils contrary to their will. The Lord did certainly do an abundance of unnecessary work and talk if the salvation of His people is left to them to make ready to be saved, or accept the terms of the Gospel. I will give the terms of the Gospel that His children live on.

He says, I kill and I make alive; I wound and I heal. Neither is there any that can deliver out of my hand, for I lift up my hand to Heaven and say I live for evermore. Now, do you believe He simply means that He would do all these things if man would let him, or do his part. No, man is not named or included. He was not mistaken when He said: "But this is the Covenant that I will make with the house of Israel." "After those days, saith the Lord,

I will put my law in their inward parts and write it in their hearts, and I will be their God and they shall be my people. And they shall not teach every man his neighbor, and every man his brother saying know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquities, and I will remember their sins no more." Oh! are we among the class whose sins are forgiven to be remembered no more? Do we acknowledge His supremacy? If so, we must give Him all honor and glory, and fear His name, for this is the whole duty of man.

Now I have hinted only at the power and glory of this God, who is all things to His Church—absolutely without doubt. That He is an absolute God, the Father and God, the Son in which the salvation of His people has stood from all eternity, is undeniable. The Scripture set it forth in the fullest sense of the word and the most positive language. It speaks of this Covenant being everlasting, "Although my house be not so with God, yet He hath made me an everlasting Covenant ordained in all things and sure, for this is my salvation, and all my desire; although He made it not to grow, this doubtless confirms their salvation, who hath saved us and then called us or manifested us, not to make us children because they were children in the purpose and wisdom of God. "As for thee also, by the blood of my Covenant I have set forth thy prisoners out of the pit within is no water." This is the same Covenant that has existed with God in eternity. Here His people are in a land of starvation. Do these prisoners who are bound with fetters and chains have to get willing and ready for the deliverer to come and deliver them? No, they are already willing and crying for help and mercy, and anxious to hear the voice saying, "Child, come home; thy sins are all forgiven," in the language of one of old. Comfort ye, comfort ye, my people, saith your God. Speak comfortably of Jerusalem and say unto her, that her warfare is accomplished; that her iniquities are pardoned, for she hath received at the Lord's hand double for all her sins.

Now I will try to bring this unworthy writing to a close, to write or speak about this great name that means so much. What we have experienced we know or believe if we have been translated from death unto life we know something about it, for we once saw that death was our doom, without help.

In due time Christ dies for the ungodly. To your astonishment you are delivered, made free and are saved from an awful death. The poor soul sees that his power is nothing; that unless Grace saves him he is gone, world without end. Then he realizes the fact that he has passed from death unto life. Why? Because awhile ago I felt to be doomed to destruction. Now I am made to rejoice in God my Savior. Perhaps better expressed by the poet, who says:

"When I was sinking down  
Beneath God's righteous frown,  
Christ laid aside His crown  
For my soul—for my soul."



# The GOSPEL MESSENGER

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ATLANTA GEORGIA, MAY 1, 1922

No. 9

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

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### ETERNAL, UNCONDITIONAL ELECTION.

First, God has chosen or elected a people unto eternal life; second, that this election took place in eternity, or before the foundation of the world, and third, that this doctrine is not founded on any conditions existing between the elector and the elected.

First, that God has an elect people, we call to witness the following portions of Holy Writ, viz.:

"Blessed is the nation whose God is the Lord, and the people whom He hath chosen" (Psa. 33:12). "And He brought forth His people with joy, and His chosen with gladness (Psa. 105:5).

"That I may see the good of thy chosen, that I may rejoice in the goodness of Thy nation, that I may glory with Thine inheritance" (Psa. 106:5).

"The beast of the field shall honor Me, the dragons and the owls, because I give waters in the wilderness, and rivers in the desert, to drink to My people, My chosen" (Isa. 43: 20).

"But for the elect's sake whom I have chosen" (Mark 13:20).

"Go thy way, for he (Saul) is a chosen vessel unto Me" (Acts 9:15). "Salute Rufus, chosen in the Lord" (Rom. 16:13). "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light" (1 Pet. 2:9). "These shall make war with the Lamb, and the Lamb shall overcome them; for He is the Lord of lords, and King of kings, and they that are with Him are called, chosen, and faithful" (Rev. 17:14).

"But for the elect's sake those days shall be shortened." "For there shall arise false christs, and false prophets, and shall show great signs and wonders, insomuch that if it were possible they would deceive the very elect. And He shall send His angels with the great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matt. 24: 22-31). "And shall not God avenge His own elect, which cry day and night unto Him?" (Luke 18:7).

Even so then at this present time there is a remnant according to the election of grace. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it and the rest were blinded. As concerning the Gospel, they are enemies for your sakes; but touching the election, they are beloved for the Father's sake (Rom. 11:5, 7:28).

Second, the eternity of God's election is set forth in the strongest terms by the apostles, thus: "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children, by Jesus Christ unto Himself, according to the good pleasure of His will, wherein He hath made us, accepted in the Beloved, in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the coun-

sel of His own will. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 1:4, 5, 6, 11; also 2:10). "Peter, an apostle, etc., to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, elect according to the foreknowledge of God the Father," etc. (1 Peter 1:1, 2).

"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover, whom He did predestinate them He also called; whom He called, them He also justified, and whom He justified, them He also glorified" (Rom. 8:29, 30). But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath, from the beginning, chosen you to salvation through sanctification of the Spirit, and belief of the truth" (2 Thess. 2:13). "And all that dwell upon the earth shall worship him (the beast) whose names are not written in the book of life, of the Lamb slain from the foundation of the world" (Rev. 13:8).

These with many like Scriptures, plainly demonstrate the eternity of the election of the people of God unto salvation through Jesus Christ our Lord. Arminians may well tremble to meet this array of Scripture here employed to refute their cavils against eternal election. But we must show that God's election is unconditional, as far as it relates to those elected. The weight of this part of our argument may, for the present, rest upon the three following propositions, viz.:

First, the fact that the election took place in eternity, precludes the possibility of its resting on conditions to be performed by the people elected. "For the children being not yet born, neither having done any good nor evil, that the purpose of God according to election might stand, not of works, but of Him that calleth," etc.

Second, there is not the mention of a condition (as resting upon the elect) in the Bible, and if this all-important doctrine, which involves our eternal destiny in its weight had been suspended upon conditions to be performed by man, we may assuredly believe that God would have made known a fact of such awful moment, in His word.

Third, the Scriptures expressly forbids the idea of conditions. \* \* \* To establish this point we hear the inspired Apostle say, "By grace are ye saved through faith, that not of yourselves; it is the gift of God, not of works, lest any man should boast."

Again, if there be conditions in the election of grace, resting on the creature to perform, we would for a moment inquire what are the conditions? Is it works? No, for if it be of works, it is no more grace, otherwise work is no more work (Rom. 11:6). Does the doctrine require that the sinner should be

(Continued on Page 16.)



# The Gospel Messenger

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## EDITORIAL

### PROPHESIED DEPARTURES FROM CHRISTIAN DOCTRINE AND PRACTICE.

#### Man-Made Practices (Continued).

**Associational Ruling of Churches**—The Apostles of Christ never established an Association of Churches. The church is not only the highest but the **only** ecclesiastical tribunal set up by Christ upon the earth. The Lord Jesus Christ by His regenerating and sanctifying Spirit, builds His Church (His people called out of the world) upon Himself, the Rock of Ages (not upon Peter, a fallible and sinning mortal, whom He calls Satan in the 23rd verse of the same chapter, and who was but a living stone built, as a part of the spiritual house, upon Christ, the chief cornerstone, 1 Peter 2:1-7, who cursed and swore and denied Christ in His hour of trial, Matt. 26:69-75, and forsook Him (Mark 14:50), and Christ declared that the gates (the wisdom and power) of hell should not prevail against His Church (Matt. 16:18; John 3:3, 16:7-14) and in Matt. 18:15-17

Christ says, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. That is the end of the matter so far as your fellowship with him is concerned. There is no higher body of believers to whom the case is to be referred. The first Baptist Association was established in Wales in 1751, and first established in Amercia was the Philadelphia, formed in 1807. And at first Baptist Associations were simply yearly meetings of the members of different Baptist Churches for the promotion of brotherly love, for mutual acquaintance and edification, and for the worship of God. But, under the perversity of human nature, some of these associations soon began to assume to be not only

advisory councils, but supreme courts, to which the churches could appeal for the settlement of their difficulties. When thus used, they spread and perpetuate differences among the churches, and even among other associations, and then they are plainly unscriptural, and should either be restored to their original simplicity or be abandoned.

**Adulterous Marriages**—Christ allows only one proper cause for divorce, and that is the unchastity of companion (Matt. 5:32, 19:3-12). And in Mark 10:1-12 and Luke 16:18 He seems to forbid the remarriage of even the innocent party during the life of the guilty party, but perhaps the most of Primitive Baptists think that His prohibition of remarriage during the life of the guilty party is not meant by Him to apply to the innocent party, and they infer this from His language in Matt. 5:32 and 19:3-9. The pope of Rome, through forbidding divorce or remarriage during the life of the other party, yet, when he pleases, assumes to grant what is called a "dispensation" or exemption from the marriage vow (which is really a divorce) to certain persons. Though in other countries, he declares marriage by any other person than a Romish priest invalid, yet in Italy, where he resides and his assumptions are best known, the government does not recognize marriage by a priest as valid, the ceremony then must be performed by a civil magistrate to be recognized by the state. Divorce breaks up the home, the very foundation of society. It is increasing all over the world, especially in the United States, where the increase of divorce is 30 per cent in every five years, while the increase of population is only 10 per cent in every five years. Primitive Baptists who follow Christ discourage and denounce it for any cause except unchastity.

S. HASSELL.

(To be Continued.)

There is only one people that contend for the sovereign grace of God unconditionally. All the rest believe that salvation is based upon conditions to be performed by the creature. Our preachers and periodicals should never in their zeal fail to present salvation by grace. If they leave out those truths there is nobody else to preach them. L. H.

## PRIMITIVE BAPTIST CHURCH IDENTITY.

(Continued)

**The Church of Rome,"** says Mr. W. E. H. Lecky, "has caused more wars, has shed more innocent blood and inflicted more unmerited suffering, than any other institution that has ever existed among mankind."—Hassell's History, p. 499, 500.

**Missionary Board.** Elder Hassell history, p. 516, says: "In 1622 Gregory XV., the first pope who had been a pupil of the Jesuits, established the first great missionary board in the world, the prototype of all other missionary boards, whether Catholic or Protestant, having in charge the entire Roman Catholic missionary system. The body is still in existence.

\* \* \* To promote the same purpose of Catholicizing the world the next pope, Urban VIII., established, in 1627, a seminary or college (theological school) for propagating the faith, to which young men from all nations are brought at an early age and gratuitously instructed in languages and sciences, and fitted out for the missionary work. This college was subordinated entirely to the congregation of cardinals or missionary board."

The reader can see where missionary boards and theological school had their origin, with Roman Catholicism, the mother of harlots. A salaried ministry started by the Catholics. The first organ used in worship, by the pope of Rome, 666.

The persecuting Catholics had burned the books of the true worshippers of God, the Apostolic Church, so that we can not get a very clear knowledge of them except from their enemies, but while they at times made mistakes in faith and practice, they repented and preserved the identity of the church and stood aloof from the world and acknowledged Christ as the only Head and Lawgiver and that from the righteous decision of a Gospel Church there is no redress. They had no affiliation with the Catholic party, they admitted none but penitent believers to baptism, which mode, all the way, was by immersion. They practiced close communion. They were sorely persecuted and their preachers preached the Gospel freely. The churches administered to their ministry by voluntary contributions. Up to the Seventeenth Century we find the Baptist Church a separate body from the world. No boards, conventions, theological schools, Sunday schools, ladies' aid societies, Y. M. C. A., Y. W. C. A., B. Y. P. U., oyster suppers, circle auctions, instrumental music in worship, fleshly protracted meetings, members belonging to oath-bound semi-religious, Christless secret orders. The churches contended for Godly living among the membership. In the darkest ages we feel sure that there were a few in the different countries who adhered steadfastly to the faith and practice of Christ and His Apostles. They had no organized associations, but the churches were cemented together by love, each church being independent to attend to her own internal affairs, yet all local churches labored to preserve the same apostolic faith and practice, so as all could sweetly dwell to-

gether in love, peace, unity and fellowship. We would be glad to have space to mention many things through the ages that would be interesting to the inquirer, but shall omit many important events for the present. We wish to state, however, up to this (seventeenth) century there was not a Methodist Church, Free Will Baptist, Missionary Baptist, Campbellite, Mormon or Adventist Church in existence. No Russellites, Holy Rollers, Christian Scientists, etc. All these, together with Rome and her daughters, are too young to have any claims whatever to be the Church of Christ. Christ founded His Church while He was here at Jerusalem. He never founded but one. He has only one wife and has never been divorced.

We quote from Daily's History, page 106.

We now come to our own country, the United States. Elder Daily and others claim: "From the most recent and thorough investigation it is believed that **Dr. John Clark** (a physician) and eleven other persons formed, at **Newport, Rhode Island, in 1638**, the first Baptist Church of America. Clark resigned the care of the church in 1651 to return to England, and was succeeded by Obediah Holmes. The pastors and members of this church remained Calvinistic until about the year 1820.

The Welsh Tract Church, whose meeting house is two miles from Newark, in New Castle County, Delaware, is the oldest Old School or Primitive Baptist Church in the United States, and the only American Baptist Church that regularly organized in Europe before emigrating to this country. It was constituted, in the spring of 1701, by sixteen Baptists, in the country of Pembroke and Caermarchen, in South Wales, with Thomas Griffith, one of their number, as pastor. A "Church Emigrant" at Milford Haven in June, 1701, and landed at Philadelphia, where they continued about a year and a half, and where their membership increased to thirty-seven. They then procured land in North Delaware and in 1703 they built a small meeting house near Iron Hill. In 1746 they rebuilt on the same location a brick house of worship (I was told when there, in 1892, that the bricks were brought from Wales and carried there on mule-back from the ocean. L. H.), which they have now used 176 years. This old church has been organized 221 years and is standing firm upon the Baptist faith and practice upon which they were constituted and have never had any of the doctrines and commandments of men in this church. Elder J. G. Eubanks, formerly of Georgia, is their pastor. The church owns a good home and a rich farm, where they locate their pastor and care for him when he is called to serve them. This was one of the five churches that formed the Philadelphia Association, the first association in America.

The second oldest Old School Baptist Church in the United States is Hopewell, in a village of the same name in New Jersey. This church, composed of twelve members, five of whom were Stouts, was organized at the residence of Joseph Stout, April



23, 1715, upon these eight fundamental principles: 1st, the Three Oneness of God; 2nd, His Self-Existence and Sovereignty; 3rd, the Total Depravity of the Natural Man; 4th, the Eternal, Personal, Unconditional Election of all the Members of the Body of Christ; 5th, the Special and Definiteness of the Atonement; 6th, the Necessity of a Spiritual Birth in order to Worship God in Spirit and in Truth; 7th, the Sovereign and Efficacious Operations of Divine Grace upon all the Vessels of Mercy; 8th, the Baptism of Believers by Immersion.

That church has contended for these principles over 200 years. No missionary societies in the Baptist family when this church was organized.

The Baptists at that time adopted the London Confession of Faith with two additional articles known then as the Philadelphia Confession of Faith.

Southampton Church, Bucks County, Penn., was constituted in A. D. 1746. Organic members from Pennepek Church.

Pennepek Church was constituted A. D. 1687. It was gathered by the faithful labors of Elder Elias Keach, who was also its first pastor. He was the son of the noted Benjamin Keach, of London, who was a member of the convention that drew up and published the London Confession of Faith in A. D. 1689.

Kehukee Church, North Carolina, was constituted A. D. 1742; Kingwood, N. J., A. D. 1746; Kelacton, Va., 1751; Harford, Md., 1754; Wilson, N. C., 1756; Falls of Tar River, N. C., 1757; Broad Run, Va., 1766; Mill, Va., 1770; Clear Springs, N. C., 1770; Leatherwood, Va., 1772; Eno, N. C., 1773; London Tract, Pa., 1780; Abbotts Creek Church has been constituted, I think, about 165 years. Three churches in the Upper Canoochee Association, Georgia, were constituted over 100 years ago.

Many more churches that we could mention that were constituted long before there was a Missionary or New School Baptist Church in America, that have never departed and are standing for the Primitive faith upon which they were constituted.

The following is a list of a few Old Baptist Associations constituted before the mission spirit entered America that are standing firm upon the original ground occupied by the true Baptist Church back to the Apostolic age: Kehukee Association, North Carolina and Virginia, constituted 1765; Kelocton, Va., 1766; Salisbury, Md., 1782; Baltimore, Md., 1793; Salem, Ky., 1785; Warwick, N. Y., 1791; Tate's Creek, Ky., 1793; Delaware, Del., 1793; Chemung, Pa., 1796; Miami, Ohio, 1797; Mayo, Virginia and North Carolina, 1798; Mountain, District, 1799. Thus in 1800 there were in the United States sixteen Old School or Primitive Baptist Associations, containing about 200 churches and 10,000 members.

—LEE HANKS.

### BLESSED OF THE LORD.

We have been blessed of the Lord. Eld. W. C. Stone, of Rockford, N. C., was deeply impressed of the Lord to visit Kentucky and Missouri. Elder Stone came to Madisonville, Ky., and Eld. J. D. Shain directed him to the Baptists in this part of the country. We feel under many obligations to you, Elder Shain, for directing Elder Stone to us and recommending us as sound and orderly Baptists.

Elder Stone preached two days at Elk Horn and two days at Macedonia. He left Buell, Mo., Monday, April 3, for St. Louis, Mo., where we had arranged an appointment for him Monday night.

From St. Louis he went to Popular Bluff, Mo., where he will preach as arranged by Eld. K. L. Ham; thence to his home in North Carolina.

Elder Stone is a member of a church in the Fishers River Association of North Carolina. His reaching here was sound and well received by our people. When Elder Stone came here he said that he did not know whether we knew anything about the Baptists of North Carolina or not, but before he left us he said that we knew more about them than he did.

We are glad to state that we have ever found the Primitive Baptists of North Carolina to be sound and order. They stand aloof from all of the institutions of men. Their ministers want peace upon Bible principles, which, of course, is the only kind of peace that will stand.

We say to all such preachers, not only in North Carolina but in every state and county the world over: Come and visit us—our doors and arms are open to receive and welcome you.

E. B. BARTLETT.

### THE BIRTH OF CHRIST.

Had it been earthly wisdom, wisdom which seeks worldly aggrandizements and personal preferments, the wise men of the East would never have sought the Babe of Bethlehem to guide and control their destinies. Such wisdom despises His lowly birth, His swaddling clothes and His manger habitat, but the Divine wisdom, guided by the Star which stood dazzling over His celestial form, these famous and immortal characters sought the unpretentious Babe, for in Him was the embodiment of the kind of wisdom for which they yearned.

As foretold by the prophets of old, looked for anxiously by thousands of burdened, harrassed and trembling souls, who found the increased demands of the law more than they could meet (many of whom died without having their wishes gratified), Jesus came, not to increase these demands, but to lift those already made. The law demands full payment, the sinner because of his gore and sin can not satisfy the demands. Jesus, although veiled in the flesh, yet free from its concomitant evils and weaknesses, was clothed with the power from Heaven to meet every obligation these law-burdened and law-ridden souls had contracted.

The day of the birth of the lowly Nazarine was hailed with delight by thousands of hearts for more than one reason: First, because He came as the sin bearer of the heavy laden and weary, and second, because with His birth was ushered in "Peace on earth and good will to men."

There was a man sent from God whose name was John, who came to blaze the way for His footsteps, antedating the birth of the Savior a sufficient length of time to be known as a prophet, for there "was not a prophet born of a woman greater than he," yet contemporary with Him, which also made John a preacher of the Gospel of Christ, and, as such, announced the gladsome news, "Behold the Lamb of God, which taketh away the sin of the world." Not only did this message delight the hearts of those whose ears were then prepared for the message, but has rung clearly down through time into the ears that were alike prepared, spreading joy and good cheer wherever felt and understood.

To be born between the walls of a cow stall and dressed with the clothes with which the horses were rubbed, was no limitation upon His glory and honor. It was here His glory began to shine, increasing in brilliancy as the days passed by. Born a Savior, reared a Savior, lived a Savior and lost none of that glorious efficacy in His death, but accomplished more in His death than all of His glorious life, for in His death He conquered hell and death, "Delivering those who through fear of death were all their lifetime subject to bondage."

J. A. M.

### GOD SPEAKS.

God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, etc. (Heb. 1:1). God the Almighty, the All-wise Creator of all worlds, upholding all things by the word of His power, who is before all things and by Him all things consist, saw proper to lovingly and graciously speak to man. At sundry times, that is, several times, God speaks to the same man several times. One writer says He speaks and it's done. All true believers know that.

God does not have to speak several times to man to give him spiritual or divine life, but only one time. He speaks, and it is done.

But after that spiritual or divine life has been given, God often speaks to the same one again. God spoke to Adam more than one time. God spoke to Noah several times, Moses, Abraham, Job and the prophets, several times. The New Testament Apostles also. After he had given them life He called them to preach, spake to them and directed them where to go and what to preach and who to preach to, go to the lost sheep, the lambs, etc., and in divers manners, that is, in different manners.

God speaks to man in His own way and manner, at His own time, as it pleases God to do so. God does not consult man about it. The wind blows

where and when it pleases, we hear the sound thereof but we can not tell from whence it cometh or whither it goeth, so is every one who is born of the Spirit.

God speaks to His children on earth as it pleases Him. In the midst of a dark closet is one way or manner; in the midst of judgment is another way or manner; in dreams of the night is one way or manner; in visions of the head is one way or manner. God does and can speak direct from heaven. At mid-day or midnight, on the land or on the deep sea, on sick beds or the house-top, at the mill or the seaside or riverside. God spoke to Peter on the housetop. God spoke to Paul at midday, about noon. God spoke to Jonah in the bottom of the sea in the midst of judgment that Jonah brought on himself by his own disobedience.

In these last days spoken unto us by His Son, who being the brightness of His glory and express Image of His person, when He by Himself purged our sins, washed away our sins, and took us up out of them and destroyed our appetite for the love of it and made us new creatures. Old things have passed away and behold all things have become new—new creature, new bottle ready for the new Gospel wine. A good tree, the planting of the Lord, bearing good fruit—by their fruits you may know them. Bearing the image of the heavenly, now being qualified by Divine Grace to work out their own salvation and attend to their own business and not some one else's. Examine themselves and not some one else; look over their brother for good and not for evil. Don't put stumbling blocks in the way of thy brother, but try to take them out of his way so the poor weak one can get along without falling and probably get crippled. A cripple is often a burden to himself and others.

Affectionately,

J. R. WILSON.

Let us pray to God for a revival of love, faithfulness, unity and fellowship among the saints. May the dear little lambs without follow the dear Savior and find rest.

L. H.

The Churches should not forget their self-sacrificing ministry who spend their lives for them. While we rigidly oppose a salaried ministry, the Scriptures enjoin upon the flock of God to care for their ministry. We want to be Bible Baptists (1 Cor. 9:4-16). If you love your preacher, prove it. God may take them from you.

L. H.

Paul preached the Gospel negatively as well as affirmatively. He told how we are saved and how we are **not saved** (Rom. 9:11-13, 16; Gal. 1:9-12; Eph. 2:1-10; 2 Tim. 1:9; Tit. 3:5). We should preach the Gospel that way now.

L. H.



## GOOD WORKS.

Dear Kindred in Christ:

When I was quite a child I began to think of and plan a beautiful, ideal life. I did not realize then that I could not live a Christian life until I had been regenerated. When God put me under conviction I did not even think of it being conviction. I did not know anything about such things. For a week or so I felt to be a very sinful creature and when the burden of sin left me He gave me a glimpse of Heaven. He came very near to me and then I realized what makes Heaven such a blissful place. It is love. I received a wonderful secret which the world knows nothing about. These words were whispered to me: "This is the way." The rest of that Scripture was put into my mind somehow and not spoken—"walk ye in it," and I have walked in it as far as lies in human power, although many, many times I have had to make many sacrifices and have gone forth sowing precious seed but weeping bitterly. I have been compelled to

"Look forward and not back,  
Up, and not down."

Many passages of Scripture have been applied to my mind, I hope with understanding. The world says, "Seek diligently for Him," meaning to seek regeneration. It was shown to me we must seek to know and do God's will all our lives if we would receive "the hundred-fold" He spoke of in this world—of sweet spiritual blessings as well as other blessings.

Jesus never did say a word about anyone receiving anything in this world unless they were obedient. Paul pleaded with tears for good works. I know a very quiet, refined Christian who has twice shouted for joy. It's just reward for taking up our cross and denying the flesh. She has often been censured and insulted about her belief but she continues to serve God and don't serve Mammon part of the time. We shall come again, rejoicing, bringing our sheaves with us.

My sister was an invalid twelve years. I gave some of the best years of my life to taking care of her. The neighborhood could have helped sew for her children and helped me in many ways, but they did not. Therefore it was a great trial for me. They saw their duty and would not do it, and when a man causes untold trouble in a family and says he was put here to do exactly what he has done, he causes people to misjudge the Primitives, and makes God a liar, for God says: "We shall reap as we sow." So-called Christians have caused me more trouble than almost anything. They jump at conclusions and deeply wound us. I came here six years ago a stranger. Not one Primitive has visited me. Some do not even help their pastor.

No wonder the world says we are selfish. I **must** seek Him, find Him, cast myself at His feet, tell Him how weary and broken hearted I am. My life is indeed "hid—with Christ, in God."

"Art thou weary, tender heart?"

Be glad of pain.

In sorrow sweetest things will grow  
As flowers in rain.

God watches: and thou shalt have sun,  
When clouds their perfect work have done.

"Life is full of broken measures,  
Objects unattained.  
Sorrows intertwined with pleasures,  
Losses of our costliest treasures,  
Ere the heights be gained."

Your sister in a precious hope,

(MISS) MINNIE WELDON.

1133 Peachtree St., Atlanta, Ga.

## QUESTIONS.

Does the forgiveness spoken of in Matthew, 6th and 18th chapters, refer to private trespass or public offences? Solely to private, individual or personal trespasses?

What should be done with a member that is guilty of wilful drunkenness, lying, dancing, fornication, railing, gambling, making moonshine whiskey? These are sins against the body, the whole Church, against God, and are not personal, and the whole cause suffers. Such members should be excluded. The Church is not a reformatory to reform criminals. Paul says, "Put that wicked person away from you" (Read 1 Cor. 5th and 6th chapters). "Withdraw thyself from every brother that walketh disorderly (2 Thess. 3:6; Rev. 22:15; Psalms 15). If a brother puts away his wife or sister her husband gets a divorce and marries another except fornication is specified. Should such member be retained in the Church? No (Luke 16:18).

If a member gets drunk one time and asks forgiveness, can the Church forgive him? We find no such authority in the Bible (1 Cor. 5:11-13). Let him repent on the outside.

No church can prosper with a slack discipline. Where there are personal differences they can and should forgive. Where misunderstandings get up between Churches or individuals in Churches they should confess, hear, forbear and forgive. They need long-suffering.

Suppose a Church divides and one side follows disorder, can either side be recognized? Such divisions are painful, indeed, but the members lovingly standing by the faith and practice upon which the Church was organized and with orderly, orthodox Primitive Baptists, can be recognized as the Church in order. The identity of the Church is in the order, whether majority or minority. In the division between us and the Missionaries our people were often in the minority in opposing innovations of Fullerism, but our people recognized orthodox, orderly members as the Church.

L. H.

### WALKING WORTHY.

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace—Eph. 4:1, 2, 3.

A prisoner is one whose liberty, or the privilege of doing as he pleases, or going where he chooses, is restrained—a captive. In a legal sense, one in legal restraint of individual or personal privilege by legal authority.

Paul was a prisoner of the Lord; legally or rightfully so, the Lord arrested him while on his eventful voyage to Damascus. He held him (Saul) in restraint, stripped him of his power to further persecute the saints. Being thus deprived of his former privilege, stripped by the law of God (which was written in his heart) of all lawful power (the law of sin and death) he was at once made to cry to his superior for mercy.

Now, I think that it is in place here to discriminate between the laws of our land and the law of God written in the heart. The legal law, the laws of our land, only bind the man, restrain him, punish him for his transgression or violation of it; it has no power to put a love and devotional regard for it into his heart; it has no power to make its captain hate the sins that caused his arrest and provoked the law to restrain him; he is never sorry for his crime, but is only sorry that he is overtaken and restrained.

The law of God written in the heart takes away from us the love of sin. We are no longer living in it, to enjoy it in the lusts thereof, and while we still do wrong and sin against God, yet it is not under the law of sin and death, for we are under the law of God, having His law written in our hearts, we should obey it, for we are admonished to walk worthy the vocation wherewith we are called.

Vocation is labor performed. It may be profession, trade or calling. To preach the Gospel of God and of Christ Jesus is a vocation by calling, and this calling is of God. No man can preach the Gospel of Christ from his heart that is not called of God, as was Aaron. The preaching of the doctrine of Antichrist is a vocation, yet it is not a calling, but a profession.

To my dear ministering brethren, and all that sincerely love righteousness: Are we really and truly trying to walk worthy the vocation wherewith we are called? Are we laboring to unify? Are we forbearing one another in love? Are we forgiving one another? Do we beg forgiveness as often as we trespass? Are we living up to the admonition given in the eighteenth chapter of Matthew or are we given over to the leadership of designing and dishonest men? (I use the term dishonest men here in a restricted sense, e. g.: men of your own selves shall arise, teaching perverse things to draw away disciples after them; men who are lovers of self more

than lovers of God; from such, turn away). Are we walking worthy the vocation wherewith we are called with all meekness and lowliness of heart? I think I have learned by experience that the hardest battles of life are to keep self under subjection, to live like we admonish others to live, to forbear our erring brother in love, to do good to those who do us wrong, to love our enemies, to pray for our enemies, by the grace of God in our hearts to enable us, we should and must do those things if we have the sweet approval of our Master. "Let the love of God reign in your hearts," should be our motto. I am sure if we do this we won't want to dictate nor usurp authority over God's heritage.

With the love of God reigning in our hearts, we endeavor to keep the unity of the Spirit in the bond of peace. There is that cry, "Peace, peace, when there is no peace." Why? Echo answers, why? Because when we cry for peace we want the other fellow to do all the sacrificing; we want to prescribe for our brother, but we don't want to be treated with our own prescription.

When the love of God reigns in our hearts, selfishness, malice, jealousy, egotism and self-aggrandizement will be overcome, and not until we put away all envy, malice, hatred, jealousy, evil-surmising, fornication, back-biting, false-accusing and all kindred sins, will we ever come together and again enjoy each other's fellowship.

Lord, help us to be honest with each other and with Thee, to the praise of the glory of Thy name.

J. A. MOORE.

1205 Cottage Ave., Houston, Tex.

### "HOW CAN THESE THINGS BE?"

—John 3:9.

There is a natural tendency in men generally to call in question the plain declarations of God's word, unless they can fully solve them by natural laws or natural reasoning. While it is true that there are many things which the Lord hath spoken that are in perfect harmony with natural laws and reason, yet there are many other things respecting the existence, character and work of God, that are so far above our natural reason, as to stagger the most intelligent, who may vainly seek for some logical explanation. What can the application of natural laws and reasoning do with Isaiah 9:6? Can natural reason explain how God created the heavens and the earth from **nothing** by the word of His power? Can it tell us the nature of an atonement for sin—the "Just dying for the unjust," and thereby putting away sin, and bringing the guilty sinner before God **spotless, pure and innocent**? Will it unfold to us how God shall raise the dead, and fashion the vile body of His saints like unto the glorious body of Jesus?

With regard to these and many kindred things respecting the gospel of our salvation, it may be said of all men as is said of the apostles: "They understood none of these things" (Luke 18:34). And again, it is written that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:).

We have long since been convinced that a personal knowledge of Christianity in all its principles is a revelation, to be received by that faith which is the evidence of things **not** seen. That which the natural mind and reason of man can



comprehend and unfold to others, is not a revelation by the Spirit in the sense of the text quoted above, as well as many other texts which we might notice. One is but a natural science, which natural men may know because God has given them natural capacity to comprehend these things; but the other is a spiritual revelation which the natural man "can not know" (1 Cor. 2:14). "No man by searching can find out God."

Nicodemus was a devout Pharisee—had read the Scriptures and been taught after the perfect manner of legal worship. He was promoted to be a "ruler of the Jews," and a "master in Israel." It is very probable that he felt a deep anxiety to know more about Jesus, but his honorable station forbade him to come to Him openly for instruction, lest he might fall into disrepute with His people. He comes to Jesus by night, fully prepared in mind, perhaps, as he thought, to receive instruction in faith and confidence. He says to Jesus: "No man can do the miracles that thou doest, except God be wits him." But what was his astonishment when he heard: "Except a man be born again, he can not see the kingdom of God"! This so astonished the "master in Israel," that, like men generally, instead of receiving the positive assertion of the Son of God as truth, he wants to reason, and desires an answer that his natural reason can solve. "How can a man be born when he is old?" Did Christ stop to reason and tell him how it could be done? He did not; but He reminds Nicodemus to "Marvel not that I said unto thee, 'ye must be born again.'" Remember that—and remember that He who can not lie, hath said it. Do not seek to reason and quibble because you can not see how it is to be done.

There is evidently something about a spiritual birth that even the subject of such birth can not know. Christ does not stop to answer all the quibbles of mind upon this subject, but lets us know that the birth itself is a reality, a truth, though there be some things thou "canst not know," nor can not tell. "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell from whence it cometh, nor whither it goeth; so is every one that is born of the Spirit." Mark well the words, "thou canst not tell." There is no use in speculating and theorizing to bring it within the scope of natural reasoning. Our Lord has said, "thou canst not tell," and "so is every one that is born of the Spirit." Still, the pride and unbelief of many will rise like Nicodemus and ask, "How can these things be?" If the Lord has said it, that should be sufficient.

WM. MITCHELL, 1883.

#### CIRCULATING THE MESSENGER.

We have been notified of many cases in which the Lord blessed The Messenger to the comfort and instruction of Missionaries and of other sects, so that they have forsaken them and come to the Primitive Baptists. One dear old sister in Wayne County, Georgia, told us that she at first thought she would keep The Messengers at home and not lend them out, but she got to feeling that it was wrong, and that it was hiding the light under a bushel, so she lent them out, and others were comforted by them. Is not this the fact that God has chosen, to feed the hungry and clothe the naked—spiritually? We were told that a lady, an invalid, in Macon County, Georgia, who had probably never heard a Primitive Baptist preach, but had been reading The Messenger loaned her by some of her neighbors, found that they believed what she did, and sent for the pastor of the Primitive Church near her, and asked to have a meeting and preaching at her house, and she joined the church. We believe it is a good work to circulate The Messenger, especially in the waste places; nor do we say this through a greed for money, for if we thought The Messenger was not a good thing, and acceptable to God, we would quit it at once, and thank God to do it, as ceasing to do evil.

J. R. RESPESS, 1884.

REMARKS: The Gospel Messenger is contending for the same doctrine as it did in 1884—if it was good to circulate it then it is good now. Help us to spread the truth. Z. C. H.

Eld. Zack C. Hull.

Dear brother in hope of eternal life which God, that can not lie, promised before the world began:

So am sending \$1.25, for which send The Messenger one year to Mrs. J. L. Armstrong, Hiwassee, Ark., Rte. 1 (widow). And if you would send a copy to Eld. M. T. Cockrell, Jenkins, Barry County, Mo., it is possible that he would subscribe for The Messenger. He was ordained on Saturday before the fourth Sunday in last month at their regular meeting time; also one Brother Henson was baptized at that meeting. Bro. J. A. Alberty is their pastor.

I was at this meeting and to me it was a lovely meeting, for they seem to be living in peace and in a way that brotherly love seems to continue, which is the way we all should live. It brought to my mind where the apostle said: "Behold, what manner of love the Father hath bestowed on us, that we should be called the children of God, and it doth not yet appear what we shall be, but let us be contented at all times and in all places with the assurance that when He (Jesus) shall appear, we shall be like Him (Oh, blessed hope!) for we shall see Him as He is, and every man that has this hope in Him purifieth Himself even as He is pure." And now, dear brethren, there are many ways in which we should purify ourselves. James said, "Cleanse your hands, ye sinners, and purify your hearts, ye double minded." Now, from the heart (or mind) proceedeth evil thought, and if spoken it causes filthy conversation, which I wish to call to your attention, for I have heard brethren converse in a way that was very unbecoming as members of the body of Christ who suffered (to the extent that his sweat was as great drops or blood) and died on the tree of the cross for us poor dust-worms of the earth, then, dear brethren, what manner of persons ought we to be in all Godly conversation. I have heard even ministers engage in some very filthy conversation. So let's be ashamed of that, my dear brethren, and quit all that and let our conversation be as becometh the blessed gospel of the dear Son of God, who by an eye of faith I can sometimes see hanging on yonder tree bleeding to death for you and poor unworthy me. And rather than filthy or foolish conversation let us pray with and for one another and for the peace of Zion.

So, then, let us hear the conclusion of the whole matter, and that is to fear God and keep His commandments, and if we do this our conversation will always be in heaven, from which we also look for the Lord Jesus, who shall change our vile body and fashion it like unto His glorious body. So, fare you well, brethren, and if any of you know of some reasonable land that I could homestead near a church, will you please write me and oblige.

Yours unworthily,

R. B. HENDRICKSON.

Jane, McDonald County Mo., Rte. 1.

## Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantia, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor.

Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meeting days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

Kitty Hawk, N. C.—The Church meets quarterly, Saturday and fourth Sunday in February, May, August and November. The annual meeting Friday, Saturday and fourth Sunday in May. Union meeting Friday, Saturday and fourth Sunday in August of each year.

All lovers of truth are specially invited. J. P. TINGLE.

We are now (April 3rd) in Statesville, N. C. We preached at Salisbury Saturday and Sunday. Elders Davis and S. G. Caudill were present. We preached here last night. These are sound, lovely Old Baptists. May God bless them all. L. H.

We were at Galax, Va., April 14th and had a sweet meeting. Met our esteemed brother, Eld. J. D. Voss, who is their efficient pastor. Spent one night with our good brother, J. M. Rector, clerk of the Mountain Association. Bro. Tom Fender conveyed us a week. He is a great and good man, spiritually minded, and loves the Lord. Had a sweet meeting at Baywood, Va. Three precious ones joined the Church by experience amidst great rejoicing. Praise the Lord. L. H.

I have met Elders C. A. Davis, S. G. Caudill, J. M. Crouse, E. H. Billings, M. P. Spencer, J. D. Voss, P. K. Roberts, S. A. Grear, F. M. Hackler, S. P. Roberts and S. J. McGrady on the tour. I enjoyed being with them all. L. H.



**APPOINTMENTS ELDS. W. J. AND Z. C. HULL.**

Elders W. J. and Z. C. Hull will fill appointments as arranged by Eld. P. W. Willard and myself as follows:

High Point, N. C., May 16.  
 Abbott's Creek, May 17.  
 Bunker Hill, May 18.  
 Saints Delight, May 19.  
 Winston-Salem, May 20.  
 Sardis, May 21.  
 Martinsville, Monday night, May 22.  
 Leatherwood, May 23.  
 Axton, May 24.  
 Danville, at night, May 25.  
 Old Mill, May 26.  
 Dan River, regular meeting, May 27 and 28th.  
 Draper, May 29.  
 Reedsville, May 30.  
 Burlington, May 31.

These brethren need no recommendation, their sweet Gospel will recommend them. Brethren, help circulate these appointments. Turn out and take good care of these good servants, in a Godly way, and you will be benefited and God's sweet name glorified. I hope to be with them some in my section. May God bless them all.

Affectionately,

J. R. WILSON.

We are receiving good reports from meetings in different sections of the country. I feel like there is renewed interest in the churches in the Atlanta district. The brethren and sisters seem to be more interested. Attendance is better. May the Lord continue to awaken us to our Christian duty. We are commanded to let our light shine. If we are obedient and manifest the true spirit of devotion to the cause of our Master, others are going to see our good works and feel encouraged to follow in the footsteps of the meek and lowly Savior.

The meeting at the East Atlanta Church last third Sunday and Saturday before was a very enjoyable occasion. Eld. David Smith preached on Saturday. Eld. T. J. Head joined by letter. Eld. J. A. Monsees, the pastor, spoke very ably on Sunday to an unusually attentive audience.

Eld. A. J. Banks, of Augusta, has promised to be with the church at Cross Roads at a three days' meeting, starting Friday before the second Sunday in May. Eld. W. J. Hull is also expected to be with us at this meeting.

I had a sweet privilege of being with the church at Collings Springs on the fourth Sunday and Saturday before. The meeting was very pleasant. Good attendance both days.

Z. C. HULL.

I am now (April 5th) in the bounds of the Roaring River Association. Preached at Pleasant Hill, in the bounds of Bear Creek Association. Yesterday at Redding River Church in this association. Elder S. G. Caudill is their efficient pastor. Elder Spencer was with us. Elder Caudill is kindly conveying us. He is a good preacher and a precious man of God. I love these dear Baptists.

L. H.

Eld. M. E. Petty has come and gone. He filled quite a number of appointments in and around Atlanta. His preaching was well received. He is indeed an instructor in Israel. May the Lord continue to bless you, Brother Petty, and we hope that you will be enabled to come this way again soon.

**THREE DAYS' MEETING AT CROSS ROADS.**

We, the committee on arrangements, wish to announce that there will be a three days' meeting at Cross Roads Church, five miles from Buckhead, starting on Friday before the second Sunday in May. We wish to extend a special invitation to all who possibly can to be with us. There will be conveyance from Buckhead each morning. Eld. A. J. Banks, from Augusta, and Eld. W. J. Hull, from Alabama, have agreed to be with us. We will be glad to have other ministers to attend this service.

S. J. MITCHEL,  
 M. C. BANKS,  
 P. L. MOSS,

Committee on Arrangements.

**SERVICES AT EAST ATLANTA CHURCH.**

Eld. A. J. Banks will preach at East Atlanta Church on Friday night before the second Sunday in May. Elder Banks is an able speaker and the brethren and sisters should consider it a special privilege to have the opportunity of hearing him. Circulate this appointment as much as possible. Every one that possibly can, attend this service.

I have visited Pleasant Hill, in Bear Creek Association; Reddis River, Mulberry and Meadow Fork, of the Roaring River Association; Cranberry, of the Senter Association; Elk Creek, Union, Little River, Zion and Crab Creek Churches, of the Mountain Association. I find good sound Baptists here who are fellowshiping with orderly Baptists everywhere. This association has been organized 127 years. May God bless them with unity and fellowship.

L. H.

The Church of God has always had afflictions as well as health, winter and summer, night and day, seed time and harvest. We pray for universal peace among all who are sound, orthodox, orderly Primitive Baptists. We love them all and so much need them. We hope for better days.

L. H.

Mr. Walter Bartlett,  
475 East Fair St.,  
Atlanta, Ga.

Dear Brother: I have just read your "Appeal" in The Messenger relative to support of the publishing of the paper and wish to express approval of it as the time is here when more co-operation is needed in our ranks along the line of promulgating our faith and practice and I believe that a well conducted paper like The Messenger is a very effective way of doing it.

If I may suggest an idea, it would be a good plan to call this matter to the leading members of each individual church who might in turn take the matter of putting the paper in the hands of every church member or family and by this means increase the subscription list and interest in church matters. Some may think this too much like following the lead of other denominations but this should not deter our people from trying to better the conditions surrounding the propagation of our faith and practice among the people and it is following out good business ideas as well.

We must not stand back in following up practical ideas relative to our Church simply because others have and are trying similar methods that may be suggested. Something needs to be done to reach people besides the labor of the pastors who only see their flocks once per month.

Many churches are in a low state because of lack of interest and unwillingness to do something to help materially and actively to get in touch with people and help to dissipate prejudice and stimulate interest in us and our affairs.

Our preachers have families to care for and educate and it is our Scriptural duty to give to him or them of our carnal things if they give to us of their Scriptural or spiritual things. I do not believe that we should have a salaried ministry but that our ministry should fare as well as the laymen constituting the flocks. Paul instructed Timothy to study to show himself approved, a workman not ashamed of his workmanship. It then seems that it is the duty of the preacher to study, not only the Bible but such other helps, historically and otherwise, as will better equip him for the service to which he has been called.

I do not believe in commercializing the ministry as the manner of some is by studying for the ministry in the same way as those who study for the law, medicine and other professions, but I do believe that an extensive vocabulary is a mighty help in the presentation of ideas, and such being true, it is very necessary that the minister be as well prepared as possible to give as good exposition of his subject as he may and nothing aside from the Lord can help so much as preparation.

Our people formerly were more numerous in this section of the state than any other denomination,

but strife has done its deadly work and now some churches are gone down beyond recovery, it seems, and not much interest except in spots is manifested.

Let us, as you say, take the matter of putting The Messenger in the homes of our people and while helping out Brother Hull in the publishing of it, it will be worth much to the readers. Our children should read good literature and not so much daily press reports with all their crimes and yellow journalism.

Pardon this lengthy letter. I wished to say something in commendation of your appeal.

Yours very truly,

J. H. HAMRICK.

Unadilla, Ga.

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To the Household of Faith, Beloved of King Jesus:

My sad heart yearns for your expressed devotion of kinship. Where is the green pasture and still water my soul panteth for? Is there not a famine in Bethlehem-Judah, and do I not see the Ephraimites wandering in the land of the "ites" seeking food (enjoyment) and some returning as did Naomi, with blighted hopes and relenting heart, seeking the joys of salvation in the ranks of her own kindred in humble submission to God's way.

Dear brethren and sisters, is there not cause for this famine? "If ye will live Godly we shall suffer persecution," and how many are paying the price for that Godly walk.

My stock of faith in my acceptance with Jesus, and patience to endure long-suffering is so limited that I almost faint by the wayside. I feel to say I have only one talent, if indeed any at all, and I shall just bury it for God knows I am too weak and insignificant to increase that, yet I remember where little is given little is expected, and to bury is as fire shut up in my bones, therefore, I am made willing to say, "Lord, I am at Thy service, only point out the mission and steerage, if it be to give drink (offer consolation) to some poor soul who is thirsting for comfort, give me strength and opportunity to point them to Jesus, where I have been comforted in trials of deepest sorrow and distress."

Last year was a very eventful year in my life's journey, some very sad experiences faced me. I had to give up loved ones, naturally, and still more ideals were severed from my Church fellowship to follow natural ties. O Lord, return and cause Thy children to forsake the evil paths and shine as children of the Light, bearing fruit that the famine in Israel shall cease, thereby making God's house a sweet and attractive dwelling place for His humble little ones, both in the fold and outside.

Remember me when at a throne of God's mercy.

With Christian love for God's children everywhere.

MAUDE B. JORDAN.

Midland City, Ala.



Eld. Z. C. Hull.

My dear brother: I surely hope to see and talk with you in the not far distant future. I don't know when I have been more anxious to see and converse with brethren than I am to see and consult with you and Elder Hanks. I am just simply hungry to see you brethren and talk with you. When I see and realize that brethren are laboring to unite the Lord's children I have great love for them and feel that they should have all the encouragement that it's possible to give them for that is surely what we need now above all other things, and I am quite sure if all the Lord's servants would quit striving about words to no profit and preach the pure, simple Gospel of Christ Jesus in love and the spirit of our blessed Master that it would heal the breaches among our people. But one thing sure, we can not preach the preconceived opinions of men in place of the Gospel without having trouble, then for the Lord's sake and for the sake of His tempest-tossed children, the Church of the first born. Let us as those who profess to be called of God to preach be careful as to what we preach and how we preach it, for the great Apostle said speak the truth in love and then let us try with the ability that God giveth to preach His truth in love and power of the Holy Spirit to His holy name's honor and glory and to the comfort of His little children. And then in my judgment soon all true Primitive Baptists would be united in one bond of brotherly love and fellowship which the world knows nothing of. Lord, help us all to do this, that we may honor the holy name of our Master.

If you have the present address of Elder Hanks or know where I could address him by the time your letter would reach me I would thank you to let me know.

Pray for me and mine. Your very unworthy brother, if one at all, in hope.

W. E. BRUSH.

McKenzie, Tenn.

Dear Brother Hanks:

Enclosed find check for \$6. Four dollars to pay for one dozen Old School Church Hymnals and \$2 to pay on my account with The Gospel Messenger. I should have remitted long ago but just put it off from time to time.

I often think of the good meetings we were in with you while we were in Georgia, and many times wish we could be with you and the brethren there more. We have also some very dear brethren and sisters in Texas. I am indeed glad to be identified with such faithful soldiers as are with us here in Texas.

Great efforts have been put forth along safe and conservative lines by all our most noted leaders to get our divided churches together and reconciled.

We are repenting and praying for the repentance of all prodigals, and are going out to meet them in the right spirit when we see them returning.

I have put forth the most anxious and laborious efforts of my life for the last year and a half trying to keep out new dissensions and overcome old ones.

Often I have been sorrowful and despaired even of my own life, but I never lost faith in or love for the cause I was fighting for.

In my judgment the only grounds for union of all the bodies are: The sovereign right of each local church to attend to all her business purely local, and the sovereign right of every church to have a voice in the settlement of all questions affecting the doctrine and practice of the entire body; that in local matters no one man shall attempt to force or browbeat or coerce the other good brethren to do as he says but rather the body shall be governed by the majority vote according to our articles of faith and rules of decorum, which we understand to be Scriptural. We need no popes.

In like manner all questions affecting the entire body should be settled by the whole number of churches exercising their rights and privileges and not by one church.

The local bosses in the churches full of high prejudice steeped in narrowness, lacking brotherly love and charity, and the misguided church served by a hobby riding preacher inciting fanatical zeal is the cause of 99 per cent of our trouble and erroneous or false doctrines embraced by these abnormal zealots the cause of the other one per cent.

The church must oppose such if she gains peace. Pray for us.

Yours in hope,

W. L. BARRETT.

C/o Ranger Gas Co., Ranger, Tex.

#### DESIRES PEACE AND WILL WORK FOR IT.

Dear Brother Hanks:

I have read with pleasure and appreciation of late The Gospel Messenger, especially that part pertaining to peace, or in other words, the peace movement.

I heartily endorse the movement. I shall use my little talent and influence to that end. Ah, that our people could lay aside the little things and come together on the big things.

As I have grown older I have become more and more tired and disgusted with war that divides and destroys our people; perhaps we have been too careful and exacting about too many little things, perhaps too many of us get up the idea that others must believe everything as we do in order to be Baptists, or act just as we do in order to be sound. Yes, I think that there should be a coming together of our factionized people, this should be a happy day to me. I think bars to fellowship should be the last move among our people. God speed the day that all lovers of truth as New Testament churches shall be one. I think we are one in the great fundamental principles and should be united as one great body. The wars (uncalled-for wars) and divisions have driven many of our children from us and confused many

believers that are hunting the church. Perhaps if many of us had in the past labored as diligently for peace and union as we have for confusion and division many troubles and divisions might have been avoided. Some have said it would be almost a miracle should there be a uniting. Sure it would, but it can and should be done. How? By each one doing right, working and praying to this end, but of course should some of us be so long and hard-headed, so straight-laced and narrow that all must conform to his ways, so pregnant with prejudice and jealousy, caring more for fame and leadership than for our bleeding, torn-up, factionized cause at large, we shall stand in the way of this worthy movement.

From such unreasonable men we are to pray to be delivered. I shall not stand in the way of this most of all important movements.

I do not know when this will be consummated. I know there are yet some old sores that perhaps are not yet entirely healed, not willing to forgive nor ask forgiveness. It is not a little man that says, "Forgive me, I have done wrong," but a big man. But is a little man who will not extend forgiveness to a repenting or wayward brother. If my neighbor has wronged me and I see by his actions that he is sorry and is repenting of his mistreatment and I will not forgive him unless he falls at my feet and begs forgiveness, it only shows that I want to conquer and rule over him and not so much the spirit of forgiveness.

To manifest the spirit of forgiveness is to, when you see a brother repenting of his wrongs, take him into your arms and not wait until he bows at your feet. So to my mind it is perfectly certain that sooner or later, as those who are so extreme, causing trouble and hindering union, love and fellowship of New Testament churches, pass out, the upgrowing generation is going to see that there is not enough difference to keep us apart.

God speed the day, if it be His will, that we shall be one. My life has been and is now so full of mistakes, I feel like it would have to be a mighty wayward brother whom I can not fellowship. It has always been (knowing my deviations) a hard matter for me to say I can not fellowship him.

Let us all examine ourselves.

A. B. ROSS.

Dresden, Tenn.

We see many precious children on the outside of the church whom we so much love. They are disobeying and living in open rebellion to their dear Savior, the best Friend of all to them. He bids you follow Him in baptism in His Kingdom. Child, come home.

L. H.

Precious child, there will be no storm clouds in Heaven. It will be so sweet to go home and be at rest.

L. H.

"'Tis a point I long to know." What is it that I so much desire to know? "Do I love the Lord or no, am I His or am I not?" I want a clearer view of my acceptance with Jesus. We now see as through a glass darkly, but then face to face. I sometimes long to see Him as He is and be like Him.

L. H.

## OBITUARIES

### MRS. CASSIE GREENE LOWE.

The subject of this notice was the loving wife of Lieut. Jerry G. Lowe and the amiable daughter of Elder and Mrs. W. J. Greene, of Gray, Ga., who died on the 29th day of January, 1922, at the youthful age of 24 years, leaving husband, one daughter, Cassie Annelle, 2 years old, father, mother and one brother, William Greene, surviving. Her oldest brother, Bernard Greene, was slain in the late war upon the battlefields of France.

On July 10th, 1919, the unworthy writer was called upon to officiate on the occasion of the marriage of Jerry and Cassie, and a more happy and congenial couple I never knew, and so they lived until the grim reaper, death, broke up the happy union and claimed Cassie, together with their newborn babe of only a few hours, both of whom were laid to rest in the same grave in the family burying ground at Gray, on January 30, after an effort upon the part of the writer to speak some words of comfort to the bereaved family and a crowded house of sorrowing and sympathetic friends.

Up until a few months before her death, Cassie was the picture of health, cheerful, frolicsome and vivacious—the life of the home—and beloved by everyone who knew her. The deceased was a dutiful and affectionate wife and mother, as well as an obedient daughter.

Cassie was an unusually attractive girl and took great interest in the matters concerning the faith of her father and mother, and there were many things that gave cause to believe that her interest was greater than what appeared upon the surface, although she made no open profession of her love for and faith in the Lord Jesus, but the evidence left give us strong assurance that she is now basking in the sunny presence of an adorable and glorious Redeemer.

Our prayers are for the gloomy and grief stricken family. May the dear Lord spread His healing wings over them.

Affectionately,

J. A. MONSEES.

### MARY F. PAGE.

In loving remembrance of Mary F. Page, who was born October 23, 1896. She was married to James Page May 21, 1914. Her maiden name was Bimmer, being the daughter of E. H. and Alice Bimmer. She died October 15, 1918, with flu, being 21 years, 11 months and 22 days old. Her baby child, being four or five months old, died three hours later. They were both laid away in the same casket the next day.

She leaves to mourn for her a husband and one child; a mother, four brothers and many relations to mourn her departure.

We want to say to the loved ones, do not sorrow, for Mary as one you have no hope for, as we have hope that she is now at rest as Mary was a good girl, obedient to father and mother, and was so good to her dear husband, who was so kind to her the few years He blessed them to live together. It seemed to manifest that she was a gift to him of the Lord and the Lord has taken her away. Why? Because it seemed good in His sight. So may we be still and know that He is God.

Oh, how we miss Mary, but none miss her like husband and mother, while the rest of her relations miss her loving



words which she often spoke to them. We will say for the comfort of loved ones that some sweet day when the Lord is pleased to call us away that we can leave the sweet assurance as Mrs. Page did.

While she never did join the church, she loved the Old Baptist people. She loved to sing with them and the writer has often seen her shedding tears at preaching. She is gone but her works do follow her in the mind and feeling of those that were acquainted with her. Oh, how our hearts do grieve with a grief no tongue can tell as we looked for the last time on the face of the one we loved so well, who passed away calmly and without a struggle, leaving a sweet, quiet expression upon her face which is yet in our memory pleasant.

Come, my dearest friends, and weep with me in my lonely state, as I have lost my mate and babe. We miss them from our home, dear mother and babe. We miss them from thy place, a shadow over our life is cast; we miss the sunshine of thy face, we miss the kind and willing hand, thy fond and earnest care. Our home is without thee. We miss thee everywhere. 'Tis hard, so hard, to break the cord where love has bound the heart; 'tis hard, so hard, to speak the word, we must forever part. But wife and babe are gone to where there will be no farewell tears to be shed. My dear wife and babe are gone but not forgotten, never will their memory fade. We loved them, but God loved them more so He called them home to yonder shining shore. When the course of life is over we hope to meet them where no farewell tears are shed, in the bright, eternal city. Death can never come; in His good time He will call us from earth to home, sweet home.

Written by her friend,

W. C. JONES.

Burlington, N. C.

#### RESOLUTIONS IN MEMORY OF ELD. E. E. LUNDY.

The Church at Providence, Kitty Hawk, N. C., met in special conference Tuesday, Oct. 4, 1921.

Conference was opened with the following hymn, being No. 552, Lloyds selections:

Father, we bow before Thy throne,  
With hearts oppressed with grief:  
Our pastor's gone, we're left alone;  
Where shall we find relief?

Thy word he faithfully proclaimed,  
His doctrines from it drew;  
Regardless whether praised or blamed,  
So he Thy will might do.

Nor did he merely preach alone;  
Obedience marked his way.  
His holy life as well as tongue  
Inclined to endless day.

We feel the loss of such a guide,  
And now, before Thy throne,  
We pray his loss may be supplied;  
Supplied by Thee alone.

Give us a pastor in his room,  
To wipe our falling tears,  
And guide and guard us safely on,  
From all our rising fears.

Eld. J. S. Corbett was chosen moderator.

Visiting brethren were invited to seats with us.

Agreed that, Whereas it has pleased our Heavenly Father to remove from among us our much loved and faithful pastor, Eld. E. E. Lundy, who for many years has been among us and rendered faithful service in a labor of love and peace, therefore in memory of him, be it

Resolved, That we bow in humble submission to the will of Him who hath done all things well and makes no mistakes, and that we thank God for the wonderful gift of our departed pastor and pray that while he has gone to his heavenly home that his mantle may fall upon another.

Resolved, further, That we send a copy of these resolutions together with the hymn and minute to The Gospel Messenger for publication and that a copy of same be spread upon our church book.

By a unanimous vote of the Church Eld. J. P. Tingle was chosen pastor.

Conference adjourned.

ELD. J. S. CORBITT, Moderator.  
FRED PERRY, Clerk.

#### MARINA J. PEELE.

Sister Marina J. Peele died January 10, 1922, of paralysis. She was the widow of the late Stanley Peele, a prosperous farmer of Martin County, N. C. Since the death of her husband she has made her home with her children, ever ready at their call to go and sooth them whensoever they felt the need of her consoling presence. She leaves three sons, J. S., H. D. and W. S. Peele; three living daughters, Sister Minnie L. Bowen, Mrs. Martha Campbell and Mrs. Ophelia Simpson, of South Carolina, and a great number of grandchildren and great-grandchildren.

She went to the home of her son, J. S. Peele, of Everetts, to spend Christmas, where she was stricken with paralysis. After lingering for two weeks she passed away peacefully, in full triumph of the faith in which she had lived since her conversion. She was baptized October, 1876, and lived the life that portrays the beauties of which the King's daughters have seen and tasted, a foretaste of eternal glory.

She was a most sympathetic woman, not only toward those that were within the Church, but those that were without, even to the humblest of all races and colors.

How sad to know she will not be seen again in the Church, and no more she will come when sadness, sickness and sorrows invade our homes, to cheer us with her kindness and gentleness, nor to sooth with the gentle touch which is found nowhere except in the hand of dear, loving mother.

She was laid to rest in the family burying ground beside her husband, to await the morning of the resurrection, when the voice of Jesus will awaken her sleeping dust to be fashioned like unto the glorified body of Christ, then the whole Church will be like Him and be satisfied.

The funeral services were conducted by Eld. J. N. Rogerson and the writer.

B. S. COWIN.

#### ELD. R. A. THOMPSON.

The Church of Christ at Hephzibah, Lee County, Ala., Opelika, R. F. D. No. 5, in conference assembled adopted the following:

Whereas, It has pleased God in the dispensation of His Providence to remove from our midst by death our beloved brother and pastor, Eld. R. A. Thompson, and whereas, we desire to give expression to our esteem and feel it our duty to adopt appropriate resolutions concerning the same,

Therefore, be it resolved, first, That while we wish to bow in humble submission to God's will in all His dealings with us, we feel keenly the loss we sustain in his death.

Second, That the church has lost a tried and faithful pastor and the community an honored and worthy citizen.

Third, That we extend to Sister Thompson and the family our sympathy and bereavement.

Fourth, That these resolutions be transcribed on our Church record, a copy given to Sister Thompson and a copy sent to The Gospel Messenger for publication.

Submitted by Floyd Thompson, M. C. Thompson, Frank Taylor, L. Powell, April 1st, 1922.

ELD. J. P. NOBLES, Moderator.  
FLOYD THOMPSON, Clerk.

(Continued from Page 2.)

willing on his part to be saved? No, "It is not of him that willeth nor of him that runneth, but of God that sheweth mercy."

"But did the choice of God embrace the best kind of sinners, such are not so vile, polluted and depraved as the rest of mankind? No, "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."

But did God choose unto salvation such as would be born of pious parents—parents who would dedicate them by infant or adult sprinkling, and train them up to religion? No, "Though Noah, David and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter."

"Cursed is that man that trusteth in man, or maketh flesh his arm." But were they elected on the condition that they should use what is in the present day demoninated "the means of grace," viz.: to give their property to charitable societies and so fill up the Lord's treasury"? No, for "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth nothing." "What shall a man give in exchange for his soul?" Now we inquire if election or salvation be conditional, on what condition does it rest? Let the Arminian answer if he can.

But to the everlasting exclusion of all such heart-sickening, God-dishonoring, soul-revolting, devil-pleasing delusions, thus saith the Lord God, whose word endureth forever, "Behold, O My people, I will open your graves, and cause you to come up out of your graves," etc. Thus saith the Lord God, unto these bones, "Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin and put breath in you and ye shall live, and ye shall know that I am the Lord. And I will make a covenant of peace with them; it shall be an everlasting covenant with them, and I will place them, and multiply them, and I will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people" (Ezek. 37, also (Heb. 8:10, 11, 12). For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind and write them in their hearts; I will be to them a God and they shall be to Me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for all shall know Me from the least to the greatest: for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

Here, from the uncorrupted fountain, breaks forth a refulgent torrent of light and truth, sweeping away all refuges of lies, and reiterating Jehovah's declarations: "I will and they shall."—Eld. G. Beebe, 1833. I Vol. Editorials.

Eld. Z. C. Hull.

My dear Brother: I received The Messenger. Glad to get it. Its contents are enjoyable. I love the sweet doctrine it stands for. Hope its life will be long to contend for the truth of our dear Savior. I hope it will ever be clear of wrangling about words to no profit.

I want to say that I am sick and tired of wrangling. Wish I could advise some plan that the Old Baptists could get together and live as children of God ought to. There is no reason why our people should be trying to slaughter each other as they have in the past. Our ministers are not called to that end. All the while, if they had been preaching salvation by grace likely God's dear children would not have been scattered as they are.

I can't think of a better thing for us to do than to look at self a long time before we decide that we are right and the other fellow wrong. Self is a dangerous fellow. He will more times get you into trouble than he will save you.

I have for several years thought seriously over the question of regeneration that apparently has caused the Baptists so much trouble in Texas. I have just about decided there is no difference, only the difference that has been made by extreme ideas, and of course our ideas sometimes go a long way, but just the idea is all there is to it, with the exceptions of strife and confusion, and that has been the case now for some time. When will it have an end? Not until we are found at each other's knees begging for mercy and depending on a higher power to bring peace out of confusion.

Predestination is a question that has caused us trouble. Some have done violence by going too far with it, likely the same with those that fail to go far enough. I am frank to admit that I am not able to set up the doctrine of either, but I have thought it wrong to say that God was the cause of sin, but have always thought it was safe to say that God foreknew all things. To deny this would only limit God's foreknowledge.

I have always thought that God suffered or allowed sin, but at no time have I thought He influenced it.

I think it wrong for us to try to lay our sins to God's predestination, for sin is an act, and that not of God, but of us. By one man sin entered into the world and death by sin. So death passed on all men, for all have sinned in Adam, is my way of seeing, but God foreknew it.

Pray for me, a brother,

J. E. YARBOROUGH.

Rule, Texas.

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**Order Supply of the  
Old School Church Hymnals**



# The GOSPEL MESSENGER

Vol. 44

ATLANTA GEORGIA, MAY 15, 1922

No. 10

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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ATLANTA, GEORGIA

## A MARVEL OF DIVINE GRACE.

(Published Again by Special Request.)

Psalm 118:23.

The Lord Himself effectively teaches His children.—Isa. 54:13, Jer. 31:31-34, Heb. 3:8-13, John 6:45, 1 John 2:27.

(Republished, by request, from The (North Carolina) Primitive Baptist of September 3, 1864).

Williamston, N. C., July 9, 1864.

Dear Brother Temple:—I have thought that an account of the Christian experience and ministry of old Brother James Hinton, an aged colored preacher of our faith and order, yet living in this neighborhood, would not be uninteresting or unprofitable to the readers of The Primitive Baptist. His truthfulness and sincerity are attested by the uprightness of his character and by the excellence of his teachings. "By their fruits ye shall know them." Matt. 7:20. With his thoughts, his conversation is continually directed towards heaven, where all his treasures lie.

Brother James does not know a "letter in the book;" he has evidently derived his information from a Divine source. I give you his account in very near his own simple and expressive language:

"I am 83 years old. I was born and raised in Bertie county, North Carolina. My first master was old man Billie Hinton. I have had five or six owners during my life. They have been kind to me. I have been twice married and have had twelve children by my first wife and two by my last and present wife. Most of them died in infancy. My son Bosen became a Baptist and a preacher, though unlearned, like myself. But, with his master and others of my children, he moved many years ago to Mississippi. I do not know the number of my grandchildren and great-grandchildren.

I was twelve years old when first struck under conviction. Up to that time I had been required to do scarcely any work. My old master wanted me to grow and get strong and be of some account.

"One day I challenged several of my playmates to box with me, declaring that I could outfight them all together. We had been thus roughly engaged for some moments when I heard a voice, loud enough, I thought, to be heard four miles, calling out most distinctly, 'James.' I looked all around and up, but saw nobody. My arms and wrist at once grew weak, and, at a second similar call, powerless, so I backed away in silence, and sat upon the ground. I wondered that the boys didn't hear the call, but they did not, for they kept thumping me for some time, crying out they had whipped me; but I did not care for it. After they had left me something seemed to fall from the heavens and drop into my bosom. Ere long it spoke and said, 'Christ is the way for saving sinners.' I trembled like a leaf, and wept like a child.

From that day forward it kept talking to me—gospel, Scripture, justice, and righteousness—continually pointing out the way for me to go. I never was more puzzled—could form no idea what it was.

"I tried my best to run away from it by moving from place to place, but all in vain—the talking went everywhere I did. It kept up with and annoyed me so that I thought it must be my tongue somehow was speaking, and I pulled it out and tried to hold and stop it, but it quickly darted back, and the talking went on worse than ever. Well, thought I, what is it? What can it be? I was fond of frolics. The voice told me to stop going. I resolved not to obey it and continued to go. But at last I was so much troubled that I promised I would not dance, but sit civil and not be chargeable. I did it, but while walking along one day the voice reminded me of my promise, and added, 'James! I say unto you, if you will go unto such places when not compelled, I threaten you with my dreadful wrath!' I shook with terror; I wept as though my heart would break. I never went to any more frolics after that. I kept wondering what could be the matter with me. One time it spoke to me and said, 'Come out from among them; be ye unspotted from the world, and I will receive you, saith the Lord.' Then I knew, and not until then, that it was the Lord who had been dealing with me. 'Come you, by prayer to me,' He said. I told him I did not know how to pray. 'Cry out to Me,' He replied, 'through faith for God to have mercy on you, a poor sinner, and I will have mercy.' I tried to pray this prayer a long time and thought I had been heard by the Great Master. But one night I went off to pray, in great distress; my tears struck the ground before my knees did. I prayed with a new and true fervency of spirit. And the Lord said to me, 'James! this is the first prayer of yours that I have heard.' My deliverance occurred in May, about weeding corn time. I had been abroad over the swamp, and came home early sunset. I went to bed and slept till two or three hours to day, then woke up and found myself lying straight and flat on my back as though I was dead and laid out—a position I never lay in, to my knowledge. I was as wide awake as I am now. I felt a weight press down on the middle of my breast. I could not imagine what it was. I looked and saw, hanging from three cords, a great body of darkness about two and one-half feet from my breast. I could not tell what it was. A strange thing in my bosom then moved and spoke—'GOD BE MERCIFUL TO ME, A SINNER!' I knew what was the matter then. This cry was repeated. I thought I would try to get up and move away from the terrible object, but I found

(Continued on Page 15.)



# The Gospel Messenger

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## EDITORIAL

### The Frivolities and Indecencies of Modern Society Condemned by the Large Majority of Primitive Baptists.

The things that I shall mention are the crying evils of this so-called "Progressive Age," and are hurrying modern civilization to ruin.

Infidelity and irreverence toward God and His Word and Service; disrespect towards the poor, the aged, and the afflicted; cruelty to human beings or animals; lying, cheating, stealing, and impurity; reading novels and indecent and infidel literature; card playing with or without prizes; church fairs or bazaars, well called "abysses of horrors," with their rafflings or gamblings, mingling sham trade with sham charity, thus attempting to serve God and mammon, and turning what is claimed to be God's house of prayer into a house of merchandise and a den of thieves; making distressing "drives" in this country, for a billion and a half dollars, by several denominations, the chief purpose of which is to proselyte people to their religious profession; athletic games played by hired professionals and attended with betting; prize fights; immodest dressing of girls and women, in society and at bathing places, exposing more of their bodies than the savage inhabitants of the islands of the Pacific Ocean in the Torrid Zone; indecent and shameful dancing of various kinds; a substitute for sex contact, one of the main delights of sensual men and women and girls; vulgar moving picture shows and theatrical exhibitions, in which females appear with scarcely any clothes; the promiscuous automobile riding of the two sexes, especially at night; gambling in any form, often losing fortunes in a few moments or rarely and suddenly making fortunes without earning them; attending spiritist seances and communicating with mediums possessed with evil spirits who falsely pretend to tell fortunes and to converse with the dead; allowing to be taught, in our schools and colleges and universities, the lying and exploded superstitions of so-called scientists contradicting the divinely inspired, infallible and eternal truths of the Scriptures of the Old and New Testaments; permitting our children under age, when their minds are

most immature and plastic, to attend Arminian Sunday Schools or protracted meetings designed to proselyte them and to poison their minds for life against the truth and against ourselves and others who believe the truth as plainly taught in the written Word of God and as believed by the best and wisest people that have ever lived, and thus selling them to Babylon for a mess of pottage, some false and imaginary earthly advantage, which will be a curse to them; indulging in alcoholic drinks as a beverage or in narcotic drugs, to our great injury; violating the laws of our country which prohibit the making or selling of such poisons; many women and children using their homes as little else than eating and sleeping places, and almost continually attending parties, clubs, plays, shows, and dances; extravagance, pride, and covetousness, and a reckless going into debt, especially in the last few years, bringing nearly all the world to the verge of bankruptcy; excessive sympathy for impenitent criminals, and excusing them, and condemning those who are wronged by them, and thus endangering upright and law-abiding people; making haste to be rich, discontentment with the necessities of life and not sympathizing with or helping those who are destitute or afflicted; the joining of secret, oath bound orders; and the divorce of married people except for unchastity, and the re-marriage of the guilty parties during the life of the innocent party.

According to the last United States census, the people of this most highly favored country spend twenty-two billion dollars a year for luxuries, and one billion for education, and less than half a billion for all religious purposes! How little does our selfish and sinful folly deserve the blessing freely bestowed upon us by Divine Providence!

S. HASSELL.

### PRIMITIVE BAPTIST CHURCH IDENTITY.

(Continued)

**Departures**—Dr. John Gill, of England, who was a great writer and preacher about 180 years ago, contended for Election, Predestination, Special Atonement, the Resurrection of the Dead, both of the Just and Unjust, and the final Glorification in



Heaven of All for Whom Christ Atoned. After him Andrew Fuller, the founder of the Mission Baptists, arose. He was born in 1754 and died in 1815. His parents were poor and he had only the barest rudiments of an English education. He concluded that we should offer salvation freely to all sinners, without distinction, and in 1782 he published an essay entitled, "The Gospel Worthy of All Acceptance." This involved him in a bitter controversy of twenty years with those who loved the old Bible principles.

Mr. Fuller thought the church was going too slow, he wanted to get them out of the old ruts, and like Israel of old, when they wanted a king to be like other nations, he wanted to put forth his puny hand to steady the Ark of God—send forth missionaries to save heathens—a disbelief in Christ who came into the world to save sinners and He accomplished the work He came to do (Matt. 1:21; 1 Tim. 1:15; Acts 4:12; Isaiah 42:1-3; Hebrew 1:3; 10:14; 1 John 1:7.) He shall not fail nor be discouraged. To show his weakness and distrust in God, Fuller, Carey and others formed the **first Baptist Missionary Society** at Kettering, England, October 2, 1792, and the first collection for its treasury, amounting to 13 pounds, two shillings and six pence, was taken up. Mr. Fuller was chosen and remained secretary until his death, traveling almost continually through the British Isles and pleading for the mission cause. Carey was sent as a missionary but he had a **promise** of the Missionary Society to support him before he would go. He looked to men and money instead of having faith in God.

Mr. Fuller makes the astonishing statement that his own church was in a famished condition of **spiritual life and found no salvation except in becoming identified with mission work. Alas that the mission idol should be substituted for Christ!**—Hassell's History, p. 341. God has never delegated the authority to any man or set of men, board, convention, or church, to send His preachers anywhere. God calls and qualifies and sends His preachers wherever He pleases, not to give life, but to **teach, comfort, feed, strengthen and establish the living children of God.** The Great Sovereign of the Universe does not need the help of poor, puny man in our salvation.

This mission spirit is the spirit of Catholicism. You will notice that the English Home Missionary Society, founded A. D. 1797—not by Christ. Baptist Irish Society, 1814; Baptist Highland Mission 1816; Society for Aged or Infirm Baptist Ministers 1816; Baptist Building Fund, London, 1824; Baptist Tract Society, 1841; Southern Baptist Convention (Home and Bible) 1845; American Bible Union, 1850; American Baptist Historical Society, 1853; For Mission Department, Baptist Missionary Society, London, 1792; **American Baptist Missionary Union, formerly the Baptist General Convention, 1814; General Baptist Missionary Society, 1816; American Baptist Free Mission Society, 1843; Southern Baptist Convention,**

Foreign Mission, 1845—Hardy-Wallace Debate, page 228. All of the above **unscriptural** machinery prove their distrust and unbelief in God and their confidence in men and money. In order to save the children they have instituted the Sunday School God, which was founded by Robert Raikes, Gloucester, England, 1781.

Hassell's History, page 529, says: "Robert Raikes, of Gloucester, England, is generally admitted to have been the founder of modern Sunday Schools. In 1781 he hired teachers to instruct some poor children in Gloucester in reading and in the catechism on Sunday. His example was extensively imitated in the British Isles and the United States; and, by the end of the eighteenth century, the instruction had almost universally become gratuitous, and was said to be far superior in quality to what it was before, because now springing from pure benevolence. It is claimed by the Methodists that John Wesley (the founder of the Methodists), first in 1784, suggested that the instruction should be gratuitous, and also expressed the hope that Sunday Schools would become **nurseries for Christians.**" (Art. on S. S. McClintock and Strong's Cyclopaedia of Biblical, T. and E. L. vol. x., p. 21). The writer of the Article just mentioned declares that, within the last fifty years Sunday Schools have come to be regarded as an **essential branch of church action**, not merely in England and America, but throughout the Protestant world, whether in home or mission fields, and he intimates, at the conclusion of his Article, that, in the Sunday School, he sees the problem of the conversion of the world in process of solution. It thus appears that, for nearly 1,800 years of the Christian era, the Church was destitute of an **essential** requisite in this world (according to modern teaching), and the problem of the conversion of the world had not begun to be solved!"

Sunday School fanatics are undertaking to teach the carnal mind, which is enmity to God, heavenly things, the natural man to receive spiritual things, the unborn how to be born of the Spirit, the dead how to get life by their own efforts, which never can be done. (Rom. 8: 7, 8; I Cor. 2:14; John 3:3-7; 5:21-25; 8:43-47; Heb. 8:10, 11, 12). If Sunday Schools had been right and essential our Blessed Saviour would have authorized them. His law is perfect. The Sunday School is the greatest machine on earth to proselyte the world into idolatrous religion.

No sin is condemned more than false religion. "**Woe be unto you Scribes, Pharisees and Hypocrites,**" etc. It is wrong to send your child to such an anti-Christian institution whose proselytes, if they had the law power, would blend Church and State and exterminate everyone who believes in Salvation by Sovereign Grace.

Benedict—"Fifty Years Among the Baptists," 1859, p. 83, says: "The cause of this movement,



(sending the Gospel to the heathen) may be traced to the conversion of **A. Judson and Luth Rice** to the sentiments of the Baptists, while on their way to India as missionaries, under the patronage of the Pedo-Baptists. The unexpected change in those two young men, as a matter of course, made no small stir in the Pedo-Baptist ranks, as might be naturally expected. Mr. Judson, at the time of his Baptism, in Calcutta, preached a sermon on the baptismal controversy, which was republished and widely circulated in this country. Mr. Rice soon returned to America to seek pecuniary aid for assisting in establishing a Baptist mission in the East, and to select suitable persons for an undertaking to which the attention of (some) American Baptists was **now directed in a sudden and unexpected manner.**—(An entirely **new movement, new societies**, unheard of in the Apostolic age. L. H.). Up to this time, this large and increasing body seemed to have **had no idea** that they had either the call or the ability to send out missionaries to foreign lands. Fuller and Carey and others started this new machinery to save the unsaved A. D. 1792. Rice established missionary societies in America which led to a final division of the Baptists. The true old Baptists opposed this **new movement all the time.** It is truthfully said that in foreign missions the Roman Catholics have led the way.

Hassell's Hist., page 759, says: "Thus we have a clear and concise account of the **origin and progress** of the **foreign missionary society** among Baptists in the United States, which then (1857-, being **only 43 years old**, was **tottering** to its foundation by internal commotions, and likely to be abandoned even by its originators. What an apology for Bible and Apostolic authority for an institution **43 years old!** Born 1814—hence you see the **Missionary Baptists of the United States were born 1814.** Renounced the Church of Christ (Primitive Baptist) in 1814, and denounced her as an old-fashioned, worn-out concern!"

Hassell's Hist., page 764, says: "Let us consider for a moment, some of the marks which Benedict gives of **old-fashioned Baptists**: 1. They believed that Christ died for the elect only. 5. They dwelt much on the decrees and purpose of God, and dived deep, in their way, into the plans of Jehovah into eternity, and thereby brought to light, as they supposed, the hidden treasures of the Gospel. They were Christians in their doctrinal sentiments. They ascribed the **whole work of salvation to God alone.** They were staunch defenders of a **limited atonement**, and would not entertain the general atonement system of Andrew Fuller. They taught that all for whom Christ died would be certainly called and saved. They were careful not to ordain a man to the ministry unless he was sound in the ancient faith. They were **slow to engage** in any new enterprises, and were jealous of collegiate training for their ministers. They were called Old Baptists and

were opposed to ministers reading their sermons, favoring extemporaneous discourses altogether.

L. H.

#### SPECIAL NOTICE TO SUBSCRIBERS.

Owing to the scarcity of money and the decrease in office receipts, I am forced to discontinue the fifteenth of the month issue of The Messenger until the Fall season. I trust that you will understand the situation. When I made The Messenger semi-monthly, I did not increase the subscription rates. I feel sure that by September I can publish The Messenger semi-monthly again. In other words, just as soon as renewals and new subscriptions justify it.

Z. C. HULL.

#### ERRATA IN ELDER HASSELL'S ARTICLES.

In The Gospel Messenger of February 15, page 3, first column, and the 18th line from the top, "**bapto**" should be "**baptizo.**"

In The Messenger of April 15, page 3, first column, 18th line from the bottom, the second arm of the parenthesis should be after 2 Kings, 3:15, and not after Joel 2; 28, 29 in the following line.

And in the same column, the 4th line from the bottom should begin with "**but.**"

In the same number, page 4, first column, 4th line from the top, "June 21" should be "June 24."

And in the 4th line from the bottom, "these" should be after "of."

S. HASSELL.

#### EXPERIENCE.

As I pick up my pencil to write a short sketch of my experience I am reminded that I have already written on the subject three times in the last 44 years in the Zion's Landmark, Gospel Messenger and Messenger of Peace, but as Elder Temples once said, "Our experience goes on through our life while we live and we can't get it all told," but in this effort I shall try to be brief.

I was born Feb. 7, 1850. My first thought of death was in my ninth year, when I saw one of my cousins buried. I then realized that I would have to die and be buried as my cousin was. I remember that I cried all the evening and perhaps for two years would often after I went to bed would cry until my pillow would be wet with tears, so I would turn my pillow over before I would go to sleep, but these whims wore off and for a few years I went on in folly, and finally I realized that I would have to die sometime and I decided to try to prepare for death, so I set to work by living a straight, honest life and reading the Bible and trying to pray, thinking that I would soon feel a radical change as a reward of my good works, as I felt it could not be obtained any other way.

I was somewhat discouraged at my success but was encouraged with the following Scripture: "He that seeketh me early shall find me, pray without ceasing," etc., so after I had been seeking for about a year one of my comrades said to me that the peo-

ple were talking about me, said that they were looking for me to join the church soon. He gave me a flattering account of what and who was talking about me, so I think it was here that I took my first case of big-head. I then thought that I was as good as anybody and better than most people, as I felt so safe in my good works that I left it all off to enjoy life for awhile.

Some time after I was married I became in great trouble, such condemnation as I had never before experienced, so I went to the secret grove and cried for mercy, but my prayers seemed to fall instead of rise. Well, without being tedious, I will plainly state that my condition grew worse, until the last time I knelt down to pray I felt that it was a sin for me to use God's name in my lips, so I arose and asked Him to forgive me for using His name in my lips, I went home and looked over my business, both creditors and debtors, and went to the barn and brought to the house the barn key, as I had locked it, and hid the key. Then I felt if ever I went to sleep I would never wake again.

The next day passed as a dream. Late in the evening I went to father's, and he and mother both came out full of glee, as jovial as I had ever seen them, but all the while they were talking I was wondering if they had ever been in the condition that their poor boy was in, so when I turned my horse and bade them good-bye I never expected to see them again, but I had purposed to stop at a certain place as I returned home and try once more to pray, but to my surprise I went by without stopping, so I selected another place just ahead, but to my surprise I went right on without making any stop, so all at once I spoke out and said, "If I die and go to hell it is just with God, and if I die and go to hell, I want to be allowed to praise His name." I had always felt before if I did the best I could and He then sent me to hell, He would be an unjust God, but my good works had come up before me as filthy rags, so I rode a short distance, when all at once I felt myself sinking down. I threw my left arm across my face in a weeping condition, but don't remember saying anything, but all at once it seemed that the sky was gilded with gold. In a moment I realized that my arm was across my eyes and I moved it and it all disappeared. After riding a short distance thinking of what I had seen, I noticed that my burden was gone, but I could not think this meant a change in me, as I felt that I was yet a sinner, but my burden changed. I now became impressed to be baptized, but felt I was not fit to live with the church, so I went to work to prepare myself for the church and it did seem that the more I worked the worse I got, so I spent about eighteen months in this way, until I could not longer delay. On the 20th day of June, 1874, I was received and baptized the next day, and in the water I left a burden that has never bothered me since. I have had many doubts and fears and trials in many ways, but never have regretted in the

least that I went to the church.

Four months after I joined I made my first talk in the conference, vindicating the order of the church which led to the exclusion of a brother. One month later old Brother Anderson, the founder and first deacon of our church, called on me and pressed me to make a talk on Sunday to the people about our duty to our pastor. I have always felt that I made as clear a talk on the subject as I have ever been able to do since.

I was ordained the 29th day of January, 1875, and after I was ordained old Brother Anderson told me that the church had run down and he felt that it would come to nothing, said as he was the starter of it it made him feel bad, said he prayed for some evidence and the Lord showed me to him in the church as a deacon. This was before I had received a hope; this, he said, was his reason for calling on me to talk to the church. He said that talk fully satisfied him that I had the gift of a deacon; said he never was satisfied until he saw me ordained.

The church numbered about twenty members and five or six of them were colored, and the most of them very old, but some of the old members saw that I was full of zeal and wanted the church to live above reproach, so they stood to my back and pushed me to the front in every battle, but in the meantime they would often flatter me by telling me that I was the only member in the church that had sense enough to attend to any business and that I had more sense than the whole church, but I thought that they should not talk to me that way, but thought I had too much sense to be puffed up at such talk, but to my surprise the devil persuaded me that they were right, that I did have more sense than the whole church. Here I took the greatest fall of my life and it lasted the longest. Several times I thought of asking the church to drop my name, as I did not feel that she could travel any more while they kept me.

During this time I could look around and picked out one of the most ignorant brothers we had and I thought he had twice as much sense as I had, but after the Lord punished me sufficiently he moved the dark cloud that had lain so long and heavily on me. This came as instant relief and I felt then that I would never take the big-head any more. Our church was without regular preaching and I became burdened that I had to preach. This gave me much trouble and I was praying for some evidence whether it was my duty or not. All this time I was called on to sit as moderator and talk, which I tried to do as best I could. Sometimes we would have live meetings, but I earnestly asked the Lord to give me plain evidence in a vision. So that night I met Christ in person and shook hands with Him and then I found that I had in my possession a box of grain that I had already received from Him and plead with Him to take it back, but He said what He gives to His children He never would take from them, so I set it down and looked back and He was presenting to



me another like unto the first only it was finer, and I felt determined not to take it, but He spoke to me and said, "My son, be of good cheer," and took it out of His hands and awoke out of the vision

Sometimes later I asked Him to give me a plain evidence in a vision aside from a dream so I could know plainly what my duty was, so that night a man stepped up to me in a vision and said to me that he had dreamed a good dream about me. I asked him what it was. He said he dreamed that I was called to preach, and I feel sure that I never did make more sport of anyone in life as I did of the man and his dream, and said to him I was sorry that he had dreamed as big a lie as that. At the same time I felt that I was troubled over the subject and there appeared a second man. He said to me, "If you can't believe it in a dream, here it is in the Lord's own handwriting." He handed me a board about fourteen inches long and about three inches wide, straight and smooth on one side and round like the outside of a bucket stave on the other side, of a pale walnut color, and was in large print and I read the top line and I woke up. The men were both tall and spare built, both dressed in white. The top line I read on the board was in these words—"You have had the call, now obey, for to obey is better than sacrifice, to hearken than the fat of lambs," and I then woke up and was still in trouble.

About this time the church licensed me to preach. I opposed their action, but they did not notice me, so when our association met I prevailed with the clerk not to register my name as a licensed preacher, while he plead with me. I would not consent to it. I felt then, as I do yet, that a man's gift will make room for him, so after our church had a regular pastor this burden of preaching was to a great extent removed, but on a certain Lord's day, which was on Monday, about 10 o'clock in the morning, I was brought into a conference and my whole life and experience was brought before me. The last was the board containing the handwriting of the Lord to me as above stated. I then spoke out and said, "If this don't mean to preach, what does it mean."

Here came the greatest shock and burden of my life, whether in the body or out of the body, I can not tell, but this I do know, that I heard a voice plainly in these words, "You have yet got to stand and confront the disorder of God's house and also of the minister." When it seemed that I came to myself or rather came back in the body, I was in a tremble, or in other words, my body was shaken as I felt and yet feel sometimes these words were spoken direct from Mount Sinai and I decided that I would never tell it, and did not for many years, until I had to confront and face the disorder both in church and ministers, and sometimes I hope I have already filled this charge, but I don't know but I feel sure that the Lord will give me strength and wisdom to do all He requires of me. It is only for

me to be careful and consult His will in every step of duty.

Well, I could enumerate many pleasant visions I have had in open day-time in so much that I am often left in wonder. I have often thought and said that my life was a mystery to me. I could write on but I feel I had better stop at least for a while. I shall, if the Lord wills, continue to write on different subjects. I propose to write on the preacher and the church, showing their relation and duty to each other as I think here is where the most of our mistakes are made, also sin unto death. We think we can see several types of it; also church discipline—here we think, is where the health of the church stands or falls, and other subjects that may be presented to our mind.

Submitted in love for the cause of Christ,

Manassas, Ga.

J. R. CALLAWAY.

#### SALVATION—ADAM SINNERS SAVED.

In Rom. 9-11 we find the great subject of Choice and Election taught. For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth. It was said unto her (that is, their mother), the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. Here we have the discriminating grace of God in the sovereign choice and election of his people clearly shown in the absence of works of either kind, good or bad. Hence, it's not by works of righteousness which we have done, but according to His mercy He saved us by the washing of Regeneration and the renewing of The Holy Ghost. Titus 3-5. So if it isn't by work of righteousness, surely none would be so foolish as to say that it was by work of unrighteousness, so it follows that salvation from sin and hell is not by human works, either good or bad, but wholly by Grace, freely bestowed upon poor sinners of Adam's race. And if there are any sinners other than Adam sinners and fallen angels I am free to say the Scriptures are silent about them. And to say the least of it, before salvation from death and hell can be proven to be by works of the creature, this chapter must be expunged from the Bible. For if righteousness comes by the law, then Christ is dead in vain. Gal. 2-21. But to return to the children. Some insist that they both represent one child of God, that Jacob represented the new man or the spiritual man, and Esau the flesh or natural man. Now I am sure this is a great error, for they were both separate and distinct human beings, both natural living men. And you notice the text says God loved Jacob, the entire man (not a spirit). Now He didn't love sin but sinners, and He hated Esau and just as He loved Jacob (not for what he had done or would do in time). Just so, He hated Esau for what he was. I was asked the other day how long God would hate Esau, to which

I instantly replied: "Just as long as he loved Jacob, since what God does is done forever." So we see if Esau represents the natural man then there is no hope and no salvation for poor sinners. And again the Scriptures teach that God is in one mind and who can turn him? Job 23-12. And again, I am the Lord and I change not, therefore ye sons of Jacob are not consumed. Matt. 3-6. (Mark the sons of Jacob). And again every good and perfect gift is from above and cometh down from The Father of Light with whom there is no variableness, neither the shadow of turning. James 1-17. So, in God's name, I ask if He ever ceases to hate Esau may He not also cease to love Jacob? Perish such a thought. The immutability of high heaven would fall and God would cease to be God. But bless His holy name, when the nations assemble, and the outcast of Isaiah are gathered before His throne and this mundane sphere is dissolved into uninhabited space, by the glory of His second personal coming and by the word of His power, His eternal love for Jacob and all that Jacob represents will be clearly shown and fully known. For is it not written, when the Most High divided the nations, when He separated the sons of Adam, He divided the people, according to the number of children of Israel, for the Lord's portion is His people. Mark His **portion** is His **people**. Jacob is the lot of His inheritance. (Mark Jacob is the lot, the entire lot of His inheritance.) He found him in a desert land, and in the most howling wilderness. (Typical of the wilderness of sin.) He led him about; He instructed him; He kept him as the apple of His eye. (How precious.) As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, so the Lord also did lead him, and there was no strange God with him. Deuteronomy 52-8, 9, 10, 11, 12. And as He dealt with Jacob, so He dealt with all His chosen ones. The idea that it takes two separate men to represent one child of God is so terribly absurd and false as to scarcely deserve to be noticed. Can anyone prove that Esau went to heaven? Echo answers "No." Then to make him represent the Adam man is to simply deny the resurrection of the dead and the salvation of poor sinners, which is the most abominable heresy. But how about Jacob. You remember the Lord changed his name from Jacob to Israel and here you have two men in one Jacob the natural man and Israel the spiritual man both in one. And so it is with every child of God (after regeneration), he is a Shulemite and has two armies contending within him, the spirit lusting against the flesh and the flesh lusting against the spirit, or in short, he is not Jacob and Esau, but Jacob and Israel. And see Jacob, the natural man, the poor sinner, die in the full triumph of the living faith worshiping God in the beauty of Holiness, leaning upon his staff. Oh, blessed day, or, glorious hope, my soul leaps forward at the thought that

when done with the toils, cares and strife of the rugged battlefield of this mortal life, that I, myself, and not an invisible spirit, shall see Him for myself and not another though my reins be consumed within me. Yea, to deny the resurrection and salvation of the Adam man, poor sinners, is to rob heaven's High King of the glorious victory over death, hell and the grave and to change the glorious triumph of the Cross into sham.

Submitted in love for the truth, yet in fear.

B. F. HOUSE.

### THE DEACONSHIP.

I received The Messenger today of Feb. 15th, and I think that I have read every piece in it today. I am still not able to get about, only on crutches. The doctor said I had a stroke of paralysis on the night of January the 3rd, was in bad shape for some time, but am able to get about now, as I said, by the use of crutches. I feel to hope that I thank the good Lord that I am getting on as well as I am. I hope to be well again. I was able to go to Marrs Hill last Tuesday to hear Elders T. V. Price and Hanks preach, the first time I have been to meeting since the third Sunday in December. I certainly enjoyed hearing them.

Next Saturday and Sunday is our meeting time in February. I hope to be able to go.

Brother Hull, since I have been confined to the house, more than ever before I have read more for the length of time, I think. In the last Messenger there is a piece from dear old Brother Callaway, headed, "Deaconship." I have never met this dear old brother, but have heard of him. While reading his good piece I could hardly keep from shedding tears. Of course, I am not near as old a man as he is, nor had a name among the Baptists as long, but I can experience with him in a good deal of his piece. If I am not mistaken, I have had a name among the Baptists 24 years, and borne the name of deacon 20 years, although I am now only 55 years old, and I sometimes think that I only wear the name of deacon and am not one, or in other words, do not come up to the qualification laid down in the Bible.

I don't think I ever will forget the day I was ordained. It seemed to me that I could not go to meeting that day. My dear old father told me to go on home and get ready and go to meeting, he said that he knew how I felt; he served our church as deacon for a long time, and I am sure he was one. I told him and my dear old mother that the only way that I could submit to it was that the church could elect me and have me ordained, but if the Lord did not make a deacon of me it was a failure, so I went on and submitted, and have done the best I could up to this good day, but feel that it has been poor service at best.

I do heartily agree with Brother Callaway in looking after the poor of the church. I am proud to say that our church (Old Marrs Hill) never has failed



to respond to any call that the deacons made for any worthy cause for the poor of the church, or for our pastor. We do not have a treasury, while I do not object to a church having one if they want one, but if there is a call made there is a response from our church at once. One time myself and Brother Black-shear, who is a deacon of our church, heard that one of our sisters was sick and in needy circumstances. We went to see her and found that she needed help at once and we got up the things at once and carried them to her, and at our next meeting mentioned the matter to the church and the amount was paid back to us at once. I feel that all churches should look after their poor members that need help and their pastor, whether they have a treasury or not, or whether it all goes through the hands of the deacons or not. The point is—for it to be done! But, oh, do we do our duty? I have thought many times that there was other duties for the deacons other than above mentioned, or that dear old Brother Callaway mentioned in his article, but I am almost afraid to **think** it very **loud** for fear some one would disagree with me.

There has in the past been things preached or taught from pulpits that caused a lot of trouble, and in many instances resulted in divisions, but oh, whose duty was it, or is it, to look after these things.

I have lived long enough to know, and also the Bible teaches, if I understand it correctly, that the ones that contend against error may expect opposition, but we are also taught in the Bible to strive or contend for things that make for peace rather than confusion. I feel that when we as Primitive Baptists, or the Church, for I believe that the Primitive Baptists is the Church that Christ set up while here on earth, whether I be one of them or not, take up any matter in our conferences, we should try to dispose of same in a way that will accord with the word of God, and that the orderly Baptists at large will approve of, if we should have an idea on some things pertaining to our church affairs, or to be plain, will say our discipline that does not meet the indorsement or approval of the orderly Baptists at large, I feel that we should submit to what will make for peace. I don't understand that Christ gave His church but one law, or rule, to be governed by, and all the members come under that law or rule.

The children of God are called sheep, and Peter was commanded to feed them, not to make sheep, nor make or manufacture the food, but just to feed the sheep with the food already prepared. He certainly was not commanded to disturb and scatter them, but sometimes I think that the sheep have kind of gotten a little disturbed from some cause, and I can hardly believe the cause is a righteous cause. Christ told Peter, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." I sometimes think that there has been strong efforts made to tear up the church, but yet she stands, thanks to His holy name, if I am

not mistaken, the church nor any individual was ever commanded to do much on the outside, but rather on the inside. Some one was instructed or commanded to measure the inner court of the temple. I feel that we should try to keep that measuring rod along with us in case it be needed, but there is some more inside work spoken of. There are some certain characters mentioned in the Bible that began to preach or teach some things, and it caused trouble on the inside, and they got a following, too.

I heard a preacher say in the stand once "to follow no man any further than he follows Christ," and I had little enough sense to believe him and take his advice.

Now, Brother Hull, and my daer brethren and sisters, I want nothing that is not in accord with the Word of God, and that will not meet the approval of your dea rbrethren and sisters. While I know that I am imperfect and make many mistakes—oh, so many—but I feel to hope that I have an interest in the welfare of the cause of my Master, and when I make a mistake it is an error of the head and not of the heart. I know, or think I know, that I have no personal, fleshly or selfish end in view none other than as I humbly hope the welfare of the dear old church.

There was a key delivered to some one in the past, and if you will read you will find what it was for. There were certain ones to be bound and certain ones to be loosed here on earth, or in the Kingdom or Church here, and the same would be done to them in that Kingdom above, and I think that key was delivered to the church and not to any individual.

I feel that the church is, or should be, a place of peace, rest and sweet, loving fellowship for each other.

Now, I know I must close this imperfect scribble. I have tried in my weak and ignorant manner to give my views and feelings on some things, but if they do not accord with the teachings of the Word of God they are wrong, and do not accept them; but, if according to truth, accept them as such, for we all know that the truth is all that will ever do us any good. Truth will do to live by, and when we are called from this world of sin, sorrow and many sore trials, it will do to die by.

Your poor little brother, as I sometimes hope, but many times cast down, and in sorrow—remember me and mine.

B. D. JONES.

Edison, Ga.

Order the  
Old School Church Hymnal,  
40 cents each; \$4.00 per dozen.

Z. C. HULL.

## Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor.

Address. Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCrays Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

Kitty Hawk, N. C.—The Church meets quarterly, Saturday and fourth Sunday in February, May, August and November. The annual meeting Friday, Saturday and fourth Sunday in May. Union meeting Friday, Saturday and fourth Sunday in August of each year.

All lovers of truth are specially invited. J. P. TINGLE.

### COMMUNION MEETING.

Will write a few lines for publishing in regard to our communion meeting, if the good Lord wills, to be held the fourth Sunday in May, commencing on Friday before, at South Fork Church of the Primitive Baptist faith and doctrine, Hunt, Kerr county, Texas. We invite all peace loving Primitive Baptists, sound in faith and practice, who have a mind to be with us. Bro. Cleveland Griffin, Hunt, Kerr county, Texas, church clerk; and Bro. W. A. Griffin, deacon, Ingram, Kerr county, Texas.

Yours in hope,

J. T. BURLESON.

### CHANGE OF ADDRESS.

Please change my address from Lynn Grove, Ky., to Murray, Ky., and give notice of same in The Messenger. I notice my subscription has expired. I will send remittance soon. Yours in hope,

J. R. SCOTT.

Murray, Ky.



I was at LaGrange on Thursday night, May the fourth. I met my father, Elder W. J. Hull, there. I was very agreeably surprised to meet Eld. B. F. House there. We visited the home of Sister Nannie Edwards. It was such a sweet privilege. Sister Edwards has been confined to her bed for many years, but she is so greatly blessed with God's presence that she is perfectly reconciled to her condition. Even in the midst of her afflictions and helpless condition, she continually praises God for his goodness. Her meditations and conversations are of the Lord and things concerning His kingdom. She enjoys having the brethren and sisters visit her, and I must say that it is a special privilege to visit her bedside. While I feel so unworthy of her kind words of encouragement, yet I feel greatly strengthened spiritually. Her husband, Bro. G. M. Edwards, is a very dear brother to me. He is so devoted to his afflicted companion. He is also greatly interested in the church. The time at Brother Edwards was very much enjoyed. The meeting at the church was very pleasant. Eld. W. J. Hull spoke very entertainingly to an attentive audience. He was followed by the writer and Eld. B. F. House. Eld. House preached a most wonderful discourse in a very short length of time. We spent the night with Brother Adams and his good family. Breakfast was prepared at 4 o'clock A. M., as we had to get off on early trains. It was a short visit but well spent.

Z. C. HULL.

#### HELP NEEDED.

Our church has only ten members. We have only one brother, Mr. D. W. Cobb, Tarboro, N. C. He is a worthy member, but he is in great distress. He is paralyzed and is helpless, and his wife is afflicted. He would appreciate any help that our members could send him.

Will you please put a request in The Messenger for him? Your true sister,

EFFIE R. GILLESPIE.

Brinson, Ga.

Dear Brother—I would be glad if you would publish in The Gospel Messenger my condition. I have been unable to attend meeting regular since last fall. My health is very poor. I don't seem to get much better. Some say I have Brights disease and some say not. I guess I am just worn out. I enjoy reading The Messenger. Would be glad to hear from any one who cares to write me.

Your brother in affliction,

N. M. COOK.

#### THE PHARISEE AND THE PUBLICAN.

A booklet designed to set forth the difference between natural and spiritual religion, and to comfort mourning souls. Price, 10c postpaid. W. S. Craig, 515 W. 27th St., Kearney, Nebraska.

Dear Brother—As the subscription of my Sister Nancy I. Denning's subscription to The Messenger expires the first of this month, May, I enclose \$2.00, one dollar and twenty-five cents for her and the rest, 75 cents from me, her brother, Eld. J. E. Adams, as a gift to you to help you in your expenses of publishing The Messenger, as I desire to see it continued as long as I live; am now in my 89th year.

If all the subscribers and readers would send in addition, twenty-five cents, fifty cents or a dollar, it would help you much. I see the appeal of Brother Bartlett, of Atlanta, Ga., in behalf of the paper and I fully concur with him. I live with my Sister Denning. She is a widow. Wishing you success in your good work.

L. E. ADAMS.

Angin, N. C.

Eld. Zack C. Hull,

Dear Brother—I wish every Primitive Baptist in Texas would subscribe for and read The Messenger. It is certainly filled with truth and nothing but the truth will make us free. As soon as I receive it I read it from beginning to end. In every issue I find articles worth the annual subscription. Oh, that every member of Zion could feel as The Messenger teaches, the disgrace of living in a wrangle. That they could feel the great importance of loving one another as our Saviour loves us. In age I am far beyond the three score and ten. I would rejoice to see all the family of Zion bound together in the bonds of peace and brotherly love before I die.

Nearly fifty years ago God revealed Himself to me as my Father. But dear brother, sometimes, yes, almost all the time, I feel that I am the prodigal son. He enables me to see that I am His child, but oh! such an unprofitable one.

Pray for me that I may live closer to Him. That my walks in life may be prompted entirely by love for Him.

H. D. PATTERSON.

810 N. 7th St., Temple, Texas.

Elder Z. C. Hull.

Dear Brother—I enjoy reading "The Gospel Messenger." I think it is a good paper. The Primitive Baptists are the dearest people in the world to me. The church is a sweet home indeed. But, as Sister Waddell said, "I often think the church would prosper more if I were gone." For I'm the chief of sinners. And if I am a Christian I am the least of all. But I have a sweet hope that some day I shall be free from sin. When I awake in His likeness.

"Till then I would His love proclaim

With every fleeting breath;

And may the music of His name

Refresh my soul in death."

The Lord has done so much for me. In sorrow He is my comfort. In trouble He is my stay. He is the chiefest of ten thousand, and altogether lovely. I

feel like if I had ten thousand tongues I would devote them all to His praise. If not asking too much, pray for me. Love to the household of faith. Brother Hull, do with this as you think best. We are glad you and your father are coming to our church (Old Mill) to preach. Your unworthy sister,

BESSIE LEWIS.

Keeling, Va.

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#### DESIRES PEACE.

It seems there is a better spirit among our people and a greater desire for peace and unity. I have had a desire for some time to try to interest some of our dear brethren on what is known as the Webb side and have received nice brotherly letters from Elders Morgan, Redford and James Duncan, of Ripley, Miss., and I am of the belief that if we will labor for peace in the right spirit, with kindness and love and a willingness to make every lawful sacrifice for peace and unity it will not be long till we will witness and enjoy a glorious and happy reunion.

But how, oh how, am I or any one else to affect anything unless we can get our motives and desires before the readers of both sides and there is so few that read the papers of both sides. One cannot write all a personal letter. I sometimes get so discouraged I think of giving it all up and remain silent and stay at home the remainder of my days. And then, again, I feel inspired or inclined to try again. I think I can see a kind and more gentle spirit and I hope a spirit of concession and love and repentance among some on both sides, but there is also a spirit of fear in the minds of many. They do not want to do wrong nor stir up a new contention. No! No! Dear ones let us have no more of that. I'm sick of that, but give us peace and sweet love and fellowship. Your little brother,

M. HARDWICK.

Meridian, Texas.

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#### A TOUR.

Will write a brief sketch of my visit among the churches in North Carolina. I left home on March the first. I arrived at Old Harnett Church, in the Seven Mile Association, where we met a goodly band of brethren and sisters. Eld. J. W. Wyatt is their pastor and held in very high esteem by them. From there we went to Smithfield, Monday; Buelah, Tuesday; Wilson, Wednesday. Here we met a goodly and devoted band of Baptists, it being the home of the late Eld. P. D. Gold. One feature of their devotion I desire to mention. On Monday night, of every week, the church meets in the home of some brethren or sister and holds a prayer service and some brethren usually preaches. This, I'm sure, deserves to be emulated. From here we went to all the appointments as they had been arranged. And while the weather was real bad a good portion of the

time, yet the congregations were good and a great deal of interest was manifested. We visited 30 different Churches and found them all in peace and harmony and content with the glorious principles of God's sovereignty and salvation by His rich, free and reigning grace.

We met Elders J. N. Rogerson, B. S. Gavin, E. C. Stone, E. L. Cobb, S. B. Denny, C. F. Denny, M. B. Willford, J. T. Collier, J. T. Williams, A. J. Moore, J. C. Moore, C. B. Denson and W. C. Turner, whom we had never met before and found them free from hobbies, sound, able, conservative, humble and Godly in their conversation. Indeed, we feel to say the Baptists in that section are active and the Lord is blessing them. We had the great privilege of visiting the home of Eld. S. Hassell and though we found him feeble in body, yet strong in Grace, and in the Faith of God's Elect, and while the outer man is perishing, yet the inner man is being renewed from day to day. We returned to Harnett Church, Saturday before the first Sunday in April, where we again met a large congregation and had a very impressive ordination service. A Brother Jackson was ordained to the office of Deacon. Then on Sunday we had a good meeting indeed. This wound up our appointments and we started for home, where we arrived Tuesday night, April 4, and found all well, for which we desire to thank, bless and adore the name of Him whom the winds and seas obey, who is indeed the Author and Finisher of the Christian's faith.

Submitted in love,

B. F. HOUSE.

Buffalo, Ala.

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Elder Lee Hanks.

Dear Brother—Through the tender mercies of God I have been blessed to read "The Gospel Messenger" now for several years and I want to tell you that I surely appreciate your and Brother Hull's efforts for peace among the dear old Baptists. O Lord, if I could only help to move every offensive cause that sweet love and fellowship might abound. How I do desire the love and fellowship of every Primitive Baptist. It is so hard to be bound by associational bars where the same doctrine and several principles are preached. And just here I desire to make a confession to the dear brethren everywhere, if you will allow it through The Messenger. I helped once to put up an associational bar against another association. Thought then it was right. But I feel now that I have been made to see and feel the evil of such, as the association should not lord it over the churches. Therefore, I ask one and all to please forgive me this wrong and pray the Lord for me not to do so again if it can be His will. Also I want to beg the brethren to forgive me of anything they might have against me. Above all, I desire peace and righteous principles.



If any are holding to something that is offensive let us lay it aside for peace. I feel sure that a Scriptural doctrine or practice will not offend the dear old church. While I know that sometimes to contend for a Bible practice we are charged with stirring up strife. My desire is to earnestly but gently and kindly contend for the faith once delivered to the saints. And for plain gospel doctrine and order. And hope not to strain at a gnat and swallow a camel. Declare no fellowships for one. And fellowships are worse somewhere else. I feel we should lovingly labor for peace and pure gospel principles and in many cases we should let "charity hide a multitude of sins." O, if we could all confess our faults to each other and so fulfill the law of Christ. How happy I would be to see the dear Baptists in Mississippi come together in sweet peace once more.

Dear Brother Duncan, your article in The Messenger under caption of "Desires Peace," was so rich. Such consoling words. Wish I could only use the same words in my own case. I wish I could reach out and give you a good shake of the hand for such Godly expressions and tell you how much good it did poor me to know of one desiring peace. Oh! how I hunger and thirst for the love of peace and fellowship of our dear people. Oh! Lord! May it be Thy will for us all to lay aside all malice, guile, envy, hatred, back-biting and devouring one another, quit preaching about my brother's disorder and preach the gospel of peace by Jesus Christ. Take no man for a text. "Preach not ourselves, but Christ Jesus the Lord and we, your servants, for Jesus sake."

In love for the cause and a desire for peace in the churches. (MISS) C. L. CLARK.

Harriston, Miss.

## OBITUARIES

### MRS. LIZZIE LENORA ELLIOTT.

Mrs. Lizzie Lenora Elliott was born September 17, 1890, departed this life April 14, 1922, age 31 years 6 months and 27 days. She was the daughter of Mr. and Mrs. Ed Hold, of near Bellflower, Mo., was married to Mr. John Elliott, January 15, 1910. To this union two children were born, Anna, 12 years old, and Gracie, 10 years old, who with their father, survive her.

Mrs. Elliott was not a member of the Primitive Baptist church, but was a believer in the faith of that church. She leaves, besides her husband and children, a father, mother, three brothers, two sisters and many other relatives and friends to mourn their loss. Mrs. Elliott died at her home in DeWitt, Ark., after an illness of about three months. Was then conveyed by way of St. Louis, Mo., to Bellflower, Mo., thence to Macedonia, where a funeral discourse was delivered by the writer, after which her remains were laid peacefully and quietly away in the Macedonia cemetery to rest until the Lord comes with the sound of the trumpet of God to awake the sleeping dead.

E. B. BARTLETT.

Middleton, Mo.

### JAMES G. WILLINGHAM.

Whereas, It has pleased our Heavenly Father to call our beloved brother, James G. Willingham, to come home, he having departed this life on January 24th, 1922, aged 60 years and 17 days, leaving his dear companion and three children, besides a large number of friends and brethren to mourn his loss. He joined the church at Harmony, Pike County, Ga., on October the 3d, 1886, and was a faithful member always willing to bear his part of every burden. All the family are members except one.

Brother Willingham, as a husband, brother and friend was kind and lovable and was esteemed by all. While we mourn his loss, we feel that he only fell asleep in Jesus and hope to see him again in the resurrection, for when Christ, who is our life, shall appear, we shall also appear with Him in glory. This is the promise.

Our dear brother had not been able to attend his meeting regularly for a long time on account of his health.

We would say to the dear family, weep not, for we are sure that he died in that blessed hope which is an anchor to the soul and is now sweetly resting in heavenly bliss.

The funeral services were conducted at the residence by Eld. J. A. Monsees, his former pastor, who spoke words of comfort to the family and friends. His sleeping dust was then laid to rest at Zebulon, Ga., to await the glorious resurrection morn.

Submitted in love by your committee,

I. R. BLOODWORTH.

C. W. SULLIVAN.

Read and adopted in conference at Harmony Church, Pike County, Ga., March 25th, 1922.

J. W. KERSEY, Moderator Pro-Tem.

I. R. BLOODWORTH, Clerk.

### SISTER ELLEN FLORENCE.

It is with a sad heart that I write a notification of the death of Sister Ellen Florence, of 43 Hall avenue, White Plains, N. Y. She died Saturday, March 25, 5:30 P. M., 1922, in Grassland Hospital, of Brights disease.

It was my lot to be acquainted with her and her husband both, and to know them was to love them. Brother George Florence died four years ago this February passed. Truly they were strong in the faith of God, having no confidence in the flesh. I was with Sister Florence very often in her last days here in this world and she said so often to me she was just waiting and leaning on the Lord. She said that all power was in His hand and if He raised her up from her bed of affliction it would be well and if not it would be well, for all her trust was in Him and Him alone.

I never heard her complain in all of her sickness, which lasted one year. She was a great lover of The Gospel Messenger and the other dear books like the Signs of Times and Zion Landmark, although she could not read nor write but she could tell of different scriptures that came to her and so many times I would find them and read to her and could rejoice with her. She was a member of the church many years. I heard her say that her husband and herself were baptized by the late Elder Oakley, in North Carolina. They moved from North Carolina and came north twenty years ago and not long after they came to White Plains I came here from Williamston, N. C., and met them. As there was no church of their faith and order here there was a few more of their faith, so they used to meet at each other's homes and have prayer meetings. I was not a member of the old school Baptist church at that time, but a member of the new and, as time went on I went to their little prayer meetings and met this dear sister and her husband, and to my surprise there was a love flowed out to them and after this I could hardly wait for these meetings to come. Yet I felt I was not fit to be there and I could not stay away.

I have spent some happy hours with this dear sister and her husband. He passed away four years before she did. Everyone loved them that knew them. I am only writing in part for I am too unlearned to write or find words to express the life and worth of these departed friends and how dutiful their children were to them. They were loved by the rich

and the poor alike, for their honest dealing and in their years of declining truly they were well cared for by all who knew them and they were blessed to get a comfortable home. For many years they were both members of the church in North Carolina, Carswell county. I heard her say that herself and her husband was baptized by the late Elder Oakley, who has gone to his eternal home many years ago. The last word she said to her children was: "I am dying, don't grieve for me. I am all right. I am so happy. All is well." And in a little while she was gone. Oh! how I shall miss her. May God be with her dear children. In hope,

MELISSA GRIMES.

#### HENRY McCRANIE.

In loving remembrance of our little brother, Henry McCranie, born December 6, 1882, died April 3, 1922, making his stay on earth 39 years 3 months and 27 days.

He was happily married to Roxcie Mullice. To this union was born six children.

He united with the church at Adel, of the Primitive Faith and order. To know him was to love him.

He was laid to rest here, at Salem church, Adel, where his membership was, it being his request. Elders J. B. Luke and Mathis preached his funeral. They both spoke many words of comfort to the bereaved ones.

He will be so greatly missed in his community and church. It is sad indeed to give him up but we hope our loss is his eternal gain. His loving wife and precious children will miss his tender, loving care. We pray that the Lord may heal their broken hearts by His sweet presence.

Oh, our precious friend and Brother,  
How we will miss him from our homes,  
But he's left earth's cares and troubles,  
In sweet Paradise to roam.

Always patient, kind and loving,  
But our Saviour thought it best,  
To take him to his Home in Heaven,  
Where the weary all find rest.

Precious Brother how we'll miss you,  
When assembled as of yore,  
Your loving voice no more will greet us,  
As we enter at the door.

Fold his hands now free from labor,  
Across his breast, his work is done,  
Now he'll rest through all the ages,  
With our Father and the Son.

He has told us he was ready,  
Now to leave this vale of tears,  
And his council we'll remember,  
In the long and after years.

Heavenly Father guide those children,  
That this father left behind,  
Keep them ever with watchful care  
Which at all times is sublime.

Oh, may we meet our friend so dear,  
In Heaven among the blest,  
That we may praise Thy Holy name  
Who has saved his soul by Grace.

We had a little Treasure once,  
Who was our joy and pride,  
We loved him, perhaps too well,  
For soon he slept and died.

We loved him, yes, we loved him,  
But Jesus loved him more,  
So he called him yonder to dwell  
On Caanan's happy shore.

We'll no more hear his footsteps  
Nor meet him at the door,  
He's gone away and left us,  
To never return any more.

It was hard to stand beside his bed,  
And see him suffer so;  
To know that earthly help had failed  
And he must shortly go.

Prepare us Lord to meet him,  
With loved ones gone before,  
That we all may dwell together,  
Where parting comes no more.

Close the casket, farewell brother,  
He's not lost, just gone before,  
Where we hope some day to meet  
With the Saviour at the Throne.

Written by some one who loved him,

MR. AND MRS. JOHN WETHERINGTON  
AND MRS. T. B. GRIFFIN.

#### M. N. FAIN.

"Uncle Mose" Fain, as he was generally known, was born October 13, 1840, and died June 11, 1921, which made him a little over 80 years old. He was raised and lived in the Mars Hill community until about 1892 or 1894. He joined the church at Mars Hill, September 19, 1886, and lived his profession, always esteeming his church obligations as a great and grand privilege. He enjoyed going to his own meetings and also visiting his brethren and sisters in other sections. I feel sure that he enjoyed the privilege of having his brethren and sisters visit his home and take care of them. I have had the grand privilege of being at his home many times, and enjoyed his company, together with other of his brethren.

"Uncle Mose" was dismissed by letter from Mars Hill church, November 17, 1894, and moved to Early county, and put his letter in Antioch church and lived there for several years. He then went to Alabama, and joined the church at Poplar Springs, near Ashford, Ala. Later he moved to Ashford and lived there several years. He then moved to Ariton, Ala., at which place he was living at the time of his death. When he moved to Ariton he put his letter in the church there. Brother Fain was ordained as Deacon while his membership was at Antioch church; do not know the exact date, but somewhere about 1900, which office he filled to the best of his knowledge, always looking to the welfare of the Master's cause. He was laid to rest in the cemetery at Pilgrim's Rest church, at Ariton, Ala., on June 12, 1921, where a large congregation of relatives, brethren, sisters and friends gathered to pay the last tribute of respect to him here on earth. Funeral services conducted by Elder J. J. Turnipseed. "Uncle Mose," together with two brothers, to-wit, Ebenezer and William Fain, served in the War of the Sixties, they both preceding him in death.

"Uncle Mose" was married to Miss Lula Harrison in 1866, to which union there was three children; two boys and one girl. Amos and John Fain, of Ariton, also Aunt Lula, wife of Uncle Mose, live at Ariton; Mrs. Carrie Mills, of Carnegie, Ga. I feel that I can truthfully say that Uncle Mose was a good husband and father, but he has gone the way of all the earth, paid the debt that we all have got to pay sooner or later. I feel that our loss is his gain for I feel sure that he is at rest and we should try to be resigned to the will of our Heavenly Master.

Written by request of his wife, Aunt Lula, although imperfectly done, done the best I could, but I do not feel that I have done justice to as good a man as Uncle Mose was.

His nephew by marriage,

B. D. JONES.

Edison, Ga. Primitive Baptists please copy.

Old School Church Hymnal.

Over 200 Good Old Hymns, Words and Music.

You Will Like the Book.

40 cents per copy; \$4.00 per dozen.

Z. C. HULL.



(Continued from Page 2.)

myself unable to stir, and, looking, saw myself right in the middle of the jaws of hell. Oh! What a great ocean! I gave up utterly and confessed: 'Lord, this is my sins. Would you be merciful, would you be so good, would you be so kind as to pardon and forgive me? Oh Lord! I am not able to stand them; they are greater than I can bear.' At once a straight line of light came swiftly as a shot, cut down the great body of darkness and slipped it by me. Oh! then there broke a light in and about me, as old Brother Paul says, above the brightness of the sun. If brought into this world it would make noonday look like darkness! I thought it was day, but found it was not. I felt as light as any down in your head pillow.

"My old master Hinton was a mild, free, and open-hearted man. He had hundreds of servants, whom he clothed and fed well. He used to sell a thousand barrels of corn a year and sent off hundreds of fattening hogs to Richmond, Petersburg, Suffolk, Smithfield and Edenton. He would put them under my charge, and allow me to bring home the bags of money received in payment. One spring when I was hauling rails he thought I was staying too long in the woods and so he took to watching me. He did not tell me of it, though, until I went to ask for an order to relate to the church what I had faith to believe the Lord had done for my soul. 'Jim,' said he, 'do you believe He has done anything for your soul?' 'Yes, sir,' said I. 'And I believe it, too,' he answered, for I have been watching you for years, and often seen you in the woods, after you had loaded your car, kneel down and pray for yourself and for me, but I would not interrupt you. He told me to take all the rest of that day to talk with him, and that I might go to meeting whenever I pleased, for the time was not his but mine. But I only stayed a while with him and then slipped off to my work, it was such a good day for work.

"The Lord promised me that when I went to give an account of my exercises to the church He would be with me, and bless the day. It, indeed, proved to be a lovely day, and the good Lord seemed to manifest His special presence. As I was telling of His dealings with my poor soul I could see the gentlemen and ladies trembling, and wiping their eyes with their handkerchiefs. The old elder declared it was useless to examine the candidate any further 'for,' said he, 'we cannot go anywhere he cannot go with us.' Many said they had not seen such a candidate in thirty years, and after I had gotten through they told me to talk on, for it was greater than the preaching they had heard. One great gentleman was struck then and there under conviction. At the beginning of the service he sat away up high in one corner of the meeting house, but before I finished speaking he was standing by my

side, half bent and trembling. He did not rest until he experienced conversion and was baptized a year afterwards. Then he used to hail and talk with me every time we met, and we loved each other.

"On the day of my baptism, before I reached the water, the Devil tried to persuade me that if I were baptized I should be drowned, but I did not believe him, and, as always, he turned out to be a liar. Six years after I joined the church the Lord told me He was going to make me a minister of His gospel, and before that year was out, too, no matter how much I might run and hide from it. But I thought surely not yet, and went one Sunday to Billy Thompson's Quarter, where two colored brethren were expected to preach that day. When I arrived they urged me to go forward and speak to the people, saying I was better taught of the Spirit than they. I wanted to run away, but saw no chance. I felt that I had nothing to say, and trembled like a leaf. But when I arose this hymn at once came to me, and I gave it out:

"That awful day will surely come,  
The appointed hour makes haste,  
When I must stand before the Judge,  
And pass the solemn test," etc.

"I tried to pray, and when I finished that duty I was as much at a loss what to say as ever. But this text was given me, as well as every word I spoke from it: 'Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in unto him, and will sup with him and he with me.' (Rev. 3:20.) The strength and warmth of feelings overcame me, and I could not help from weeping while I spoke the Saviour's sweet, kind call and welcome to poor, lost sinners unto Him. The people said they had never heard better preaching than on that day. They called me 'preacher' after that. Another text given to me once was, 'The eyes of the Lord are upon the righteous, and His ears are open unto their cry.' (Psalm 34:15.) Another was, 'I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it that it may bring forth more fruit.' (John 15:1, 2.) By invitation I would often preach, especially on funeral occasions, in porches of gentlemen's houses, to congregations of two or three hundred persons. After service the gentlemen sometimes would crowd around me and push a book before my face and ask me if I could not read. I assured them that I did not know a letter, and could not tell one if they were going to hang me unless I did. They said, 'How can you preach so, then? We would rather hear you preach than anybody else.' I told them the LORD was my teacher. Other books can be burned up, but mine is fixed with the seven seals of the Lord.

(To Be Continued.)

## EXPERIENCE.

Dear Brother Hull:

Enclosed you will find money order for \$1.50, to renew my subscription for another year.

I like the paper just fine. I enjoy reading the good pieces very much. I have been a subscriber to the Messenger of Truth, Land Mark and Spiritual Law Counsel. Have been taking some kind of a spiritual paper for about twenty years, and like The Gospel Messenger as good as any paper I've ever taken. I have been trying to get subscribers, but as yet haven't got any. I sent out the subscription blanks you sent me to Sister Turner, Sister Prilliman and Sister Lacy wrote me she was already taking two papers and she wouldn't take it. Sister Prilliman talked like she might, and I hope she has already sent in her name.

As I am sending in my renewal, will write a few lines which have been on my mind for some time, as I have heard so much said about obedience. I just want to hint to you all how much I have suffered in disobedience, whether we are blessed in obedience or not, I know we are punished for our disobedience for I have experienced that, and I do believe we are blessed in obedience in this world while we live. Some twenty-odd years ago my mind was stirred up concerning the true church. I was a member of the church at that time, but at times I would be carried about with other kind of doctrines. I finally got dissatisfied with going to hear the others preach. I begged the Lord one night before I went to bed to show me whether the other denominations were anything or not. I just thought if they were not of the Lord I didn't want to go to hear them, and if they were, I didn't want to slight them. My faith was so weak, I could not understand the truth like I hope I've been shown since. I did not dream anything that night to satisfy me but a few days later while in the field at work I do believe the true church of God was shown to me. A glad feeling came over me and it appeared to me that there is no other church right except the Primitive Baptists, and I was so overjoyed it seemed I wanted to tell everybody about it. I had such a great love for the church people. It lasted me for several days. I had the greatest mind to read the Bible that I had ever had before. I could hardly do my work for searching the Scriptures. Soon I read the New Testament through. It appeared that I never would be entangled with worriment any more, my mind felt so easy and peaceful, but I did not know what was in front of me.

In a short while after that it came to my mind to write and tell what had been shown to me concerning the true church, and with its great joy. I was so lifted up that night in feelings, I didn't think about having to see so much trouble afterwards. I hadn't thought of it being such a cross to me to write at that time, but a few days later I began to

wonder how could I write, as my education was so poor. It just seemed I couldn't write anything the church would receive, so I thought I would go and get Sister Achers to write for me, and when I went, I couldn't think of a thing worth writing. So I went home worried worse than ever. At times I would think it was just an imagination of myself and try to drop it, while at other times I would feel such a strong impression that I must write, that it was of the Lord. I went on in that way, worrying along, for a long time, and I finally decided I would ask the advice of the people as to what to do about it. That's when I put myself into so much trouble, by asking the advice of people. Some would encourage me in writing, and some would tell me not to write. I just got into so much trouble that I was sorry I had ever asked to know the true way.

I believe it is a sin to ask the advice of poor, puny man to instruct you in any spiritual thing; God is the one to ask. He is the one who can instruct you, and will do it if you ask him right. As I said before, I saw so much trouble I was sorry I had brought along in that way, but now I can say of the truth, I'm glad I've been brought along this way. I think it has been a great help to me. It has enabled me to see the great beam in my own eye, and yet I can not see clearly enough to pull the mote out of my brother's eye. It has enabled me to realize that I am nothing but a poor beggar.

I want to say a few more words concerning the writing. It finally appeared to me that I must write it myself, if my education was poor. So I wrote out what I hope the Lord had shown me and after I had written it, I rolled it up and laid it away and kept it about seven years before sending it in for publication. I feared so much it was not of the Lord. I feared the church would not receive it, which would cause my troubles to be worse. I can never express the trouble I saw all along during that time, for it seemed the calmness of mind and the light that I felt before, had all been turned into darkness, and I could then witness the Scripture, where it says: "If that light that is in you be darkness, how great is that darkness," and it surely did seem very great to me. The church enjoyment was taken from me, and I was just left to myself to grope in darkness. I will never be able to express what I passed through at that time, and I felt it to be on account of my own disobedience.

Now, dear people of God, when you feel impressed to any duty, don't parley with the flesh nor ask the advice of poor, puny man, but press on and do what you feel to be your duty and I believe you will find rest to your soul.

Wishing The Gospel Messenger success, your sister in hope,

MARY A. PARKER.

Spray, N. C.



# The GOSPEL MESSENGER

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No. 11

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building

ATLANTA, GEORGIA

## A MARVEL OF DIVINE GRACE.

(Continued from Last Issue.)

Oh! if any person wants high learning, let him get the grammar of Christ. I must not forget to tell you that he once said to me, 'Always be dutiful to your earthly master, and tell him the truth, and you can ever meet him gladly. And so, by always living in prayer and faith to me, you will at length invite, instead of dreading, death, and face it boldly.' This command was put over me. I thought that I never could do enough for Him after that.

"In the Lord's direction to me in pursuing His ministry He has said, 'James! you know my terrors, and shall persuade men to strive for beauty that will never die, for crowns of righteousness that shall never perish. You shall warn sinners to repent. You shall preach my gospel close by the Tree of Life.'

"I once prayed to the Lord to take away this talking, and deal with me as others of His people; and for a while He left me in silence, and did not visit me at all. But as I was going across an old field one day I heard a singing low down at a distance which gradually ascended the heavens and followed, overtook me, and struck down upon my face. Ah! James!' said my inward mentor, 'you disbelieved the way in which I was bringing you, but I shall not deal with you otherwise. Talk with your brethren, and you will find that they and you witness the same truths, have all drunk of the same spring, and have been born of the same God. I shall talk to you thus, as man to man; you shall feel, hear, and see with your inward ears and eyes, and you shall believe. These are the great witnesses that shall stand death and face judgment. You shall pray and thank me every Christmas Day and New Year's Day that your life has been preserved. You shall glorify me. I will be with you, and support and supply you with gospel and scriptures. You shall drink of me and never run dry. I shall keep you here a long time, working for me. You need not think that pain or that chill will carry you off. You shall know when I call you. I will send six angels when you expire, who shall convey you home to heaven. And then one of your attendant spirits shall exclaim, 'Fly wide open, ye pearly gates of the New Jerusalem, and let the righteous nation in!' A crown of glory shall be put upon your head, and you shall take your seat at my right hand, and your end shall be in peace. Seek you rest above.' One day while I was in the field it seemed as though He slipped around in front of me and treated me with such a drink far sweeter than all the sugar and coffee in the world that, if the taste had remained, I should never have wanted water.

During all the night of the shelling (6th of July, 1863) I sat in my door facing the river, assured by the Lord that I should not be harmed. And I was not, though I could see the shells bursting through

my walling and firing a neighbor's dwelling house. The Yankees asked me if I did not want to go with them and have my freedom. I told them I did not want to go from my old home, where I know my people, off with them, where I knew nobody; and, besides, that I was already free—that I had a freedom that no man could take from me, even the saving knowledge of Lord Jesus Christ. They said they wished they had the freedom (I thought to myself, you won't get it by throwing bombshells), and they let me alone.

"Oh! this something within me often sings its own praise, prays its own prayers, and preaches its own sermons. As I am working with my hoe in my little field, it often holds a meeting like an Association! And, as it talks to me of the greatness and goodness of God, I have to stop working and sit down, and my eyes become leaky as a spring, and my tears drop like rain. I never stop thinking of Him—I can never thank Him enough for His blessings. I have tried hard many a year to get a better love for Him, but I find I can only feel this same old love still. Sometimes I rise and sit up in my bed at night, rapturously listening to the marvelous, glorious language of my God! Oh! the teachings of this heavenly voice will never leave me! No thunder or bombshell can drown it. The world and the Devil cannot stop it. Old Jim is going to die there! For almost fifty years he has been a mouth of God, laboring for Him and laying off His parables. Poor old fellow, he is 'most gone,' but not afraid to die! for his life is hid with Christ in God, safe from all harm. (Col. 3:3.) There's my dependence. I'm not living here for a peck of meal or pound of meat, but trying to live so as to have something to eat hereafter, that I may not perish there! I long to die for the death of the righteous, and have my last end like His! (Num. 23:10.) The good Lord sustains me with His comforting word, 'Blessed are the dead who die in the Lord. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.' (Rev. 14:13.)

"Our last work is not done after God speaks peace to our souls. It is rather begun than ended. We must follow all the directions of the Spirit, try to serve the true and living God aright, to get all of our help from Him—for without him we can do nothing—endeavor to die in the triumphs of faith. Ours is a whispering God. He speaks so softly even if another head be touching yours it cannot hear Him; while He is speaking the tears run down your cheeks.

"The Spirit is made overseer of the body, to mortify its lusts. We shall carry the warfare with us

(Continued on Page 15.)



# The Gospel Messenger

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## EDITORIAL

### SEVEN QUESTIONS ANSWERED.

A dear brother, who says that he does not doubt in regard to the proper answers to seven questions, desires me to state and answer them in the Gospel Messenger. I will endeavor to do so briefly, clearly, and scripturally, as the Lord may give me light upon them.

1. Q.—Does Heb. 4:12 refer to the written word (the Bible) or the essential work (Jesus Christ)? A. The essential or personal word of God, the Lord Jesus Christ (John 1:1-14; 1st Peter 1:23-25; Rev. 19:13-16), as proved by the very language of the 12th verse and by the 13th verse of Heb. 4. Christ, by His omnipresent, omniscient, and omnipotent Spirit (Eph. 6:17; Rev. 1:16; 19:15) vitally and affectively applies to His people, the truth of the written word, which, when thus applied, is sharp and two-edged, containing both law and Gospel, and penetrates to the deepest and inmost recesses of our being, opening and exposing to ourselves the corruptions of our fallen animal and angelic nature, not only of our affections and passions but also of our understanding and conscience, the sinful thoughts and purposes of our carnal hearts, killing us like a sword, to all hopes of salvation by our own self-righteousness, and healing us like a surgeon's knife, by faith in the all-sufficient righteousness of our holy, suffering, dying, risen, exalted and interceding Head and Surety, our great High-Priest, Jesus the Son of God (Heb. 4:14-16).

2. Q.—What is the meaning of Gal. 6:8? A. As every man sows, so shall he reap. If under the influence of our fallen human nature, we think and labor only for self, for our own profit, pleasure, or honor, doing all our lives the works of the flesh (Gal. 5:19-21), we shall justly receive as our reward, only the corruptible things of this world and the ruin of soul and body for eternity (Rom. 2:1-16; 6:23; Matt. 6:19; Luke 12:15-21; 2 Cor. 5:10; Rev. 20:11-15; 21:8). But if, under the renewing and sanctifying influence of the Holy Spirit, we unselfishly bear the

fruit of the Spirit (Gal. 5:22-26), crucifying and mortifying our sinful propensities (Col. 3:1-25), we shall graciously receive the reward of everlasting life (Rom. 2:1-16; 6:23; Matt. 25:31-46; Rev. 21:22).

3. Q.—How do you explain Rom. 10:8-21? A. All whom God calls by His Spirit from death to life, whether Jews or Gentiles, call upon Him in prayer and praise and service, and when they hear the Gospel of Christ, they heartily believe in Him as their righteousness, and will be saved (Joel 2:28-32. Acts 2:21, 39; Rom. 10:12, 13, 20; 8:28-39). Those who heard Peter preach Christ at Jerusalem and at Caesarea were, before they heard him, devout (reverent, pious, religious) people (Acts 2:5; 10:2). Those who hear and believe God's words are already "of God," that is, born of God (John 8:47); and being children of God, are heirs of God, and joint heirs with Christ (Rom. 8:16, 17). God Himself was the preacher of the Gospel to Adam and Eve, Abel, Noah, Job, Abraham, Melchizedic, Isaac, Jacob, Joseph, Moses, the Prophets, the Apostles (including Paul himself) and only those qualified, sent, and guided by Him preach the pure and whole Gospel. Only the election of grace believe and are saved. (Acts 13:48; Rom. 11:4-6); and, in the purpose of God, they were saved before they were called (2 Tim. 9). It is God's voice that they hear and live forever (John 5:24, 25). Only the sheep, for whom Jesus laid down His Human life, receive from Him eternal life, believe and follow Him, and shall never perish (John 10:15; 26-30). He can and does give eternal life to those who die in infancy, and cannot hear or understand a human preacher's voice (2 Sam. 12:18-23; Psalm 8:2; Matt. 21:15, 16; 18:1-5; Luke 18:15-17). But perhaps the great majority of adults in so-called Christian and heathen lands, especially in the great cities of the world, are in darkness, sin, and misery, and hear of Christ, and, by the power of the Holy Spirit, believe in Him as their Savior under the instructions of the written or printed or preached word; and His true ministers, guided by Him, and helped on their way after a goodly sort by His believing and sympathizing people, should visit them and preach to them His precious and blessed salvation by His blood and spirit.

4. Q.—How do you understand Rom. 8:20? A.



The word rendered "creator" here means and is rendered "Creditor" in the 22nd verse. For man's sin the earth was cursed by God, subject to the growth of thorns and thistles (Gen. 3:17, 18), and to vanity, decay and dissolution, not of its own will, but by the righteous judgment of God, and groans and travails in pain together with men until now, but it shall be delivered from the bondage of corruption into the glorious liberty of the children of God, when redeemed man shall receive the redemption or deliverance of their bodies in the morning of the resurrection, when the heavens and the earth shall be made new, and there shall be no more curse or sin or pain or sorrow or night or death or tears (Rom. 8:18-23; Isa. 1. 5:17-25; Psalm 102:25-28; 2 Pet. 3:10, 13; Rev. 21:22).

5. Q.—What is the meaning of 1 John 2:2?

A. The word rendered "Propitiation" here means atonement, sin-offering, atoning sacrifice. If Christ atoned for the sins of all human beings, then all will be saved. But it is "His people" whom "He saves from their sin (Matt. 1:21); His sheep, both Jews and Gentiles, for whom He laid down His life, and to whom He gives eternal life, and they believe in Him and follow Him (John 10:15-30; Acts 13:48); all, in the whole world, who were given to Him by His Father in the covenant of redemption, and will come to Him, and be received by Him, and will be raised up by Him at the last day (John 6:37-47); and all of them will be on His right hand at the final judgment, and will be welcomed by Him into His everlasting Kingdom, into life eternal, while the goats, the unloving, selfish, proud, and wicked, will be on His left hand, and consigned to punishment, everlasting fire prepared for the devil and his angels (Matt. 25:31-46). Repentance, faith, love, and obedience are the fruits of the Holy Spirit and not the cause but the effects and evidence of salvation.

6. Q.—Has any one any Bible authority to baptize or sprinkle infants? A. None whatever, it is sacrilege.

7. Q.—When, where, and by whom was baptism by immersion changed to sprinkling or pouring?

A. The first recorded instance of such a change was that of Navaton, of Phrygia in Asia Minor, about 281 A. D., who was at the point of death, and water was poured all over him and around him as he lay upon his bed, "to save his soul," making pouring as near immersion as possible. Many thought the act invalid. The Roman Catholic "Church" did not authorize the substitution of pouring or sprinkling for immersion until their (universal) council at Ravenna in Northwest Italy A. D. 1311. The Greek Catholics who well knew that the Greek word baptism means nothing but immersion, never authorized and substituted, and they immersed infants in the extremely cold climates of Northern Europe. Baptism represents a burial with Christ, a union with Him in suffering, death, and resurrection (Rom. 6:4-22; Col. 2:10-15), and therefore it is, not sprinkling or pouring, but immersion.

S. HASSELL.

## PRIMITIVE BAPTIST CHURCH IDENTITY.

(Continued.)

They were a hardy race of men men, and pursued other callings for a living besides preaching etc. **Revivalists**, who were to play upon the passions, to please the carnal mind, and augment the number of the visible church, were unknown among them. There was not an agent for collecting funds for any object of benevolence or literature among them. This shows where true Old Baptists stand today. Benedict then describes the Arminian or Missionary Baptists as follows: "They believed in **general atonement**. They **caused divisions and debates** by their **new doctrines**. They did not dwell in their discourses on the **doctrine of depravity, election, Divine sovereignty, final perseverance**, etc. They were **bitter** in their feelings against the **doctrine of election**, and readily assailed it, in season and out of season, by reason of ridicule. They adopted the **Fullerite doctrine**. They lowered the standard of orthodoxy. They were eloquent. Their preachers did not preach the old-fashioned doctrine of **predestination**. **Old staid preachers** were removed to give room for those of **captivating discourses**, which excited the **passions** of their congregations, and so augmented the number of converts. They founded the convention of Foreign Missions in Philadelphia in 1814. They threw aside the jealousy of the fathers against ministerial education and soon filled the land with schools for religious training. They formed Bible Societies. They introduced Sunday Schools and **Bible Classes**. They set up departments which they **called** Foreign and Home Departments. They created Missionary Societies to promote missionary labors, when, before that, the Association occasionally voted supplies to destitute churches. **They introduced organs** as a part of their church service, and pew rents as a foundation to meet church expenses, and various excitements about matters foreign to the accustomed work of ministers of the Gospel." These are marks of modern Mission Baptists of today.

On page 165, he says: "In my early day, among, by far, the largest portion of Baptists, the terms '**brother**' and '**sister**' were in **common** use in everyday conversation of these people, when speaking to and of each other. A great change has taken place with the missionaries now. They address their own members as Mr., Mrs. and Miss, as cold and formal as the world and **no** indication of love. These old Baptists used to address their members as **brother** and **sister**."

"1. To prove our assertion true, that **religious** excitements, produced by **protracted meetings**, etc., are of recent origin among Baptists. 2. That those who now engage in such things, as do the Missionaries, must be considered the **new school** party, who have departed from the practice of the regular Baptists. 3. To convince those, among the Missionaries, who have been born again—who have honest hearts, and are anxious to know the truth, that they



have been sadly deceived in uniting with the Missionaries and engaging in their new-fangled schemes to make proselytes to their cause. Mr. Benedict now tells them of the origin and motive of these meetings, the first of which is recent, and the second of which is shameful, so that no sound, upright man should feel willing to fellowship such things longer. Old School Baptists, it is well known, reject these altogether."—Hassell's Hist. P. 768. "The Kehukee Association met May 20th, 1786. . . . At this Association it was held to be **disorderly** to hold communion with a church member who frequented a **Free Mason Lodge**. Thus it appears, that at this early period of her history, **before Fullerism, Missionism** and the numerous auxiliaries to the church **were known among Baptists**; the Kehukee Association put her veto against mixing up herself with the secret societies of the world when she reaffirmed this principle in 1827." Hassell's Hist. P. 706.

While the modern missions was introduced by Mr. Fuller, 1792, and some members wanted to tolerate secret orders. True old Baptists opposed these innovations all the way. In 1827 the Kehukee Association met with Kehukee church and declared non-fellowship for all Missionary Societies, Bible Societies and Theological Seminaries, together with Secret Societies, which vote was unanimous. 1832. Convention of Primitive or Old Baptists, held with Black Rock church, Baltimore, Md., in which they formally withdrew fellowship from all Baptists advocating Arminianism and unscriptural and idolatrous schemes and institutions of modern missionism. **Many good people were led off after the Modern Mission Spirit.** They were blinded by their leader. **Many good heaven born children of God** among them **now** that are disgusted with that modern mission spirit which **robs God of the glory**, exalts the creature and abases the Creator. Many missionaries have and are condemning that **Spirit** that founded that **new party of Baptists**, causing such a sad division in the old church.

Dr. J. R. Graves, a Missionary Baptist preacher, in Tennessee Baptist, September 8, 1860, said: "Our missionary organism **originated** with our English brethren at the time of the revival of the missionary zeal, through the influence of Carey, Marshman and Fuller. Let it be borne in mind then that our missionary organism is of **human origin**, and of **very recent date**, entirely outside and independent of the churches, and **not known** in the **primitive ages** of the church." . . . "Our missionary machinery is **not Scriptural** or expedient. The Scriptural plan is clearly exemplified in the New Testament, and is simple and effectual, and the sooner we return to it, as a denomination, the better for us and the world. Same paper, December 25, 1858, he said: "If it is **our** mission to convert an entire world, why did not Christ set us an example by converting one city, or even the town in which he was born, and why did not the Apostles leave us each a city wholly con-

verted? For our missionary boards to teach and preach that by our missionary enterprise abroad and the missionary church at home the whole world is to be converted to God and a spiritual millenium introduced, is to teach a doctrine that will disappoint missionaries, discourage the churches and promote infidelity and unbelief in the word of God, in our humble opinion. Will Brother Jeter tell us from what conceivable source a board receives its authority? From Heaven? Hardly. From men? From chief ministers? And who, pray, gave men or chief ministers the control and direction—the care and government—over the servants of Christ? Then will Brother Jeter inform us, and inform their missionaries, too, by what authority, human or Divine, they are authorized to put themselves in subjection to any man, or any number of men? If they can find authority to submit themselves to the Godly judgment of a foreign mission board, perhaps that same Bible will allow them to take an oath to a bench of bishops, or the Pope himself. Brother Jeter will do the Methodists, Episcopalians and the Pope a very distinguished service by finding in God's word authority for a body of men, whether denominational boards or bishops, to take control of the ministers of Christ, and dictate where, when and how they shall labor—to say to them, do this, and they are bound to do it. I could as soon obey a bishop as a board. **The principal enthrones Episcopacy.** It degrades the ministers of Christ to the servants of men. There is a conviction on the minds of thousands of our people—the warm friends of missions—that the present plan is wrong. Richard Fuller boldly affirmed on the floor of the convention in Baltimore, that it was **unscriptural** and **unwise**."—J. R. Graves.

Southern Baptist convention, 1890, p. 11, says: "The centennial of the modern missionary enterprise is at hand. **In October, 1792**, a little band of brethren gathered in the house of a Baptist lady, **made the first contribution to the cause of missions.**"

The Baptist and Reflector, November 5, 1891, page 2, says: "Wm. Carey, the **father** of Protestant missions, the greatest man of his age, whether you regard him from his heart or his mind." If Carey was the **father** of missions there was no such missions for nearly 1,800 years after Christ founded His church. Hence the Carey and Fuller Mission Baptists are nearly 1,800 years **too young** to claim to be the Apostolic church. LEE HANKS.

#### SPECIAL NOTICE TO SUBSCRIBERS.

Owing to the scarcity of money and the decrease in office receipts, I am forced to discontinue the fifteenth of the month issue of The Messenger until the Fall season. I trust that you will understand the situation. When I made The Messenger semi-monthly, I did not increase the subscription rates. I feel sure that by September I can publish The Messenger semi-monthly again. In other words, just as soon as renewals and new subscriptions justify it.

Z. C. HULL.



## A REMARKABLE EVENT.

See, here is water; what doth hinder me to be baptized? Acts 8:36.

My recent experience has been a strange one indeed, and I desire to relate it to the dear family of God through the Gospel Messenger. On Wednesday before the second Sunday in April, at the request of Mrs. Susie Shurling, a poor afflicted woman, I joined a company of brethren and sisters with the deacons of my home church, and also Eld. Byrd, to go to the Telfair Hospital in the city of Savannah, Ga., to hold services for this afflicted woman. This service was a sweet and remarkable one, which resulted in Mrs. Shurling being received into the fellowship of Bethlehem church, of Bulloch County, Ga. We returned that night to Statesboro, and on the following day Eld. Byrd and myself visited dear old Eld. Hudson Temples, who was very sick. When we walked into his room he took us by the hand and wept. Then we realized as well as he that he was only here in his sufferings for a few more days and maybe only a few more hours. It was sad, indeed, to think of having to give up a dear old soldier of the cross of Christ, who had lived to the ripe old age of 79 years, and who had defended so ably the principles of sovereign grace for 56 years. We left him, never expecting to see him alive again.

The following morning, being Friday before the second Sunday in April, he fell asleep in Jesus, and Saturday afternoon we buried him in the cemetery of old Upper Mill Creek Church. After paying our last tribute of respect to the noble dead, by an appropriate service.

In a few days following they brought Sister Shurling back from Savannah to Statesboro on a cot, and by this time she had grown much weaker. She was in the last stages of Bright's disease and we knew she could not live but a short time. She begged to be baptized almost continually. Her doctors proposed to use a bath tub with water warmed, and baptize her in her room. This she refused, saying it would not satisfy her mind. She sent for the deacons to come to her room, and begged them to arrange for her baptism, and to send for the writer, who is pastor of the church.

The deacon called me over the phone and requested that I come at once to perform the ordinance. The time was set, which was Saturday before the fourth Sunday in April, at 3 o'clock. The baptizing waters are a small creek near the church, about three miles west of Statesboro. They used an automobile ambulance from Statesboro and brought her on a cot. She was then so weak that she was unable to raise her head from the pillow.

The evening before she had requested her husband and sister in the flesh to offer to the church at the water and be baptized with her. She told them positively that she would be baptized the following day, and on Sunday she would die.

When we met at the water and opened the doors of the church these two came forward and were received into the fellowship of the church.

The cot bearing Sister Shurling was then removed from the ambulance and brought to the edge of the water. The deacons were ready to go into the water with me, and one of them was placed at the foot of the cot and the other at the head with me. Her husband was ready to go into the water also, and he was asked by me to fold her hands on her chest and to place a folded handkerchief over her mouth and nose when the head was submerged. The ceremony was said and she was buried with Christ in baptism, which was the earnest desire of her heart. Her husband, Brother Henry Shurling, and her sister, Mrs. Annie Tyson, were then baptized also. A very large crowd witnessed the scene, an act which no one had ever seen before.

On Sunday morning she died just as she had told them she would do on Friday evening before. On Monday following I preached her funeral, using for a text, "There is a time to be born and a time to die."

She was fully conscious of her baptism in the act and also after she was dressed, and expressed joy and gladness. Her father, Deacon J. I. Brannen, preceded her to the grave just a short time before. Thus closed one of the most remarkable cases in the annals of church history.

I am fully convinced that the same power that put it into the heart of the eunuch to say, "Here is water, what doth hinder me to be baptized," and also Peter, who said "Who can forbid water, seeing that they have received the Holy Ghost as well as we," was the power that put it into the heart of Sister Susie Shurling to desire and beg for her baptism. Thus God still works in the hearts of men and women, and .

"Moves in a mysterious way

His wonders to perform.

He plants His footsteps in the sea

And rides upon the storm."

Poor trembling child of God, let me admonish you, if you long in your heart to be baptized in the name of Jesus, go home to your friends. Don't wait for affliction and sorrows to drive you to do what you feel in your heart you ought to do. You stand on this side of Jordan and cast a wishful eye to Canaan but you can never know the joy of baptism until you have tried it. Let us pray for the peace and prosperity of Zion.

Henry Swain.

Graymont, Ga.

How sweet it will be when the summons comes, "Child, come home" to be able to say, "I am ready to be offered—ready to die." I have fought a good fight, have kept the faith; there is a crown of righteousness laid up for me. Blessed thought! It is so sweet for a christian to die.

L. H.



## THE BEASTS AND BABYLON.

In a former article there was a mistake made in my article about the four universal governments that ruled over the world and the Jews before the coming of Christ. Let me state them again as I understand Daniel's prophesy to show, and also secular history.

Babylon at Ninevah, from 604 B. C., to 538 B. C.

Medo-Persian, at Shushan, or Susa, from 538 to 333 B. C.

Grecian, from 333 B. C.; at Athens (Alexander the Great) to 190 B. C. Roman Republic, from 190 B. C., to Christ. See Dan. chapter 8 and 9., and Myers history, p. 268.

These four great powers were great enemies to the Jews, except the Medo-Persian government that was represented by a ram with two horns. Yes, King Cyrus was good to the Jews and allowed them to return at the end of the seventy years captivity foretold by Jeremiah. Therefore the Medo-Persian empire was represented as a good government, (a sheep). Cyrus restored the vessels of the temple that had been carried off by Nebuchadnezzar. He also furnished money from the King's treasury to pay the expense of this rebuilding. But he was also bad. Now all these governments are illustrated by some ravenous or filthy beast. Dan. 7.

The first one was called a lion, then a bear, then a leopard, then a most terrible one with iron teeth.

These four kingdoms followed each other and were allowed to rule over the Jews because of their disobedience. When the Jews kept the commandments of God, no army nor enemy could stand before them. When these Jews were heavily persecuted they became humble. David was persecuted by Saul and right in the face of all this opposition rose to the kingdom. When persecution ceased against David he committed a great sin. Solomon had no opposition and he soon declined and the glory of Israel departed never to return again till Christ came.

The Waldenses were so persecuted that they kept up the doctrine and discipline for hundreds of years. But now since persecution has largely ceased, here has come along new inventions, ease and luxury, and the glory of spiritual Israel in many places has departed. The Lord has chosen his true witnesses in the furnace of affliction. How undesirable to the flesh. We naturally avoid persecution.

Now in the New Testament we also find the same horrible beasts, with even seven heads and many horns. Of course these are to illustrate other governments that oppressed the saints.

That Roman government was changed by the Caesars to an empire or kingdom and was a persecuting power as a heathen, pagan idolatrous nation. The great Constantine came to the throne in 306 A. D. He stopped the persecution against the christians and professed to be a christian himself. But these overbearing christians got Constantine to furnish the army and soldiers to enforce their ideas of

doctrine, and right there rose up a new kind of a beast, and that horrible woman with the golden cup, in her hand filled full of the filthiness of her fornications. When Constantine used the army to do what the big salaried preachers wanted done, then away went all religious freedom. Then came the burning stake, then men that loved the pure sweet truth that glorifies God, had to flee to the mountains and dens and caves of the earth. Here was the woman riding on the beast. That is the government supporting false religion. Any religion is rotten that looks to popular favor for its support. That courts favor with ease and luxury—runs out for popular favor and is full of non-forgiveness. Abad had no forgiveness with Elijah. He would have killed him but God protected Elijah. Herod had no forgiveness with John the Baptist, nor with Jesus. The Roman Catholics had no forgiveness with those who could not believe with them. So they used the kings to help them and to favor their plans and money schemes. There are two kinds of enemies. The dog and the wolf. The wolf comes to kill and destroy and has no forgiveness. They love blood. They work in the dark, for the Lord never gave light to these beasts in their schemes to destroy and kill. These wolves will feed and feast on a dead carcass, (a church with no candlestick) and shout like baal's prophets and call it a fine dinner. But the dog is a tame wolf. He believes in grace also, so he says. The dog will lick your sore hand and it will feel good. He has a slick tongue. If an ox tongue strikes your sore hand, he will make the scabs fly. His tongue is rough. Sometimes the tongue of the Lord's servant seems to be very rough, but this is necessary to rebuke us instead of flattering us as the dog does. But the dog will feast on a dead carcass just as a wolf does and feel no harm from the awful stench. "Beware of dogs," so says the Apostle Paul. Dogs and wolves fall out and fight sometimes. God's children sometimes acts like dogs and wolves. What a shame and pity. We all have sin in us, but it should not show itself in being envious toward a poor erring brother that desires to live in peace. This envy is the uncomely parts of the body that should be covered. But what does a dog care for being indecent? The wolf has hair and the sheep has wool. If the wicked gives of his substance to help the poor or others it is only moral goodness, but God's children when they give of their substance are to do so for Christ's sake, and thus it is acceptable, and God blesses it to both the giver and the receiver, so it is thus like wool, is a true benefit. Wool is beneficial, but dog hair is not. Only that which God makes a blessing to us will ever be of any real benefit. Riches are sometimes a curse. (dog hair) A wolf pursues the lamb, but a lamb never pursues the wolf. Brethren are we pursuing any of our brethren for harm. "By the fruits you shall know. Is it possible that we can not tell a wolf from a sheep? Does the dove ever pursue the hawk? Do I pursue my brethren? If so it shows I am a wolf.



Can a wolf change himself to a sheep? Can a sheep change himself to a wolf? God's children when directed by the flesh act very wolfish. The hireling is a dog. He will leave the sheep in trouble and flee from them because he careth not for the sheep. Is it right for a preacher to leave his flock and forsake his flock when he sees the wolf (of trouble) coming? It is better for a shepherd to attend to his own flock rather than try to manage all the flocks in the country. It is the wolf that is constantly hunting new victims. The wolf is not a lover of peace. He is not a peace-maker but always and forever a peace-breaker. The beasts of the book of Revelation covered the earth in blood, strife, division and death. They were huge wolves.

J. H. FISHER,  
Graham, Texas.

Donaldsonville, Ga.

To the Gospel Messenger,

And all the Household of Faith: I have just returned from a short visit among some of the churches of North Georgia, during which I met many good, sound and orderly Baptists, many of whom I would love to make personal mention, but space forbids.

It is a sad fact, we found some coldness and barrenness in some of the churches, which is due mainly to cold and irregular devotion and lax discipline. Brethren, we are taught to forsake not the assembling of ourselves together, and that we should worship God fervently with a pure heart; and too, that we should do things in decency and in order. One great trouble with some churches in trying to correct their troubles, is the invoking of an unwritten law for their decorum of peace, which results the same with the churches as in the courts of our country—it defeats justice and liberates criminals.

If I understand the duty of a minister, it is to preach the word, (Christ), and that word should be preached in perfect harmony with the written or inspired word, aside from any and all our speculative ideas; preach the preaching that God bids us; preach that we have been taught of the Lord, and never subvert the word of God with our injected ideas. If we are taught that God predestinated a man should get drunk and kill a man, and that the man committing the act, could not help it, we should preach it just that way; and if we are taught that God predestinated that a man should commit whoredom and theft, as many do, and that they could not help it, because God predestinated it, we should preach it just that way, and too, we should be just as consistent and faithful in our practice, and if a brother be guilty of any or all of those offenses, we should not exclude him from the fellowship of the church, lest we be found guilty of fighting against the will and work of God. If we be taught that God is as much glorified in the evil acts of men as he is their righteous acts, we should so teach it, and we should not try to save or restore such an one from such (don't say ungodly, if God predestinated it) course.

I think we should be just as consistent in our practice as in our teaching. If a man commits a very grave offense, it matters not how low-down or degrading the act might be, if God predestinated it, and we know that God never predestinated anything against His Will, the man was only doing God's Will and purpose, when he committed the offense, hence God becomes a partner in the act, and hence, to deal with the man, would be but a fight against the Will and Purpose of God, and to exclude the man from the church for committing the act, would be excluding him for doing God's Will. The sum of the whole thing is this, if the scriptures teach that God predestinated every act of mankind, whether good or bad, we should believe it, and we should preach it, and we should practice what we preach.

I don't think we should be teaching the brethren to flee from fornication and idolatry, lest we be found teaching the brethren to flee from the Will and Predestination of God. We should not be teaching that. "If ye live after the flesh, ye shall die," because that would be teaching that if ye live after, or according to the will and purpose of God, ye shall die,—that is, if God predestinated every act of man. We should not teach that, "Whatsoever a MAN sows that shall he also reap, but that whatsoever God predestinated, he shall reap. Paul says, "By the Grace of God I am what I am." Now, this is true with us all. By the grace of God we all are what we are in Christ, separated from the world in faith and hope, and are made partakers of the Divine Life of Christ, by the effectual work of God's grace in our hearts, and by the effect and power of the same, we are enabled to prove that we are in possession of this life, by a Godly walk and a Holy conversation before all.

But, to apply this term in a broad sense, as some men do predestination, then it is by the grace of God many of us are murderers, drunkards, and fornicators, and Paul was the chief of sinners, and too, by the grace of God he was carnal sold under sin, and it was by the grace of God that he was a wretched man.

We should be very careful in injecting our speculative ideas into a Gospel subject, lest we find ourselves at issue with the Word of God; for instance, when we say that God predestinated every act of man, both good and bad, we should remember that it is written, "Thou art of purer eyes than to behold evil, or look on iniquity." And again, "Ye have worried the Lord, with your words, when ye say every one that doeth evil is good in the sight of the Lord, and He delighteth in them, and 'woe unto them that call evil good.'"

The only consolation I can see in preaching such doctrine is, that we are in harmony with the false Prophets of old.

God says of them, "They have put no difference between the holy and profane, neither have they shewed difference between the clean and the unclean." Ez. 22:26. And again, He says of these false prophets, "I sent them not, neither have I



commanded them." Jer. 14:14. And in the 35th verse He says, I commanded them not, neither came it into My mind, that they should do these abominations.

Now in the face of the foregoing testimony isn't it a shame to the Holy Name and Word of God for one to stand up and say, and teach that He predestinated every act of man, and that He is glorified in everything that man does?

M. E. PETTY.

P. S.—Before concluding, I wish to say to every subscriber and reader of the Messenger, let us lend every encouragement and help we can to that dear young brother Hull, the Editor. He is making many sore and trying sacrifices that you know not of, in trying to give you a clean, creditable, comfortable issue of the Messenger.

If you want your love and christian fellowship increased for this boy and his family, visit them; if you want to know something of the burdens he is bearing for you, acquaint yourself with the business. We should be proud of all the Editors of the Messenger, and we should prove our gratitude by responding to their assistance.

M. E. P.

### LIFE'S CONFLICTS.

Dear Brother Hull:—Since you asked me to write I have thought of it many times and have felt the desire to do so, but oh! the blank empty feeling. Many times I have thought of scriptures, and when hearing others talk, I had a desire to write. How can one so blank write anything good?

As I try to write other things come in the way. I used to hear people say sin is mixed with all they do, and I would not understand it, but I think I know a little about it now. Sin is not only mixed with what I do, but nearly or all that I do is sin. My life has been one of sin and mistakes, although it was said that I was a good boy. If there has ever been any change in me from nature to grace I never knew it, though there are some incidents in my life that make me hope there is a change. When I was a boy I thought that at some time in the near future I would kneel by my bed at night and beg till the Lord would give me religion, but I never did; kept putting it off. I thought when I grew older I would grow better, then when I was a man I would be better. It seemed that I must be better when grown, but alas! all my vain and much wanted expectations has come to naught.

I expected, when I grew to manhood, that I could soon pick up riches, and then I would help the poor. Vain thoughts. I was thinking of my honor as well as the good for the poor. Instead I am poor, but the rich don't help me. I get accommodations from common people but not from the rich. But I am not complaining. If it's God's will I want it to be mine. It may be that He has kept me poor because if I was rich I would be like the rich man who let Lazarus, perish at his door.

I have said many times that I would or would not do so and so if I was in certain people's stead but I learn more about human nature as I grow older. I have learned that there is no telling what I would do if my wicked heart was turned loose. Instead of getting better I get worse. If ever a heart harbored thoughts that were blacker or more wicked than mine it must have been wretched indeed. I have tried many propositions to earn money for an honest living, things that has made others rich, but when I turned my attention that way I would lose instead of gain. I mention these things to show that my life is one of mistakes, and if it was possible for God to make a mistake I would say he made a mistake putting me here or letting me live.

If I stop here you may think my life is wretched indeed, but I have plenty for which to be thankful. First, the earth and the fullness thereof is the Lord's. He made all things for His own use, and as it pleased Him, and uses them according to His pleasure. Then if He has made me for a purpose will He not preserve me for that purpose? A sparrow, nor even the least insect can be harmed without His permission, then can't I trust Him though He slay me? If I am one of the Redeemed and He slay me, it would be for my good, I'd leave this world of sin to live with Him. He has promised grace sufficient, not an extra supply, but as needed. So has He promised bread and clothing and though it does not come as fast as human nature wants it we have enough to eat and wear, more than we deserve as we are unprofitable servants. Sometimes I feel a desire to live near Christ, but while I am asking it, self says no and He is gone. Pray for us.

GEO. W. JACKSON.

Every groan, sigh, bitter tear, heart ache, pain in body, bereavement, is one less on our pilgrim journey. Soon we shall pass all the stations and go home and be at rest. We have but one more river to cross—the river of death—then we will be at rest.

L. H.

The nearer we approach the end of our journey and sorer the conflicts in the way the more anxious we are to reach that desired haven and to be forever at rest. May these blessings be mine.

L. H.

Order the  
Old School Church Hymnal,  
40 cents each; \$4.00 per dozen.

Z. C. HULL.

# Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rick, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Pherix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor.

Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah. (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

Kitty Hawk, N. C.—The Church meets quarterly, Saturday and fourth Sunday in February, May, August and November. The annual meeting Friday, Saturday and fourth Sunday in May. Union meeting Friday, Saturday and fourth Sunday in August of each year.

All lovers of truth are specially invited. J. P. TINGLE. Gilliam Primitive Baptist Church, Altamahaw, Alamance County, North Carolina, meeting fourth Sunday in each month. Elder J. W. Gilliam, pastor.

I have had sweet meetings and have been kindly received everywhere on this tour. I see great interest among the people and especially the young. God is working in their hearts and preparing them to serve Him. It makes us rejoice to see God's humble children coming home following the blessed Savior. Those who are in the church should live their profession and be a shining light to the world. Where there are divisions and personalities there should be forbearance, forgiveness and burying all the past. Cannot we forgive every personal wrong done us? We should do so. Let us all strive in love for the things that make for peace. Oh, that we may all love God supremely and love one another with pure hearts fervently. Where there are public offenders we should withdraw from them and let them repent on the outside. (1 Cor. 5th chapter; 2 Thess. 3:6). Where there are dead branches they should be pruned off. Where there are hobby riders, sowing seeds of discord, they should be stopped.



Where there are those who preach the truth in love and strive for the things that make for peace, encourage them in this great work. We need a godly ministry and an orderly membership and all true Baptists united in love. We are glad to find all these good people sound and united upon all the essentials. We feel sure that day is breaking and that they are on the verge of a revival of love and unity.

L. H.

#### APPOINTMENTS FOR ELD. J. P. NOBLES.

Elder Z. C. Hull.

Dear brother, you will please publish appointments for Elder J. P. Nobles as follows: Piney Grove, Headland, Tuesday and Wednesday, June 13, 14; Union, Midland City, Thursday, June 15; Ozark, Friday, June 16; Pleasant Grove, Saturday and Sunday, June 17, 18; Ariton, Monday, June 19; Baptist Rest, Tuesday, June 20; Mount Zion, Wednesday, June 21; Freeman School House, Wednesday night; Hardentown, Thursday, June 22; Romah, Friday, Saturday and Sunday, June 23, 24, 25. Elder Nobles and Elder Bullard will be together from Piney Grove, Headland, to Ariton. We hope the brethren will give these servants of the Lord a good hearing.

Ozark, Ala.

J. J. TURNIPSEED.

#### APPOINTMENTS FOR ELD. W. M. BULLARD.

Elder Z. C. Hull.

Dear Brother:—You will please publish in the next issue of Gospel Messenger the following appointments for Elder W. M. Bullard: Concord, Linwood, Ala., Wednesday, May 31.; Mount Zion, Banks, Thursday, June 1; Ozark, Ala., Friday, June 2; Union, Midland City, Saturday and Sunday, June 3, 4; Little Vine, Dothan, Ala., Monday, June 5; Dothan, Ala., Tuesday and night, June 6; Sharon, Donaldsonville, Wednesday, 2 p. m., June 7; Olive Grove, Thursday, June 8; Union, near Donaldsonville, Friday, Saturday and Sunday, June 9, 10, 11; rest day, Monday, June 12; Piney Grove, Headland, Tuesday and Wednesday, June 13, 14; Union, Midland City, Thursday, June 15; Ozark, Ala., Friday, June 16; Pleasant Grove, Saturday and Sunday, June 17, 18; Ariton, Monday, June 19; Bethel, Tuesday, June 20; Antioch, Wednesday, June 21.

Ozark, Ala.

J. J. TURNIPSEED.

The greater the tribulation and the sorer the afflictions the dearer heaven will be.

L. H.

Mother, home and heaven are dear, sweet and precious names, but the dearest and sweetest of all names is Jesus, who has done so much for us. Let me serve, reverence and ever adore Him.

L. H.

#### THE PHARISEE AND THE PUBLICAN.

A booklet designed to set forth the difference between natural and spiritual religion, and to comfort mourning souls. Price, 10c postpaid. W. S. Craig, 515 W. 27th St., Kearney, Nebraska.

Elders A. J. Banks, W. J. Hull, H. G. Mitchel, T. J. Head, Oscar and Willis Hembree were in attendance at the May meeting at Cross Roads church. The meeting was very pleasant. We had a number of visitors from our Sister churches. We are thankful indeed that we were once more blessed to have the privilege of communing together. It encourages us to have visitors. We have a standing invitation to all who possibly can to attend our services. We will do everything we can to make you feel at home. The meeting time at Cross Roads is the 2nd Sunday and Saturday before in each month.

Elder Henry Swain of Graymont, Ga., preached to a large audience at the East Atlanta Church on Sunday night May 14th. Elder Swain's visit was greatly appreciated. He preached with wonderful power and all present seemed to have wonderfully enjoyed the sermon. Elder Swain is an able man. The Lord has wonderfully blessed him with all qualifications necessary for intelligently expounding the word of God. Come again Brother Swain, we will welcome you.

Z. C. HULL.

At North Fork church May 4th and 5th, we had Elders Church and Simcox with us. One precious young girl joined the church amidst much rejoicing. This is a fine body of Baptists, a number of lovers of truth on the outside who should be members.

We were at Pond Mountain church 1st Saturday and Sunday in May. Elder Ed Davis is their able and efficient pastor. He is the son of the late Elder Davis, deceased. These are precious Baptists. May God bless them all.

L. H.

I am now at Honaker, Va. I have visited a great many good Baptists on this tour. I visited churches of the Senter Association and met Elders J. A. Cave, C. B. Kilby, Ed Davis, T. H. Kilby, and churches. All good sound and able ministers free from hobbies. In the St. Clair Bottom Association I met Elders Blevins, Martin, Miller, C. N. Tilson, Heath and Barker, good sound men. I visited St. Clair Bottom church which has been organized near 170 years. When first organized had to guard the Indians off while engaged in worship. The Indians killed one of the first preachers. This good old church is sound in the faith, contending for the same faith and practice upon which it was organized. It was organized nearly one hundred years before there were any missionary Baptists in America. They stand aloof from all the institutions of men, secret and otherwise. When this church was organized the Primitive Baptists were not troubled with non-resurrectionism, universalism, russellism, no soulism, soul sleeperism, annihilation of the wicked fatalism, etc. They were just plain old Baptists then. The agitation of heresies produce discord, trouble and division. The agitators should be stopped. I have visited the good home of Eld. J. T. Stinson, who is

a great and good man and in full accord with the great body of Primitive Baptists everywhere. If all could be satisfied to just be plain old Baptists like he is and cease agitating questions that confuse and divide sweet peace would be fully restored everywhere. True old Baptists do not believe that Cain, Pharaoh, Judas and the goats were children of God. Devils are not God's children. I am sorry any professing to be old Baptists will agitate such. True servants of God love peace, unity and fellowship better than any hobby and they preach the truth and love and labor to unity. Wolves labor to devour and divide. May God unify all in love.

L. H.

#### TOUR ENJOYED.

Elder Z. C. Hull:—Dear brother, I have just returned from a tour in Kentucky and North Carolina. I found many brethren out there taking your paper, so I told them I would drop a few lines to your paper so they could hear from me. Dear brethren and sisters and friends, I reached home April 11 and found my wife had improved while I was out there. She had the flu before I left home. I will say to all in Kentucky and Missouri I have never visited any country I enjoyed the brethren and sisters more. I want to thank you many times for your kindness to me, a poor sinner. My prayers is that God may continue his timeful and spiritual blessings to you individually and collectively if I never see you any more in this life. It is a pleasure to me to think over my trip and find a few out there still standing in the good old way, who feel the Old Baptist Church is good enough for you. It is the top, and when any one thinks it is not and he makes any change (if he or she does) he has to step down to find anything. There would be more going on with us if we would allow them to arm up with as many wives as Solomon had and they turned his heart away in his old days. Prov. 12-4 reads thus: A virtuous woman is a crown to her husband but she that maketh ashamed is at rottenness in his bones. So Christ is the husband, so let us try to represent him as such. I can't see how anyone can or even wants to arm up with such trifles as some do if they love the church. It grieves me because I can't in my everyday life represent the Old Baptists as I desire to, much less try to disgrace her and bring reproach upon her. She is the salt of the earth. Brother Bartlett, the more I have studied about you and those in Missouri, the closer you get to me. How hard you have had to contend against secret societies. Jesus, neither His disciples advocate such and if we would try to practice what they teach more and let the rest alone it would be far better, I feel. We notice that it has been Satan's job to try and destroy the church and if he can get some one in the church to try to tear it down he had rather have one in the church than a drove on the outside. I must bring this to a close. This leaves me enjoying good health and hope my

wife will soon be well. Submitted in love to the dear readers.

C. W. STONE.

Route 1, Rockford, N. C.

P. S.—Dear brother, I have never met you and I haven't read but one of your papers. Elder E. B. Bartlett, of Middletown, N. C., gave me that one. If I am not mistaken you are the brother he spoke of helping him ordain some brethren in Indiana. Dear brother, if you deem it worthy of space in your paper, you can publish the article I have written so the brethren may hear from me. I met Eld. Shain, of Madisonville, Ky., on my tour. Best wishes to you and paper.

C. W. S.

53 Brookfield St., White Plains, N. Y.

Elder Zack C. Hull.

Dear Editor:—Enclosed please find money order for \$5.00. I have tried to get new subscribers for the dear good Messenger and I feel it is hopeless and when the notice came April 15 and after reading and rereading its contents truly, my heart went out to you and the tried ones everywhere. This evening as I awoke I was more impressed to send you this little token to help to lighten the burden for there is no cause I have at heart more than the cause of Zion. This truth will stand no matter what men or devils do for God has all power and none can stay His hand. As many times I am impressed to write and when I make the attempt it makes me tremble for fear I will not give all the glory to God. This hymn has been in my mind for the past few days: I love thy church, O God; the house of thine abode, dear as the apple of thine eye. Engraven on her hand, for her my tears shall fall, for her my prayers ascend. I prize her heavenly way. And in this hymn I could so plainly see the blessed Jesus as a wall around this dear despised people that was chosen in Him when as yet there was none of them. These words came in my mind with much force; one body, many members. Yes, dear editor and brother, when these most sacred things come to me I am so often lost in amazement and wonder to think even; I to have such in work of unspeakable joys as well as sorrow, for as I journey down life's mixture of joys and sorrows path I feel I grow viler and viler and sometimes I feel I must give up and say I have made a mistake. There comes to me the days that have passed and gone when I could sing Jesus all the day long was my joy and my song. O, that His salvation might see He has loved me, I cried. He has suffered and died to redeem such a rebel like me. Then I feel this little hope saying within we are prisoners and in this we must groan until we are relieved of all that is mortal. Then the next thing I find I am fearing and trembling and wondering how it will be with me in the hour of death. So we are never satisfied but if I know anything I do love this doctrine and people above everything for their joy and sorrow I do share. I do hope that the Lord will be with you and all of His dear people, in this great cause, for the truth will ever



last and only to Zion it is given. I feel, to say to you that the Lord has given you a clear understanding to defend this great cause. I hope that all who can will send as much as they can to keep the Gospel Messenger going and take and lighten the burden. I look for its coming and would be at loss not to get it. Now may the God of all pity be with you and her dear people and cause them to stand the storm, for He alone is able. I want to tell you a dream I had in 1914. I have felt impressed many times to tell you but each time I would make my letters so long I did not. I will beg you to pardon this long letter already and bear with me as I will try to relate this dream as vision. I dreamed I saw in the southeast a leaf of the New Testament up in the sky and it was waving back and forth and never moved only back and forth as I looked at it. I heard a voice saying that the great Sacrament Day shall come and Gabriel his sacramental trumpet shall blow and I saw and heard a great storm rise out of the north part of the world and blow with great force against this leaf and the harder the storm that blew against it the firmer it waved and never moved only as at first. As I looked to see it blown away by this great storm I heard another voice saying to me, That great illustrious day shall rise when all their army shine in robes of victory through the skies. The glory shall be thine. I saw another great storm blowing against this same leaf and it waved back and forth in the same place and was not blown away and I awoke and was amazed for I thought I was awake and it was so real and I have never forgotten it and was made firmer to believe no matter how this truth is despised it will ever last for Jesus is the New Testament and none who trust in Him will ever die.

Yours in hope beyond,

(MRS.) MELISSA GRIMES.

Normangee, Texas.

Dear Brother Hull:—I am sending you another new subscriber. Do so much wish I could send more but I seldom ever get to leave home and do not get to see many but who are already taking the dear old Messenger of love, for that is what it contends for. May the dear Lord bless you to continue on striving for peace and unity. Bless all the dear servants, dear Lord, who write so sweetly and humbly letters desiring peace. I would like to mention the names of all the sweet writers but it would take too much space so I will say write on. You have no idea of the good you are accomplishing. If not deceived I have many times been made to bless the name of the Lord in reading so many good pieces; it's food and drink to the hungry. May the dear Lord continue to give you of His bountiful store of love that you may hand it out to those who are in need and cause us all, if I am included, to love each other more and better each hour we live and draw us together with love that can not be broken. What shall we render unto the Lord for His goodness and

mercy to us. If not deceived in my poor heart, I try continually to have Him lead me in the right way and so live that I will have sweet fellowship with His dear children, so when I have to go hence they can say she is gone to rest where there is no sorrow there. Now may the Lord bless us all with ever needed blessing, is the prayer of an old afflicted sister in Christ, I hope. Pray for me and sing while on your bended knees in prayer.

M. BUCKNER.

Old School Church Hymnal.  
Over 200 Good Old Hymns, Words and Music.  
You Will Like the Book.  
40 cents per copy; \$4.00 per dozen.  
Z. C. HULL.

The church of God was founded by Christ and all the doctrine and practice was delivered to the church Christ founded. There was not a universalist, russellite, nor conditional church founded by Christ, therefore this doctrine is not the doctrine of the Bible. Man possesses body, soul and spirit. He is not a brute. He has endless existence. All men, righteous and wicked have conscious entity after death. The righteous in spirit go to heaven and their body to the grave, in the resurrection soul and body will unite and man in his entirety will be spiritualized, immortalized and saved in heaven. The wicked in his entirety will be eternally punished in hell. Old Baptists have ever believed this. L.H.

Poor troubled child, who feels friendless and homeless, Jesus will not leave you comfortless. He will come to you. He will never leave you nor forsake you.  
L. H.

In the hour of affliction and grief you are brought closer into fellowship and communion with Jesus. It is good to be afflicted and suffer for His sake.

Afflictions though they seem severe, are oft in mercy sent.  
L. H.

## OBITUARIES

### SARAH E. PAUL.

With a sad heart and with a desire to do a heartfelt duty, I will try to write a short sketch of the life and death of my dear mother. She was born June 3, 1872, died Feb. 10, 1922, making her stay on earth 49 years.

She was united in marriage to W. B. Paul, June 1, 1890. To their union were born eleven children, 6 boys and 5 girls. She leaves a father, 8 sisters and two brothers, 9 grandchildren. Our family circle is broken. But the dear Savior taketh as he sees fit and I pray for Him to make me submissive to His

will. We feel lonely without her, but we feel sure she is sweetly sleeping in the arms of Jesus.

Mother is the one, whose presence is missed so much, but we should not weep for her, the dear Lord loved her most. It won't be long till God will call us, and there will be no more sorrows, for our happiness will be complete.

She was a kind and loving wife as well as a mother. She was sick only a short time. She was taken with a stroke of paralysis, and lived only a short time. She was a member of the Primitive Baptist church, and was baptised by Elder N. H. Harrison.

The funeral service was conducted by Elder William Stubbs, and her body was laid to rest at home.

My soul with joy attend,  
While Jesus silence breaks;  
No angel's harp such music yields,  
I know My sheep He cries,  
My soul approves them well,  
I freely feed them now  
With tokens of My love,  
But richer pastures I prepare,  
And sweeter streams above.  
Enough my glorious Lord  
Let faith triumphant cry,  
My heart can on this promise live,  
Can on this promise die.

Written by her daughter, Mrs. J. S. Waters, Pine-town, N. C.

#### DEACON T. R. CAUDILL.

The subject of this sketch, Deacon T. R. Caudill was born Nov. 20, 1850 in Alleghany county and was married to Miss Caroline Fender on March 7, 1869; to this union were born 13 children, 6 boys and 7 girls, two little infants and one boy, Robert Franklin preceded him to the grave. Those living, 5 boys and 5 girls, being S. G., of Statesville, Oscar Whitehead, Dr. W. C. Pearisburg, Va., Dr. E. L., Narrows, Va., Edwin, Forest Hill, Md., Mrs. Nannie Waddell, Scottville, Mrs. Mattie Green, Forest Hill, Mr., Mrs. Candace Edwards, Sparta, Mrs. Florence Edwards, Independence, Va., Mrs. Blanche Edwards, Whitehead. Father professed a sweet hope in Christ in his early boyhood days and joined the Primitive church at Union on the first Saturday in April, 1885. He was soon elected church clerk, which office he faithfully filled for a period of about twenty years. Was ordained a deacon of Union church July 1st, 1904, which office he faithfully filled until his heavenly Master called him to his sweet home. He was ever at his post of duty when he felt that his assistance was needed or when called upon. He was ever faithful to his church duties, and seemed to greatly enjoy the service of his heavenly Master. He ever stood faithful, ever contended for the old paths, looking up to blessed Jesus, the author and finisher of his faith. He was a kind, faithful, loving husband and a dear,

loving father and good neighbor. He lived to see his ten living children united with the Primitive Baptist church of Jesus Christ, and his oldest son liberated to speak in public. We feel that the church at Union has lost a bright and shining light and the neighborhood a good and useful man, and a dear mother a kind and loving husband, his children a kind and loving father, but we feel that our loss is his eternal gain. I would say to you dear lonely mother, and my dear brothers and sisters there is a vacant seat in the dear old home which never can be filled. Dear father has been called home and we will never hear his voice admonishing us how to live and love each other as we journey on through this troublesome world. But let me say to each one, never forget his Godly advice. It did us good while around his feet, it will do us good while he is sleeping in his tomb if we will ever keep it in our minds. After the funeral services were conducted by Elders J. M. Williams, J. R. Sanders and Isom Fender, he was laid to rest in the cemetery at Union Oct. 25, 1918, where he first joined the church, to await the glorious resurrection morning, when we feel that he will arise and meet his dear Savior in the midway of the air and go home ever to be with the Lord. Oh, what a blessed thought to the poor little child of God. He often said if he ever reached heaven and immortal glory it would be alone through the death and sufferings of dear Jesus. He often said that he wanted to beg Jesus for mercy as long as he stayed in this poor world. He suffered greatly in his last days, but bore it with much patience and seemed anxious to go home. We will now say to all the bereaved and loved ones to mourn not for dear father as one that has no hope, but imitate the virtuous life of this dear man of God. Written by request.

S. G. CAUDILL.

#### MRS. LYDIA M. HAYMAN.

It is with a saddened heart that I chronicle the death of this dear sister-in-law, who passed, as we hope, to a better world than this, quite suddenly on March 30, 1922.

She was born September 7, 1884, and was the fifth daughter of Eld. J. D. and Sister Sarah McMillin. She was always a good, obedient and faithful child, and judging from conversations she had with her mother, sister had undoubtedly experienced a hope in the saving grace of our dear Lord, and greatly enjoyed going to the Primitive Baptist church, and we believe she would have joined the church had she been living near one.

She was married September 25, 1915, to James T. Hayman and they lived together very happily and contentedly to her death, which was caused by acute indigestion.

After falling asleep she looked so sweet and contented—just like she was resting in the arms of Jesus.

She leaves a very dear mother, a husband, four brothers and three sisters—all with families, except one sister, to mourn her loss, but not to grieve as those without a hope. Her father, Eld. J. D. McMullin, and a sister, Mrs. Susan Smith, having preceded her, as we believe, to a happier world than this.

May it be our Lord and Master's will that we all meet you in heaven dear sister. We would not have you back from your Haven of Rest to this world of sorrow.

Written by

F. L. TAYLOR.



(Continued from Page 2.)

until death. When we offend, the good Lord whips us well for it, but will never take His loving kindness from us. (Psalm 89:30-34.) We are careful to avoid that place in future. 'When grace is given to the soul,' He said to me, 'it keeps pushing away sin, and distilling in the soul until it drives out every unclean thing, and in death washes it as pure as gold and fit for the kingdom of heaven.' I could not tell the end of His instruction in a thousand years.

"We shall all meet at the Great Day. All the judges in the world will be there, and be silent and tremble, while the great Judge only shall speak. There will be no rocks or mountains to hide the wicked from His vengeance. They will all be turned into hell, while the righteous shall be welcomed to life eternal!

"Sometimes I doubt, but deliverance comes and stamps the foundation sure. I feel that I know that God who thunders when He pleases and calms the rolling seas, who directs the whirlwind and rides upon the storm! I have thought that I loved my wife and children better than anything else in the world. But now I know that I love my God, His ways and His people better than these and best of all!"

Thus, dear Brother Temple, I have given you an account of some of the exercises of this truly wonderful man of God. His brethren knew that his is "the path of the just, which is as the shining light, that shineth more and more unto the perfect day."

(Rom. 4:18.)

S. HASSELL.

#### Remarks.

I was baptized by my father at Williamston, N. C., in Roanoke river, January 11, 1864, and in the same year wrote the above narrative. The testimony of the old brother was a blessing to me then, and is a blessing to me now. I cannot read it now without tears. May the Lord bless it to thousands of the present readers.

The shelling of Williamston by the Federal gunboats on the river, July 6, 1863, was on account of a few Confederate soldiers passing through, who, however, did not shoot at the Federals. The bombardment continued part of the afternoon and all night. Nearly every resident, except a few old Baptists, left the town. Two houses were burned by the shells, but no person was hurt. When the marines marched up Main street next morning they saw my father sitting on his front porch and asked him what he had been doing all night. He replied, "I have been praying for you." If all men had this spirit there would be no more wars.

SYLVESTER HASSELL.

The above was printed in the Gospel Messenger of August, 1917.

Dear Brother Hull:

By request of my dear mother and by an inward impression of my own, I will try and write a brief sketch of my life and especially of the Lord's dealings with me in bringing me, as I hope, from a state of nature to a knowledge of His truth; from death unto life, which has been and is yet my precious hope in Christ Jesus.

I was born in Webster County, Georgia, March 21, 1878, and have lived here all my life. Mamma and I live here alone in this desolate home, my dear father having died years ago when I was young. The Lord began, as I hope, to deal with me when I was between thirteen and fourteen years old, and it was indeed a hard, dark and rugged road for a child to travel. I did not know what the trouble with me was, but would beg the dear Lord to have mercy on me and forgive my many sins. I felt to be the vilest creature on earth. It seemed like my poor heart would break. Mamma would sometimes ask me what was the matter with me. I told her I did not know. Oh, how I tried to beg the Lord for mercy but it seemed that my prayers were not heard. I went to visit my grandmother and the missionaries were carrying on a protracted meeting near Richland, Georgia, and I attended until I became very much interested so decided to join them.

I shall never forget the night I offered myself for membership to them. They received me and I was baptized, together with a lot of others, by the pastor, and I lived happy with them until last April (1921), when my troubles began again, when it seemed that the scales suddenly fell from my eyes and I was made to fully realize that I was not a member of the Church of the Living God, which is the pillow and ground of the truth. I went on in this condition for some time and it seemed at times that I would die if I did not get relief. I went to the Primitive Baptist Church at Turkey Creek often, as my mother was a member there. It seemed that every sermon was especially preached to me and oh, what anguish of soul I did suffer for months. I wanted to go and ask for a home with them but felt too unworthy to live with them. My mind was so torn up that I could not rest day or night. I sent for their precious pastor, Eld. B. F. House, on the fourth Sunday in November, as I wanted to tell him my feelings. He came and, oh, how glad I was to see him, but still I could not talk but tried as best I could to tell him a part of what I have here written, and oh, how he did comfort my poor soul with such good, gentle and kind admonitions. May God bless him through life's trials and conflicts, is my prayer.

They held services at Turkey Creek on December 22, 1921. I attended and at the close of the service they gave an opportunity for members. I went forward and to my great joy and surprise was heartily received. I was baptized that afternoon by the pastor and I thank the Lord I do believe that it was done according to His good pleasure, and now praise His great name I can say, "How goodly are Thy

tents, O Jacob, and thy tabernacles, O Israel" (Num. 25:5). And again, in the language of Ruth, "Entreat me not to leave thee or to return from following after thee, for whither thou goest will I go, and whither thou diest will I die. Your people shall be my people and your God shall be my God."

Dear brethren and sisters, one and all, please remember me in your prayers, a poor afflicted sinner, saved by grace if saved at all.

IDA L. DISMUKE.

Elder Zack C. Hull,  
Atlanta, Ga.

Dear Brother in Christ:—I wish to renew my subscription to The Gospel Messenger, so you will please find enclosed a check for One and 75/100 (\$1.75) Dollars. You can take out enough to pay for the cashing of this check (if any is charged) and apply the remainder to my subscription. The Gospel Messenger comes to me regularly, bringing news from all the households of faith. Just the kind of news I love to read if not deceived. We have many blessings for which we ought to thank and adore Him who is the giver of every good and perfect gift. Man is a fearful being when led by the flesh, and by a Satanic spirit; our daily papers are full of the many crimes and wrong-doings of weak mortals; but there is a people who have been taught of Him who promised that He would put His law in their hearts and write it in their minds. This old nature, when not kept under, brings trouble and distress to ourselves and to those around us. I desire, if not deceived, as a Baptist, to be found seeking and following after things that make for peace.

Dear brother, I have never met you in the flesh, but I hope we have been taught by the same spirit. I have met Brother Hanks and heard him preach many times. I do certainly enjoy hearing him preach, proclaiming the glad tidings of salvation by grace; yes, salvation by grace, both in time and eternity. I know that many people teach that salvation is by works of righteousness which the sinner must perform and I once thought this was the way myself, but since I've been made to feel to be a lost and ruined sinner, yes, burdened with sin, without hope and without God in the world, and I have been made to hope that this burden of sin has been taken away. I no longer believe that salvation in eternity is by works.

I know that sometimes I am troubled with unbelief. I do not know how to pray as I ought, but I have a desire that the dear Lord would help my unbelief.

Oh! how often have I felt there is no use. I have prayed and cried in vain, God does not hear me, then why not give it all up? If it were nature I think I

would but I hope eternal life has been given me, the water of life, which Jesus said he would give and Jesus said it would be in his people a well of water springing up into everlasting life and may we hope that is the cause of our hope springing up and of our constantly crying to God for mercy, for pardon, for joy and for comfort, looking to Him to bless us with His presence and grace, and with His salvation. It is salvation we want, salvation from sin above all things.

Dear Brother Hull, I have not written this for publication, but if it does not crowd out better matter, you have my consent to publish it.

I feel I had better stop just here for fear I may weary you. I will say, ere I close, that I would be very glad to have you visit us some time, the Lord willing. I desire an interest in your prayers and also the prayers of all God's dear children.

Yours in hope of life eternal,

JOHN W. BRASWELL.

We see in places that our people are deficient in singing. Let churches supply themselves with the Old School Church Hymnal, 40c each or \$4.00 a dozen, and improve their singing. L. H.

If you have a hope that the Lord has pardoned your sins, follow Him in baptism. There is a sweet rest for you in following the blessed Savior.

L. H.

We are not satisfied. We desire something that all this world cannot give. Then shall I be satisfied, when I awake with Thy likeness. L. H.

Once while serving the office of county superintendent a man from a school torn all to pieces came into my office to tell about the fuss. I told him to go back home and dissect himself and then ask himself the question, What part had he played in this unhappy division? He left me immediately and did not seem to like me any more.

I venture to say that if every minister would examine himself thoroughly and those of every faction who are guilty of blood would repent in sack-cloth and ashes there would soon be a reuniting of the Master's children as the frozen icicles melt before the morning sun. I venture to say it boldly without fear of contradiction that an unfaithful ministry, failing to declare the whole counsel of God, is responsible for the scattered flock of our Zion. In olden times they spake often one to another, visited one another's homes and sang and prayed. Is it so today?

Love and fellowship to all the saints of God,  
Cottonwood, Ala. C. H. BYRD.



# The GOSPEL MESSENGER

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No. 12

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building

ATLANTA, GEORGIA

## REGULAR BAPTISTS.

"The Regular Baptists are essentially at one with the United Baptists and hold that God gives no command without giving the individual corresponding ability to comply; that all for whom Christ died may **comply with the requirements and conditions necessary to eternal salvation**, and that, therefore, since Christ **tasted death for every man** and all men are commanded to **repent**, the eternal salvation of all men is possible and those who are lost might have **complied with the Gospel command** and been saved.

They do not accept the London Confession, the Philadelphia Confession, and the New Hampshire Confession of faith. Each Association has its own Confession. They practice baptism by immersion and feet washing. The general statistics of the regular Baptists for 1916 are by States and Associations in the tables below, as follows:

Organizations (in United States) 401, with a membership of 21,521. Number of church edifices, 192. There are 50 Sunday Schools, with 2,587 scholars. The number of ministers on the rolls of the denomination was 494. Schedules were received from 476 and of these, 35 receive salaries averaging \$120. The great majority supported themselves in whole or in part by other occupations, chiefly farming. Government Report of Religious Bodies 1916, pages 128 and 129.

**United Baptists** (in United States). "In doctrine the United Baptists hold that salvation is all of grace and in no sense of work; yet that it is **conditional upon performance of the requirements** of the Gospel which, they claim, is to be preached to all men; and, as all men are commanded to repent, it necessarily follows that all men are given ability to repent, being led to repentance by the goodness of God, or, on the other hand, being led to rebellion and resistance by the devices of Satan; but that, in either case, it is as the **individual inclines the ear and heart, or yields himself to obey**. They observe the ceremony of foot-washing. Total number of organizations, 254; number of members, 22,097; number of Sunday Schools, 17; number of teachers, 92; number of scholars, 701. Schedules were received from 411 ministers of the United Churches. Only 15 of these reported salaries, the average annual salary being \$113. The great majority appeared to be engaged in other occupations. These churches are in the mountainous sections of Kentucky, West Virginia and adjoining states."—Government Report of Religious Bodies, pages 132 and 133.

The foregoing ignores Jesus Christ as the Savior of sinners and bases salvation upon conditions to be performed by the creature. If salvation is based upon conditions to be performed by the creature what was accomplished by the atonement of Christ?

Could not the sinner as well perform the conditions without Christ coming as with it? If the will of the guilty brought death, how can the acts of the guilty bring life? Since Jesus Christ being made perfect, became the **author of eternal salvation** unto all that obey Him, Christ is the **author of eternal salvation** and obedience is an evidence or fruit of it. The fruit is evidence or proof that he is saved before he obeys. **Are not obedience and repentance righteous acts?** Certainly no one could claim they are unrighteous. It being an established fact that **obedience and repentance** are righteous acts, John says: "If ye know that He is righteous, ye know that **every one** (without exception) that doeth righteousness is born of Him." (1 John 2:29).

Already born. Too late to obey and repent then in order to be born. Little children, let no man deceive you; he that doeth righteousness is righteous (already before he does righteousness) even as He is righteous." (1 John 3:7). God's little children should not be deceived by such teachers. Obedience, repentance, belief, etc., are performed by a **righteous subject only**. Repentance and remission is **given to Israel** (Acts 5:28). It is the goodness of God that leads to **repentance** as many are led by the Spirit of God, they are the sons of God (Rom. 8:14). They are sons of God before they get to repentance. Too late to **repent** in order to become His sons. "Turn Thou me, and I shall be turned; for Thou art the Lord my God. Surely **after I was turned, I repented.**" (Jer. 31:18, 19). Who turned him? God. When did he repent? **After God turned him**. He was a child of God before. John the Baptist preached repentance (turning from the legal worship to the Gospel worship) to Israel whom God had prepared. Repentance is often to God's children to turn from one form of worship to that of another. Turn from idolatrous worship to the true worship of God. This God's children should do. On the day of Pentecost the children of God who had hearing ears and whose hearts He had made soft heard (1 John 4:6) were pricked in their hearts and were commanded to repent (turn away from the Jewish worship) and be baptized in the name of Jesus Christ (anointed) for the remission of sins.

Paul, while beholding the city of Athens given to idolatry and seeing a people worshipping the works of man's hands. Paul states that they were worshipping God **ignorantly**. God had given them a heart to worship Him and sent Paul there to preach the Gospel to these children of God and to tell them how God is worshipped and how poor children of God should worship and serve Him, and exclaims to those children of God who were His offspring and lived and moved and had their being in God that at

(Continued on Page 16.)



# The Gospel Messenger

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## EDITORIAL

**"SEEK YE FIRST THE KINGDOM OF GOD AND  
HIS RIGHTEOUSNESS."**

**Matt. 6:33.**

God is not only our Creator, Preserver and Benefactor, but, if we love Him, He is our Father. He will provide for our bodies which He has made, and for our souls which He has renewed, both for time and for eternity. He rightly requires the first and highest place in our minds and in our hearts. Having graciously and almightily brought us out from the bondage of sin, He righteously requires us to have no other gods before Him. He commands us to love Him with all our heart and mind and soul and strength. We may be naturally inclined to think that we can serve both Him and Mammon (or wealth, which may obtain for us ease and pleasure and honor). But He declares that this is impossible; the two services are irreconcilable. The worldly man seeks only after worldly good; he cares only for the natural and the temporal; he does not consider whence he came, nor why he is here, nor whither he is going. He is wholly absorbed with the things of time and sense—the concerns of this passing world. Ignoring God and conscience, he lives only for the present momentary life, and fails and dies like the withering grass and the fading flower, and utterly unprepared, he flies, a poor, naked beggar, into the terrible presence of a righteous, forgotten, and offended God, who will justly consign him to the everlasting fires prepared for the devil and his angels. But the child of God, knowing that material things, when wholly desired and pursued, are unsatisfying, degrading, and perishing, loves His Divine Redeemer, who has bought him with His blood, far better than all earthly objects, even better than his nearest and dearest relatives and friends, and desires, above all else, the reign of His grace in his heart, and a conformity to His perfect righteousness; and it is his chief delight to serve devotedly the God of his salvation, to obey lovingly every one of His holy pre-

cepts, and to be entirely resigned to His righteous dispensation. He believes and trusts in Him to provide for all his necessities. While he honestly and diligently and economically labors to provide for the needs of himself and of those who are dependent upon him, he feels that his Heavenly Father who feeds the wild, care-free, happy birds, and clothes, in living beauty, the flowers of the field, without any labor upon their part, will, as He has promised, bless him and those with him with food and raiment; and so he is not burdened with distressing anxiety about his earthly needs. He may never see the morrow; and if he does, His Father whom he loves to serve, will give him grace and strength to support him. Christ is his treasure, and He is in heaven, and his heart is there, and, at the end of a life's short journey, the dear Lord will come and take him to Himself in a better and brighter, a heavenly and eternal home, where all will be purity and peace and love and glory. This is his assured hope, and it will be perfectly realized.

S. HASSELL.

## PRIMITIVE BAPTIST CHURCH IDENTITY.

(Continued.)

Benedict says, on page 59: "Fifty years ago (written 1859) not an agent for collecting funds for any object of benevolence or literature was to be seen in the whole Baptist field."

The Baptists back there were Old School or Primitive Baptists and they have never engaged in any such un-Scriptural practices, having faith in the language of the Angel (Matt. 1:2) "He shall save His people from their sins."

A. A. C., in Texas Baptist and Herald, Aug. 17, 1887, said: "Since Christmas Bro. Holt employed Bro. J. N. Warren to preach as missionary pastor at Pleasant Retreat Church, of Cherokee Association, at a salary of eight dollars per month. He commenced there with thirteen members. Two weeks ago he held a meeting of eight days which resulted in twenty accessions, twenty-five by baptism, giving them forty, which makes them self-sustaining. These forty children of God have cost us **four dollars apiece**. Who, in the face of all this, is not willing to

give \$4.00 to save a soul from eternal damnation? Certainly no one. Oh, brethren, just think, only \$4.00 for a ticket from earth to heaven." Then \$4.00 did the saving (?) and Christ is eliminated! They believe in money instead of Christ, they, themselves, being witnesses.

"General Association of Kentucky Baptists, Article 1. This body shall be called the General Association of Kentucky Baptists. Art. 2. The payment of their **thirty dollars constitutes a life membership.**"

The Southern Baptist Biennial Convention: "By paying **two dollars** any man may become a member, even though he be a Jew, Catholic, Mormon, or of no religion at all."—Tennessee Baptist, Feb. 4, 1860.

Baptist General Convention of Texas: "Sec. 2. Each church shall be entitled to two messengers, and one additional messenger for each \$25.00 contributed to the funds of the convention; and in no case shall any church be entitled to more than eight messengers."

"Sec. 3. Each Association shall be allowed two messengers, and one additional for each \$100 expended in the missionary work done without its bounds; and one additional for each \$100 contributed to the funds of the convention."

"Sec. 4. Any Baptist Missionary Society shall be allowed one messenger for every twenty-five dollars contributed to the funds of the body; and in no case shall any Society be entitled to more than four messengers."

Gospel Standard, Sept. 22, 1894: "**Any organization which has for its foundation a money basis is un-Scriptural.**"

J. R. Graves, 1860: "There will be no other opportunity for us to save lost souls by **giving our money for missions**, after the present opportunity is past. It is a dreadful thing to misuse the Lord's funds, and to know in **eternity** that souls are in **perdition** which **might have been in Heaven** had we done what we could, and faithfully used what was in our hands."

A. J. Gordon in Texas Baptist and Herald, Aug. 23, 1894: "And now what is the average cost of each convert in the mission fields? All things brought into estimate, it may reach 90 cents, while the average cost of each convert in Christian lands exceeds \$6.30. Seven times as much."

Rev. Thomas H. Pritchard: "Seven times worse where they have modern missions than heathens are, according to above."

"The heathens are dying at the rate of 100,000 a day, and sinking down to Hell, because of the neglect of the church in her duty?"—Throgmorton-Potter Debate, pages 218-19.

Dr. J. B. Hawthorne, of Atlanta, said on the floor in the Southern Baptist Convention in 1894, in the city of Dallas, Texas, that he knew of no organization more unbaptistic than a body like this, based **solely on money.**"—J. G. Webb's Scrapbook.

The above quotations will show, in part, the great departures of those people who were once with us

and bore our name. How foreign from the Scriptures!

"For as much as ye know that ye are not redeemed with such corruptible things as silver and gold, from your vain conversation received by tradition of your fathers; but with the precious blood of Christ, as a lamb without blemish and without spot."—1. Peter 1:18, 19.

It grieves us to see good, humble Christian people led off after the commandments and doctrines of men as we have quoted. May they see their error and come out of Babylon.

"It is worse than folly to suppose that the Savior left His work so incomplete that uninspired men of latter years must take it up and bring it to perfection."—C of Baptist History, p. 1.

We have shown that true Baptists, since founded by the dear Savior, have contended for the original faith and practice. "The Baptists in 860 believed in **unconditional election and special atonement.**"—Moshheim, page 227.

"The Baptists declared **instrumental music** in their churches superstitious and unlawful."—Mosh. Vol. 1, p. 296.

Benedict Fifty Years Among the Baptists, page 206, says: "The **first organ ever employed by the denomination** (Baptists) in this country, and probably in any other, might have been seen standing in the singing gallery of the old Baptist meeting house in Pawtucket, about forty years ago, where I then (about 1848) officiated as pastor. . . . "The changes which have been experienced in the feelings of a large portion of **our people** (many soon adopted the mission system of Fuller and left the old church. L. H.) has often surprised me. Staunch old Baptists in former times would as soon have **tolerated the Pope of Rome** in their pulpits as an **organ in their galleries,**"—churches.

Benedict, page 20, says: "Sunday Schools and Bible Classes, and **all** the other institutions of modern times, for the object of Christian benevolence, and moral reform, which are now in successful operation among us, and other communities in the land, were **wholly unknown in my early day.** . . . "When I look back I can hardly realize the changes which have taken place in our denomination, in my day. . . . It seems almost incredible that a Society (Missionary Baptists) which so lately was slow to engage in any **new enterprise**, and was so jealous of any collegiate training for its ministers, should at this **early period** have so many colleges and kindred institutions spread over the land; that such a flood of periodicals of different kinds should so soon be added to the old magazine; that so much should have been done by this people in the **home and foreign mission** departments, in the Bible cause, in the publication of Baptist literature, in Sunday Schools and Bible Classes, and in kindred labors of various kinds; and all since I first began to collect **the scanty and scattered materials for their history.**



This shows the missionaries are a new party and their practices not known among Baptists for about 1,800 years of the Christian era.

Andrew Fuller, the founder of the Mission Baptists, seeing his mistake before his death, declared: "All he had done needed forgiveness; that he trusted alone in sovereign grace and mercy; that he was a poor guilty creature, but Christ was an Almighty Savior, that the doctrine of grace was all his salvation and all his desire; that he had no other hope than salvation by mere sovereign and efficacious grace, through the atonement of the Lord and Savior; that with this hope he could go into eternity with composure." The preacher at his funeral said, "He (Fuller) died a penitent sinner at the foot of the cross."—Hassell's History, page 338.

It was too late now to remedy the evil work done by his fleshly zeal to augment membership and to get the old church out of the "old ruts." We are glad, however, to see that he saw his mistake, confessed his wrong, and acknowledged that his only hope was in the sovereign grace and mercy of God.

We, as Old School or Primitive Baptists, believe God calls, qualifies, and impresses His servants where they should go and preach. The command was given by Jesus to go. He did not say for any man, church, or board to send His preachers. The same Jesus that sent forth His ministers in the Apostolic age is sending them now. We need not put forth our puny hands to help Him in the work. There was no missionary drives in the Apostolic age. There were no preachers sent to save poor lost heathens then. Jesus forbade the Apostles going to the Gentiles until His appointed time when He prepared them to receive the preaching before the preacher got there (Acts 10th Chapter). No collections then and societies to help in this work. God sent them and they obeyed His command and preached the Gospel to every creature. (Col. 1:23; Rom. 10:18). It is good for us today to be content to obey the Lord. He said, "Feed my sheep," not feed goats, nor make sheep. Preaching the terrors of the law, legalism, teaching the alien the new birth is based upon conditions to be performed by the creature, is not the Gospel of Christ. Old Baptists preach the Gospel which is the power of God unto salvation to the believer (Rom. 1:16-17; 1 Cor. 1:19, 21, 22, 23, 24). God's children have their hearts fashioned alike and know they need Gospel teaching to establish them in the Gospel faith. If all of God's children had the right kind of teaching they would all be one. They should be sweetly united in love. We shall continue on the history of the church at some length. All who desire to see who is the Apostolic church subscribe for the Gospel Messenger and preserve them.

LEE HANKS.

(To be Continued.)

## GRACE AND WORKS.

The above subject is one that has ever confused the minds of the masses. It is a subject that will never be understood by the world regardless of man's attainment in worldly wisdom. The wisdom of this world is foolishness with God. The world would have us believe that all can be recipients of Grace on the acceptance of Christ. According to this idea salvation is conditional. Salvation of poor lost sinners is NOT CONDITIONAL. It is by Grace. Grace is derived from the Latin word Gratia, which means favor. The distinctive meaning of Grace is unmerited favor. Grace is the undeserved love and favor of God towards man as a sinner. Salvation is either by Grace or works. Justification is either by the imputed righteousness of Christ or it is by works. Salvation cannot be by works, if it is by Grace, which is bestowed on an unworthy subject. If it is by works, the sinner would be worthy of it. The sinner would merit salvation by his works of righteousness. Paul says "It is by Grace sinners are saved, and that not of themselves, it is the gift of God, not of works, lest any man should boast. Sinners are not saved by works, but according to God's purposes and Grace which was given in Christ Jesus before the world began."

Paul says "It is by the Grace of God, that I am what I am." It was by Grace Paul was made to realize that he was a sinner. It was by Grace that he changed from his former walks. It was NOT by the Grace of God that Paul was on his way to Damascus to persecute and waste the Church of God. It was according to God's purpose and Grace that he was quickened into Divine life. It was by Grace that he was enabled to continue his journey to Damascus. He went to Damascus and was told what to do. He conferred not with flesh and blood. The Grace of God enabled Paul to preach the Gospel. Paul was an Apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him up from the dead. All saved sinners are raised up the same as Paul was. All are raised according to God's purpose and Grace. All men stand condemned in the sight of a just and Holy God. Paul stood eternally condemned. He was a learned man. He was brought up at the feet of Gamaliel. He was a Jew, a strict Pharisee. He was perfect in keeping the law. No doubt a man of good morals. This did not bring Paul into favor with God. It was not a means of Paul's salvation. His case required the Grace of God. His case required the life-giving process. Eternal life is the gift of God. If it is a gift it is not of works, which we have done, "But according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost. Which he shed on us abundantly through Jesus Christ. That being justified by His Grace, we should be made heirs according to the hope of eternal life. Eternal life is not offered on



conditions. Salvation is not conditional. It is according to God's purpose and Grace. If it is by His purpose and Grace, it is according to His will. He is going to carry out His purposes. He does not consult the will of man. When we consider God's mighty power, man is a mere atom. He is without power. He is depraved. He is unworthy. He is a condemned sinner and justly so. Mercy is the only thing that will reach him. Grace does not condemn, but saves. God is able to save to the utmost. God has the same power in every land and clime. He does not have to consult any board, he does not have to wait for any organization work of man. He speaks and it is done. He saves at His own good time and pleasure. Times and seasons do not delay Him in His mighty work. He can reach the heart of a poor sinner in the Arctic regions just the same as he can in the Sunny South. The salvation of sinners does not depend upon MONEY. Sinners are not "redeemed with such corruptible things as silver and gold," but by the precious blood of Christ; which he shed abundantly on the cross. Christ did not shed His blood in vain. His shed blood has and will reach every one that was represented in His death. It was by the Grace of God and according to His purpose that Christ the only begotten Son of God descended into this sin-cursed world. It was according to God's will and purpose that He suffered and died for His people.. Christ came not according to His own will, but according to the will and purpose of the Father. The will of the Father was, that all He had given Him He should lose nothing, but raise it up at the last day. The Salvation, Redemption and Justification of sinners is in Christ. Christ paid the redemption price, He set the captive free. It is Christ that delivers poor sinners from under the law of sin and death. Christ suffered for His people. He died that they might live. Christ was buried, and rose again for their justification, and is now at the right hand of God making intercessions with groanings that cannot be uttered. Blessed thought! "The blood of Christ cleanseth us from all sin." If it was left to poor depraved man to redeem himself, there would be no hope. Our hope is in Christ and Christ alone. We have no righteousness of our own. Our righteousness is as filthy rags. Salvation is by Grace and Grace alone. Well says the poet, "Grace has led my roving feet, and Grace will lead me home." It is by Grace that we are raised up as was Paul. According to God's purpose and Grace sinners are raised up to walk in newness of life. They are translated out of the kingdom of darkness into the kingdom of God's dear Son. They now have a new King. Christ is King. He reigns over the city of our God. He is our law-giver. We are no longer under the law of sin, but under Grace. What a contrast. While we were under sin, sin reigned in our mortal bodies. We were eternally condemned. Now we are under Grace. We are new creatures in Christ Jesus. Sin

is condemned in the flesh. We are commanded to deny worldly lusts. It is by the Grace of God that we are able to crucify the old nature which is in the flesh. We cannot say when we disobey God, and are enticed that it is by Grace. James says, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man. But every man is tempted when he is drawn away of his own lusts, and enticed."

There is a great warfare in the lives of all Christians. We should be good soldiers of the cross. Christ is our Captain. It is by Grace we are able to obey Him. All things are possible through Christ. We should not be slothful servants. Dear child of God, you know what it means to be disobedient. You know the sore trials of life. You know what it means to follow the flesh. "If ye walk after the flesh ye shall die, but to walk after the Spirit is life and peace." The ability to walk after the Spirit is a God-given qualification, to walk after the flesh is carnal. We are commended to work out our own salvation with fear and trembling. God works in us to will and to do of His own good pleasure. "For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Good works are ordained of God. We should walk in them. It is by the Grace of God that we are enabled to walk in them. Paul to Titus says, "This is a faithful saying, and these things I will that thou affirm constantly that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. This admonition is to the believer. It is to the child of Grace. James says, "Be ye doers of the word, and not hearers only, deceiving your own selves." Oh! So much of the time we are deceiving our own selves, by our neglectful attitude, our slothfulness, our indifference and lack of interest. This condition is not by the Grace of God. It is by the Grace of God that we are able to look into the perfect law of liberty. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. There is a blessing in obedience. Obedience is a good work. Doing our duty as children of Grace is a good work. God's children are able by the Grace of God to do as he has commanded. "Blessed are they that do His commandments that they may have the right to the tree of life, and may enter in through the gates into the city." The City of our God. The church of the living God. The church is a safe place to dwell. Dear child of God, is it not a fact that many times you feel that you have no right to the sweet feasts that are spread in God's house. Why do we have these feelings? Is it not because we fall short in doing His commandments. If we fail to do his commandments, we have no right to the tree of life. We cannot look into the perfect law of liberty, be-



cause we are not continuing therein. We have not been careful to maintain good works, and the result is heavy heart and a guilty conscience. By the grace of God we are able to maintain good works. Hence, the doctrine of grace and works are taught in God's word, but we must be able to separate grace and works. We must place these two features where they belong. We must rightly divide the word of truth. We must beware of extremes. Our redemption, salvation and justification is all of the Lord. Our obedience is all with the ability that God gives. All honor, praise and glory belongs to God. Praise His holy name.

Z. C. HULL.

### QUESTIONS:

(1). If a member of the Church becomes involved in debt and cannot possibly pay out and enters court in voluntary bankruptcy in order to protect himself until such time as he can pay all his debts, and has no other intention other than to pay all his debts just as soon as he possibly can and informs the Church in writing to that effect, should he be excluded?

Ans. I think not.

(2). And if they do exclude him, and after several years hard and honest work, has other misfortunes and is still unable to pay all his indebtedness, and tells the Church so, and begs for forgiveness, and to be restored to fellowship, should they, or could they, according to Scripture, forgive him and restore him to full fellowship?

Ans. I think so.

There seems to me to be no dishonest intention in either case. It is best, if possible, to keep out of debt. "Owe no man anything, but to love one another." (Rom. 13:8).

S. HASSELL.

### ELECTION.

Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience, etc. (1st Peter, 1,2.) This number elected out of the Adam family is God's elect, and God's election, because God elected them before the foundation of the world. God has them in charge. Who shall lay anything to the charge of God's elect. They were elected to be children if they were children before He elected them. Then being born again was not needful to make them children. Christ said we must be born again. Spiritual birth is what brings about that heavenly relationship between God and His elect. There is no Divine relationship between God and the sinner until regeneration. There is eternal, vital union between God the Father, God the Son and God the Holy Ghost, these three agree in one and are one, but there is no eternal, vital union between God and the sinner until regeneration and that takes place at God's own time and pleasure.

Predestinated that they should be holy and without blame before Him in love. Predestinated them unto the adoption of children by Jesus Christ. If the elect were actual children then God adopted His own child. Such a thing never could be, so we conclude regeneration makes a child and adoption makes a child. Either position places the child in a new family, the family of God, the Heavenly family, the Royal family (above the world), above all institutions of men. If any man be in Christ the man is a new creation. Created in Christ Jesus unto good work is fitted and qualified here in time by regeneration for the good work that God ordained and they, as new creatures, should walk in them; it's their duty to walk, run, seek, knock, work out their own salvation with fear and trembling, etc. There is no Spiritual good works required beyond regeneration, but I contend there is Spiritual good works required this side of regeneration.

First a child by regeneration; second an heir of God and joint or an equal with the Lord Jesus Christ. You become dead to the law, risen with Christ and married to Him, seek the things above, walk in newness of life. Paul said the life that I now live I live by faith of the Son of God who died for me and gave His life for me.

A new creation, a new life, a new order of things. Old things have passed away; behold, all things have become new. Old life. Old habits. The old appetite for sin and sinful company is all passed away. A child of God don't want to dance, play cards, swear, lie, cheat, run in sinful places and sinful company. He loves his Heavenly Father too well; he loves Jesus too well; he loves the church too well to stain the beautiful garment with the flesh. Little children love not the world nor the things of the world. He that loves the world and things of the world the love of God is not in him.

J. R. WILSON.

### 300 FRIENDS ASSEMBLED TO HONOR BIRTHDAY OF ELDER J. T. SATTERWHITE.

LaFayette, Ala., May 11.

Too often we hear the expression that "the old time southern hospitality, neighborliness and loyalty of friends has passed away." A great demonstration of the error of this assertion was staged in LaFayette, Ala., yesterday.

May the 11th being the sixty-sixth anniversary of the birth of Elder J. T. Satterwhite, of this place, three hundred or more friends gathered in the grove in front of his home to do him honor and demonstrate their devotion to this good man, who has served them for more than forty years.

By 11 o'clock the guests had all arrived, many driving as far as sixty miles to contribute their share and to partake of the wonderful fellowship existing among this following of loyal friends of Elder Satterwhite. Every family having brought

well filled baskets of every variety imaginable of good things to eat, the 12 o'clock spread was indeed a wonderful sight. Double the number could easily have been bountifully fed with much to spare.

The many gifts presented to Elder and Mrs. Satterwhite only emphasized the love and devotion in which these good people are held. One of the most unique offerings brought to our notice was the gift of the genial Will Nichols, whose gift was arranged in the form of a filled prescription from the druggist, the directions reading: "Take one when needed." The contents proved to be sixty-six pieces of silver.

The short, formal program was opened with prayer by Elder House, of LaFayette, followed by an inspiring tribute to Elder Satterwhite by Elder Henry Swain, of Graymont, Ga., who, selecting an appropriate text, thrilled his hearer for forty minutes, not only with his eloquence, but with the clearness and forcefulness of the wonderful truths presented.

As long as such people live on this earth, filled with the spirit manifested on this occasion, just that long will this world be safe from destruction.

#### A VERY PLEASANT TOUR.

At the earnest solicitation of Eld. J. T. Satterwhite and some brethren of his section, I made a ten days visit in the bounds of the Beulah Association of Alabama, and Primitive Western, of Georgia. I filled appointments at Mt. Pisgah, Stroud, Ala., Saturday and first Sunday in May; at the Baptist church in Five Points, Ala., on Monday night following; Macedonia, near LaFayette, Ala., Tuesday; Mt. Olive, near Opelika, Ala., Wednesday.

On Thursday, according to previous arrangement, a large crowd of brethren, sisters and friends met at the home of Eld. Satterwhite to celebrate his sixty-sixth birthday, and our appointment for that day was at his home. We give herewith a clipping from The Opelika Daily News reporting this meeting, which may be of interest to some. Certainly it is quite a compliment to our people by a secular paper. Eld. Satterwhite seems "to have a good report of them that are without."

We filled appointments at Ephesus, near Lanett, Ala., on Friday and in Methodist church at Lanett, Friday night.

Eld. Rees Prather met us here, having just returned to his home in LaGrange, Ga., after a short tour in my association (Lott's Creek) and Upper Canoochee Association. He took me in his car after the services at Lanett, Friday night, back to his home at LaGrange, where I attended the regular monthly meeting of this church Saturday and second Sunday. We held services on Saturday night for our precious, devoted and consecrated sister, Nannie Edwards, in her poor afflicted condition.

It gives us renewed strength and zeal every time we visit her room, to see her strong faith; her pa-

tient waiting, and devotion to her church and the cause of God. It makes us blush when we are tempted to murmur or complain at our lot. She is a greater blessing to the cause, even lying continually upon a bed of affliction than many who are healthy and vigorous, yet slothful, indifferent and carnally dead.

We left LaGrange Sunday evening for Atlanta, where we filled an appointment at East Atlanta church Sunday night.

The congregations were large at most of the services and seemed eager to hear the truth. The harvest is great but the laborers are few. I do so very much wish that our people could realize the great opportunity that is before them and arise to the duty and task of labor in the vineyard of our Master; and lay aside all quibbling, personalities, jealousies, petty notions about order, hobby riding and the such like, and be broad, liberal and manly. When we can not look at the cause and hold it above our selfish ambitions then we are in a bad spirit.

I hope the dear brethren, sisters and kind friends will accept my sincerest thanks for their kind treatment of me on this short tour. Your kind words of indorsement, tears of gratitude and sacrificial offerings will ever be remembered and cherished by me.

In love and hope,

HENRY SWAIN.

Graymont, Ga.

#### STRANGE PROVIDENCE.

On Thursday, before the third Sunday in May, old Brother John A. Nevils, of Lower Lott's Creek church dropped dead in a garage in Statesboro, Ga., and was buried on Friday, in the presence of what was said to be the largest congregation that ever attended a funeral in Bulloch county. From the sudden shock of this death and the grim knowledge of just how uncertain life is and how sure death is, Mrs. Tom Allen was stricken with grief and heart-aches, and began to weep and lament. The anxious husband becoming alarmed over her condition when she refused to eat or to be comforted, summoned a physician, and he summoned another physician in consultation. The two, after careful physical examination, pronounced her sound and all right, with the exception, of course, of being weak from continued weeping and lack of nourishment. One of the physicians, being an Old Baptist, thought he discovered what was really wrong and suggested that she send for the writer and for Bethlehem church, in the community of which she resided. On Saturday evening before the third Sunday in May, we met at her home and after a very sweet and spiritual service she was received into the fellowship of the church: the right hand of fellowship having been extended to her while she lay in bed, unable to sit up.

The deacons announced that she would be baptized the next morning at 9:30, provided she was able to



meet us at the water, and if not, then the church would spend the time from 9:30 to 11 o'clock, the preaching hour, in song service.

Promptly at 9:30 o'clock the writer met the church and Sister Allen was there and the ordinance of baptism was administered to the joy and pleasure of the applicant and the church. She has been rejoicing ever since, and her happy smiles have indicated what the Master has promised to every one of His sin sick children in baptism. "The answer of a good conscience toward God."

On Thursday following this, in the same community, a very sad thing occurred. Mr. Foster Allen, a relative of Sister Allen, and a near neighbor, has five bright loving children, all boys; one 8 years old, the oldest, and the others six, four and two and an infant. Mr. Allen was plowing in the field near the house. His wife had taken the infant and walked over to a near neighbor's home to pay a visit. The three boys, six, four and two years old, were playing on the back porch of the house and Mr. Allen dropped his mule and plow and went to the house to see after them. He found them with two chairs pulled up to the well curb which was adjoining to the porch, and looking into the well. He reprimanded them, took the chairs back into the dining room, and warned them about the danger of playing around the well. He gave them a little something to eat, and went back to his plow. He had been back at his plowing only about 10 minutes when he heard the cries of the six-year-old boy and ran to the house again, only to find all three of them in the well. By the time he and others could extricate them from the awful plight they were drowned and never could be revived. The writer was summoned to attend the saddest funeral he ever witnessed. They were all buried in one coffin, at Bethlehem Church cemetery on Friday before the fourth Sunday in May in the presence of the largest crowd ever attending a funeral at that place.

After the funeral services were over, the deacons came to me and said that they had a special request to hold preaching services there the next day, if I could remain and preach for them. Of course I agreed to do so.

We had a sweet and comforting meeting. At the conclusion of the preaching service, we opened the door of the church and Mr. Hoyt Tyson and Mrs. Tom Downing came forward and were received amid much rejoicing. After speaking to the church of the wonderful works of God's spirit in their hearts. They were both baptized by the writer at 4 o'clock that afternoon. The church is much refreshed and the Lord adds to the church daily such as should be saved.

That same evening, at 6:30 o'clock, the old deacon, Israel Smith, stricken with paralysis, died, and the writer preached his funeral the next day (the fourth Sunday in May. He lived a long and useful life, and

left a record of faithfulness and devotion to the cause. His name will long be remembered.

Surely,

God moves in a mysterious way  
His wonders to perform.  
He plants His footsteps in the sea  
And rides upon the storm.

Deep in unfathomable minds  
Of never-failing skill  
He treasures up His bright design  
And works His sovereign will.

Graymont, Ga

HENRY SWAIN.

#### GOD NOT THE AUTHOR OF SIN.

"I form the light and create darkness; I make peace and create evil. I, the Lord, do all these things."—Isa. 45:7.

Brother Vandiver requests us to show that the absoluter's idea of the above was not correct. I do not know the absoluter's position on the above, but will say I do not see anything in the Scripture to teach that God is the author or producer of sin or wickedness.

I do not know what kind of light and darkness is meant here; but "in the beginning," "darkness was upon the face of the deep" and God said "Let there be light and there was light." "And God divided the light from the darkness. And God called the light Day, and the darkness he called Night."

Evidently God brought all this into existence. But there is no sin in this; for this constitutes only the first day. In the sixth day man was made and after that God beheld that everything he had made "was very good."

Paul says, "wherefore as by one man sin entered into the world and death by sin." So sin came in by man who was formed five days after the darkness mentioned in the first day; and therefore darkness at least from that viewpoint was in existence without sin. So there is no just reason for any one drawing on his imagination that the "darkness" in the text meant sin or wickedness, nor that God was the author of some dark or wicked deed.

Next the peace and evil he makes and creates. None will question his being the maker of peace; but how is he the creator of evil? Evil has more than one meaning. Evil in the above cannot mean a sinful, criminal or immoral evil. It rather means a corrective, purging, and overthrowing chastisement which is termed an evil. God cannot do evil in the sense of sin or wickedness. James says, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil." There is no comparison to be made, but in a crude way, suppose you have a perfect diamond and some one would tell you that they could extract a lot of common dirt from it. You would know such could not be; for it is not there. So says James, "God cannot be tempted with evil." There is not any part, place or way to take hold. He is holiness in his fullness. Has no inclination whatever toward thinking of doing evil. As the wicked, carnal, satanic mind is enmity against God and stands forever and at all times in revolt to His holiness, so does His holiness stand forever in revolt and opposed to receiving wickedness. They are repellant forces that cannot attract each other.

Then the evil that the Lord creates must be of a different type. Job says, "Shall we receive good at the hand of God, and shall we not receive evil?" This must mean affliction and chastisement. "Shall there be evil in a city and the Lord hath not done it?"—Amos 3:6. This is a punishment, called an evil. "Because he humbled himself before me, I will not bring the evil in his days, but in his son's days will I bring the evil upon his house."—1 King 21:29. This evil is the destruction of the house of Ahab for sins.

"And God saw their works, that they turn from their evil way; and God repented of the evil that he had said that he would do unto them, and he did it not."—Jonah 3:10. In this we have a clear case of evil meaning in the first, wickedness of the people, and in the second, destruction of the people for that wickedness. The evil of the people was a sinful act against God; the evil God meant to do, was a righteous destruction of the people for sin. So God's creating evil must mean a righteous destruction or chastisement for wickedness.

J. C. M.—In Baptist Trumpet.



## Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Pherix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk, Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C. Elder O. J. Denny, pastor.

Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meeting days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

Kitty Hawk, N. C.—The Church meets quarterly, Saturday and fourth Sunday in February, May, August and November. The annual meeting Friday, Saturday and fourth Sunday in May. Union meeting Friday, Saturday and fourth Sunday in August of each year.

All lovers of truth are specially invited. J. P. TINGLE.

Gilliam Primitive Baptist Church, Altamahaw, Alamance County, North Carolina, meeting fourth Sunday in each month. Elder J. W. Gilliam, pastor.

### APPOINTMENTS.

Eld. T. J. Head, of Atlanta, Ga., will preach, as follows: Whitaker, N. C., first Saturday and Sunday in July; Williamson, Monday, July 3; Tarboro, Tuesday, July 4; Kehukee, Wednesday, July 5; Conoho, Thursday, July 6; Mount Zion, Friday, July 7; Falls Tar River, second Saturday and Sunday in July; Pleasant Hill, Monday, July 10; Upper Town Creek, Tuesday, July 11; Elm City, Wednesday, July 12; Moore's, Thursday, July 13; Mill Branch, Friday, July 14; Contentna, third Saturday and Sunday in July; Wilson, Monday, July 17; Greenville, Tuesday, July 18; Briny Swamp, Wednesday, July 19; Flat Swamp, Thursday, July 20; Robersonville, Friday, July 21; Smithwick's Creek, fourth Saturday and Sunday in July.

He will need conveyance. Elder Head is an excellent brother and preacher. I have known him many years. S. HASSELL.



**APPOINTMENT FOR ELD. M. E. PETTY.**

Please publish following appointments for Eld. M. E. Petty in the Senter and Mountain Association: Commencing at Union, July 1, 2; Little River, July 3; Zion, July 4; Crab Creek, July 5; Galax, July 6; Cross Roads, July 7; Elk C., July 8, 9; Jordan, July 10; Rock C., July 11; Pilgrim's Rest, July 12; Peach Bottom, July 13; Saddle C., July 14; Fox C., July 15, 16; Barton's Cross Roads, July 17; Piney C., July 18; Antioch, July 19; Cranberry, July 20; Senter, July 21; Roan's C., July 22, 23; Bear C., July 24; Beaver C., July 25; Riverview, July 26, 27; West Jefferson, July 28; North Fork, July 29, 30; Pleasant Grove, July 31; Horse Creek, August 1, 2; Silas, Creek, August 3; Big Hilton, August 4; Pond Mountain, August 5, 6.

We are praying the Lord that He may be able to come preaching peace by Jesus Christ.

We greatly enjoyed Eld. Hanks' visit.

Yours truly,

West Jefferson, N. C.

C. B. KILLY.

**ERRATA IN ELDER HASSELL'S ARTICLES.**

In my article in "The Gospel Messenger" of June, page 4, 1st column, 1st line, "Creator" should be "creature"; and in the 2nd line, "creditor" should be "creation."

In the 1st column, 17th line from the bottom, "Navaton" should be Novatian." S. HASSELL.

**APPOINTMENTS FOR ELD. A. J. McLEOD.**

In the Lott's Creek Association as follows: Lyons, Saturday and first Sunday in July; Little Flock, Monday; Anderson's, Tuesday; Canoochee, Wednesday; Emmans, Thursday; Beard's Creek, Friday; Bethel, Saturday and second Sunday. If these appointments meet your approval just send this letter to The Messenger for publication. In hope,

HENRY SWAIN.

P. S.—Others can be arranged if you desire afterwards.

**THE ONE HUNDREDTH SESSIONS OF THE CUIVRE SILOAM ASSOCIATION.**

The Cuivre Siloam Association will convene with Oak Grove Church of Primitive Baptist, in Calvary County, Missouri, beginning on Saturday before the third Sunday in August 1922.

Those coming from the South and East will come to Mexico, Mo., over the C. B. & Q. railroad or the Wabash, then change for the C. & A. railroad to Auxvasse, Mo., where all will be met and conveyed out to the church.

We invite all sound and orderly Baptists to attend this "one hundredth" session of our association and especially preachers.

E. B. BARTLETT, Moderator.

J. A. WILLIAMS, Clerk.

**SPECIAL NOTICE TO SUBSCRIBERS.**

Owing to the scarcity of money and the decrease in office receipts, I am forced to discontinue the fifteenth of the month issue of The Messenger until the Fall season. I trust that you will understand the situation. When I made The Messenger semi-monthly, I did not increase the subscription rates. I feel sure that by September I can publish The Messenger semi-monthly again. In other words, just as soon as renewals and new subscriptions justify it.

Z. C. HULL.

**APPOINTMENTS FOR ELD. B. F. HOUSE.**

Eld. B. F. House, from the Beulah Association of Alabama, will fill the following appointments.

West Atlanta church, Tuesday after second Sunday, July 11th; Collings Springs, Wednesday, 12th; Bethlehem, Thursday, 13th; Corinth, Friday 14th; East Atlanta, Saturday, 15th; Cross Roads, Sunday, 16th; Griffin, Ga., Sunday night, 16th; Milner, Ga., Monday night, 17th; High Shoals, Tuesday, 18th; Elizabeth Church, Macon, Ga., Wednesday night, July 19th.

The brethren will please circulate the above appointments as much as possible. To those who have had the privilege of hearing Eld. House preach, he needs no introduction. To those who have not heard him, do not miss the opportunity.

Z. C. HULL.

**GLORIOUS NEWS.**

Wednesday, June 21, 1922.

Elder Z. C. Hull.

Dear Brother Hull: I want to tell you and all the dear family of God of the wonderful outpouring of the Spirit of God upon the church at Bethlehem. We have just closed a meeting there today which the Lord by His divine providence and influence of the spirit continued for six days, which resulted in twenty-six additions to the church. We began our regular three days' annual meeting without any intention of going longer, but circumstances over which we had no control, continued the meeting Monday, Tuesday and Wednesday. We are upon the mountain top of joy unto the Lord. In love,

HENRY SWAIN.

Graymont, Ga.

My father, Eld. W. J. Hull and myself filled appointments at High Point, N. C., on Tuesday night May 16th. On account of heavy rains we failed to fill appointments at Abbotts Creek and Bunkerhill. We reached Saints Delight on Friday morning, however the congregation was small. Attendance was good at Winston-Salem on Friday night. From there we went to the Mayo Association at Draper, N. C. Here we met a large congregation. It was estimated that there were 10,000 people present on Sunday. I had to leave the Association on Sunday afternoon. I regret very much that I could not re-

main for the entire service. I also regret that I could not fill all the appointments that had been arranged. My father remained in North Carolina, and will fill appointments until June 6th. His last appointment will be at Salisbury.

I enjoyed my short stay with the Baptists in North Carolina exceedingly. I would be glad if I could mention all the ministers that I met on my trip, but space forbids. We were entertained in the homes of Elder McMillan and Brother Idol at High Point, also visited the home of Sister Kendrix. Brother W. L. Teague entertained us at his hospitable home in Winston-Salem. We spent the night with Brother Wilson at Draper. I feel unworthy of the kind treatment. I cannot express my sincere gratitude. I had to leave the Association before the services closed Sunday afternoon. My father was preaching when I left. Elder W. M. Monsees and his wife conveyed me to Reidsville. I had the privilege of stopping at his home for a few minutes. The time spent with his family was very pleasant. I will not soon forget my visit and hope that I may have the privilege of meeting the Baptists of that section again.

Z. C. HULL.

Our precious brother, Eld. W. J. Hull, has been with us in Virginia and North Carolina, filling appointments. He did as able preaching as I ever heard fall from the lips of man. I felt so unworthy to have such a man in my humble home, but my heart was made glad to have him. I was with him several days and I never heard him advance anything that was not in line with all sound orderly Baptists. Our people here were greatly edified and God's name glorified.

I was very sorry Eld. Z. C. Hull had to return home before filling his appointments and did not get to see him, but I hope to see him in the future and take his hand and hear him preach. Our people in this country love the Gospel Messenger for the glorious principles it contends for. I hope the brethren will help to circulate it. Our people need their pure mind stirred up in trial.

Affectionately,

J. R. WILSON.

#### PRIMITIVE BAPTIST ASSOCIATION.

The Primitive Baptist Association of Texas will convene with Point Enterprise church on Friday before the first Sunday in August, four miles southeast of Mexia on H. & T. C. railroad, 2 miles northwest of Limestone on T. & B. V. railroad. Trains will be met on Thursday at each place. If any intend coming on night train please notify Brother F. B. Bond, Mexia, Texas, Route No. 4.

J. A. MOORE, Clerk.

#### NUTS TO CRACK, PICK 'EM OUT.

Who are the most hospital people in the world as touching religious affiliation with each other?

**Answer—Old Baptist.**

Who can take care of and feed and accommodate more people at an Association than the Old Baptist?

**Ans.—No church on earth that we ever heard of.**

Where is more love and good fellowship manifested in big crowds as the Old Baptist Association?

**Ans.—No where.**

What do the people generally say about their gatherings, that it is a puzzle to them and can't understand it?

What other people stay up and preach and talk of God's goodness nearly all night when they meet on special occasions except the Old Baptist?

**Ans.—None that I know of.**

Who is it that can make the sweetest sacred music without musical instruments, in their churches, that the people who visit their churches love so well?

**Ans.—The Old Baptists.**

What other denomination in the world contends for salvation by grace, merited only through the blood of Christ? **None.**

Do Old Baptist claim self-righteousness for vindication of their good conduct and honesty? **No.**

Is a high standard of right living more prevalent among Old Baptist than others. **Answer for yourself.**

Do we believe in ministerial support after the Godly sort as the Bible teaches? **We do.**

Are the Old Baptist to the Church active and doing their duty in that line? **Please answer.**

What preachers of the Gospel of Jesus Christ suffer the most hardships. **Ans.—The Old Baptist.**

And why? Because we believe they are the only preachers in the world that know anything about suffering for His sake.

Do the more blessed brethren and sisters of the Old Baptist of this world's goods contribute liberally to the cause of the church than the common laity. **Please answer.**

Do we believe that all are taught of the Lord and know the same lesson? **Yes.**

What makes brethren so hardheaded and unruly, sometimes?

Do the Old Baptist want trouble and divisions?

Do the Old Baptist want all the Old Baptist to be ONE and in correspondence with each other?

Do the Old Baptist look after the poorest of the flock and administer to the necessities of the sick and visit as often as they ought? **Please answer.**

How often should we have meetings?

How often should we go to meeting?

How often should we open the door of the church for reception of members?

Are we too quick to condemn each other and declare non-fellowship? Do we love each other?



By this shall all men know that ye are my disciples. Isn't that true?

Behold how good and pleasant it is for brethren to dwell together in unity. It is like the precious ointment that ran down Aaron's beard even to the skirts of his garments. So we all are partakers of these good things if so be we are in Christ, and as ye have found Christ so walk ye in Him. That is the answer to all these questions as near as Paul could give it and I believe we all know Paul to some extent. It is a spiritual knowledge that brings these truths home to each of us.

May God bless you all and His love predominate manifestly in all your work among each other, if you are in disorder get right and join the great and exalted army of the dear saints of God, Our Savior, and share with them all victories and defeats, with joys added. Yours in hope,

WALTER BARTLETT.

475 E. Fair St., Atlanta.

### WANTS PEACE.

We, the Church of Christ, at Ephesus, Jefferson county, Mississippi, of the Primitive Baptist faith and order. Owing to the fact that there has been some divisions among the dear Baptists in south Mississippi and bars to fellowship have been put up by Associations over the churches, we submit the following for a basis of peace. We confess our faults to all the dear brethren and ask you to forgive us of any offense we have committed. We are willing to recognize the work of all the churches of the same faith. We do not feel it right to non-fellowship whole Associations because of disorder in one or two churches, but recommend that they settle their troubles and not let it spread out so far.

We are willing to recognize and fellowship all that are trying to live according to the decision handed down from the Apostles and elders together with the whole church at Jerusalem for the Gentile churches to be governed by, to-wit: Acts 15-29, "That ye abstain from meats offered to idols and from blood and from things strangled and from fornications from which if ye keep yourselves ye shall do well. Fare ye well."

We desire the love and fellowship of all the above type of Baptist and esteeming church authority above the Associations and as the only body qualified to execute the laws of our Master. Kindly let us hear from you if you can fellowship us on above principles.

Done by order of the church in conference on this, the 6th day of May, 1922.

ELD. C. L. CLARK, Moderator.

TULLIE SMITH, Clerk.

Resolved, that a copy be sent to The Gospel Messenger and the Primitive Baptist for publication.

He that diggeth a pit shall fall therein. Haman was hung on a gallows he prepared to hang an innocent party. Saul fell on his sword with which he sought to slay David. Jealousy is as cruel as the grave. A liar is dangerous. A man that will wilfully falsify to carry out his wicked designs should have no part in the Church of God. (Rev. 22:15; Rev. 21:25). "All liars shall have their part in the lake which burneth with fire and brimstone." (Rev. 21:8). "These six things doth the Lord hate." (Prov. 6:16-19).

L. H.

## OBITUARIES

### ROBERT ELONZO WILKINSON

Robert Elonzo Wilkinson was born June 11, 1852, in Green County, Kentucky. Came to Illinois when six months old; moved to Lincoln County, Missouri in 1874; died at his home in Bellflower, Mo., May 22, 1922; age, 69 years 11 months and 11 days. He was married to Mary Etta Clark, December 16, 1876. To this union three children were born, two girls and one boy: Ada Viola Marsh, Rosa Lee Brown and Amos P. Wilkinson, all living. Mr. Wilkinson never made a public profession of religion but was a firm believer in the Primitive Baptist faith. A wife, three children, several grandchildren, six sisters, two brothers and a host of friends survive to mourn. During his last illness he often expressed a desire to "go home" and just before he passed away he exclaimed, "All is well." Short services were held at the home in Bellflower, after which he was taken to Macedonia, where funeral services were conducted by the writer and then his body was laid away to rest in the Macedonia cemetery.

E. B. BARTLETT.

Middletown, Mo. Rt. 2.

### EXPERIENCE AND OBITUARY OF

#### MRS. J. B. UPSHAW.

#### TO WHOM IT MAY CONCERN.

I will now try to pen some of the dealings of the Lord with me, as I trust. When I was small, as far back as I can remember, I had sad, sad thoughts about my soul's salvation at times; then it would all wear away, and I would be as gay and happy as any child. When I was about thirteen years old I believe the Lord caused me to see myself a justly condemned sinner before God. I felt to be the greatest sinner in the world. It seemed that every sin that I had ever committed in my life came up before me like mountains before my eyes. My sorrow and grief of heart was more than I could bear. I felt myself to be such a sinner. I tried to pray all the time, but it seemed as if my prayers did not go higher than my head, for I felt to know that I could not pray, but I could not help from trying all the time. All I could say, or knew to say was, Lord, have mercy on me, a poor lost and ruined sinner, justly condemned to die and go down to everlasting torment. When the sun would set I would feel like my last day on earth was spent, and that before another day should dawn I would be banished forever where neither hope nor mercy could ever reach me, and when another day dawned I only awoke to find my burden of sin greater. Helpless and hopeless I stood before God, not knowing anything to do to get out of this great sorrow of mind. It seemed to me that everybody on earth was better than I was, and I felt to be alone in this world, and that God could not have mercy on such a sinner as I was. I would go away off where no eye on earth could see me and ask the Lord to have mercy on me, but I only grew worse, and it seemed as if there was no mercy for me. I finally tried going to the mourner's bench, but that only added to my woe. I went on in this state of mind for three weeks. I had given up all hope, yet could not keep from begging the Lord for mercy.



One evening I took my Testament and went off to be alone there to read and see if I could find any comfort, for my trouble was great. I felt to be lost, and without His mercy to be forever lost. In this distress of soul I thought I would try to ask the Lord once more for mercy. I can remember beginning this last prayer in this manner, or in these words: 'Here Lord I give myself to thee, 'tis all that I can do.' I do not remember anything more that I said, whether or not I said any other words, but the next thing I know my sorrow was all gone and I was walking and clapping my hands for joy. I was so happy everything around me seemed to be praising God. I felt that my sins were all forgiven, and that my troubles were forever gone. I remained in this happy state of mind the remaining part of the day, and at night as long as I stayed awake, for I did not sleep till very late. I was so happy meditating about my Savior, for I felt then that the Lord was my Savior; but when I awoke the next morning doubts arose in my mind, something seemed to say, you are deceived; better not say anything about it, 'tis all imagination; yet I did not have the burden of sin which I had been carrying so long.

My prayer was then, Lord if I am deceived undeceive me, send back my burden of sin that I may know more how it felt. I went on in this way, doubting and fearing that I was deceived, and wanting to tell some one of my condition, but was afraid to tell it for fear I would be deceiving them. All the time doubting and fearing, and sometimes feeling as if I must tell it to my mother, but I felt like she could not believe that I was changed, for I thought she knew what a great sinner I had always been. I saw no room for confidence because I felt assured that she was a Christian, and was able to judge whether or not I was one. I went on in this way for five years, all the while impressed to join the church, but never could feel worthy of a place among such people as I looked upon the church members to be. I could not live as I thought I ought, nor as I thought they did. Being very much dissatisfied out of the church, after waiting five years, I offered myself to the Missionary Baptists, that being the church that all my family belonged to, and was received and baptized.

I went along very smoothly for awhile, never doubting the church, for I had always thought that that was the true church.

Now I want to tell you why I live with another people. During the years that I have mentioned above, I grew up and married, though I did not join the Missionaries until two years after I was married. Later on my husband received a hope in Christ and joined the Primitive Baptists. This, of course, was a cross to me, but I made no complaint. We agreed to go with each other to our meetings, and we did so. I could not understand their preaching when I first began to go to hear them. It grieved my heart very much to think of his being in one church and I in another. This brought about the thought that one of us was wrong. I would say, "Lord is it I? If so, guide me, for I want to know the truth." The inquiry in my heart kept going all the time for light and truth. As time rolled by and I heard more and more of their preaching, the Lord began to show me where I stood. I loved their preaching better each day I lived. I was enabled by grace divine to see the church in its purity, I trust. But I never intended to let anybody know it (I was very proud) for I thought it would be a disgrace to me and to my people for me to go to the Primitive Baptists, though I loved them with all my heart. I could not keep the secret—when I heard them preach my experience it filled my soul with unspeakable joy full of glory. (I would wonder who told them on me), for I never heard such preaching anywhere else I went. I carried this load of pride and dross a long time, because the dross had to be consumed, and the gold refined before I was fit to be or made willing to go home to my people. God only knows how great was my trouble, and He alone gave me grace to go, removing all pride, selfishness and everything else out of the way so that I had nothing to fear, the Lord being my Shepherd, Priest and King. I left all my people with the Missionaries in the hands of God. I have two very dear brothers in the flesh, who are preachers in the Missionary faith, and I have never doubted their Christianity, but who maketh us to differ from one another?

The Lord showed me the way and I was happy to walk therein. He bore all my grief and He rolled from my heart the great load of sin, and then I felt that I could worship

God in Spirit and in truth, whereas I had been worshipping in bonds. It has been nearly seventeen years since Elder M. F. Hurst baptized me, and I have never regretted it, neither have I doubted where the church is. The little hope I have is my joy and strength here in this world. When I was being led into the water I said to a dear sister (who was by my side): "I feel like the Lord is smiling on me." That was the happiest day of my life. I felt free from every sorrow and care with perfect confidence in God, and that confidence has never been shaken by the many storms of sorrow through which I have been called to pass. You might ask if I had any doubts, I would answer, "Yes." It seems to me that I am in doubt most of my time, but my doubts are, "Am I a child of God?" I never doubt the Lord.

I have had many sorrows in life—grievous to be borne, but God has delivered me from them all, and I trust He would do likewise through all time to come.

I have given you some of the facts of myself in regard to my spiritual travel in a scattering way, hoping you will read and excuse a poor sinner trusting in redeeming grace, I am,

Your unworthy,

MRS. J. B. UPSHAW.

Between, n Walton, Co., Ga.

#### MRS. J. B. UPSHAW.

Days have lapsed into week, weeks into months and the twelve long months make the year that we have lived without a mother—save in memory. While our hearts mourn for her naturally, yet as the days go by, we try to render to God our humble thanks for the blessed joy, the abiding peace and strength we share in her memory, which is ever a guiding star of faith to point the way to duty and to God.

A sketch of her life is as follows:

Emma Arnold Upshaw, daughter of Mr. and Mrs. F. M. Arnold, was born in Walton county, Georgia, February 20, 1860. Convicted of her state of sin in Adam at a very early age; received a hope in Christ when 13 years of age. In 1876, married to J. B. Upshaw, of Walton county. In 1878, united with Missionary Baptists at historic Bay Creek church, where all of her own people were loyal members. In another year's time, her husband united with the Primitive Baptists at Sardis church and in 1886 she, too, united with this church. Her experience, which is published elsewhere in this issue of The Gospel Messenger, gives her own reasons for taking this step.

Mother lost two children in babyhood, reared seven who survive her, as follows: W. F. Upshaw, of Raleigh, N. C.; J. C. and D. H. Upshaw, of Covington, Ga.; Mrs. E. S. Herndon, Social Circle; Mrs. W. K. Swann, Monroe; Mrs. H. F. Bonner, Rutledge; and Mrs. W. E. Broach, Athens, Ga.

In every sense of the word she fulfilled all that the Holy Word, marriage, means, for her home was a throne of love and sacrifice in which she reigned as queen. To her husband she was a tower of strength and fidelity in their every experience along the rugged way; to her children she was a devoted counselor, governing them by love, and living to the fullest the highest type of motherhood, second only to the life of our Savior, whose matchless life was her pilot in the untold sacrifices she made for her loved ones.

Like many other consecrated followers of Christ, it was hers to experience severe trials of faith and duty, but these only drew her closer to her Lord she loved so well and she felt the power of His words, "My grace is sufficient for thee."

When her husband, at the age of 45, was called to the ministry, she, too, was called, and made her part of the sacrifice as truly as he did his. She stood by him in her prayers, in her deeds and in her words, even encouraging him to do the will of God as he felt impressed. And as they journeyed hand in hand, heart-to-heart laboring in the love and fear of God, surrendering their all to His holy will, they grew stronger in the faith and stronger in their two-fold devotion until they were as one in the discipleship of God. Her faith in his calling was supreme; she often remarked that when all other evidences failed to make her realize the power and presence of God, this ministry of father's was an open book to show that "None can stay His hand, or say unto Him, What doest thou?"

Born with a burning desire to serve her fellowman, her heart and hand ever stretched out to the poor and needy. Heeding not the cold nor her own discomforts, she was ever ready to go when and where duty called. She knew happiness only in the giving of happiness and service to others.



Every day was filled with helpful service of some kind—her home being open to any and all who would enter there. Her home, as her life, was as freely given as ever a home, in all that sacred word implies, can give.

In May, 1919, when her husband was called up higher and the separation of lives was come, she was submissive, meek and imbued with even a greater trust in Him who does all things well. But the major part of her life was gone. He, for whom she had gladly made her life a sacrifice, he for whom she had ceaselessly prayed in his sacred call to serve their God wholly and unreservedly—yes, prayed for him until their lives so thoroughly blended that without him there seemed little else to live for—he, her earthly king, her greater self, was called to the glory world. For two years more mother was here with us still serving, still giving the needed word of courage to the faint-hearted, while her own life was so lonely and crushed since her idol was taken away. But never a murmur! God was good, His way was perfect, His will was her will. She was only waiting to answer the summons and join the saints in glory when it should please her dear Savior. She felt that the time was near and rejoiced in looking forward to the happy exchange. Her faith seemed to grow so plain that it was almost sight; and when the summons came on the afternoon of May 6th, she answered the call as one just ready to enter the new day of perfect rest and peace which had dawned for her. Her cup was full—God saw fit to release her tired body, her patient trusting soul from all the cares and sorrows of time and take her to live with Him to bask forevermore in His love and rejoice in the perfect peace which passeth all understanding throughout eternity.

It was on the second Sunday in May, 1921, that Elders R. L. Cook and J. M. Livsey spoke the last sad message so comfortingly to her children and loved ones, after which her idolized body was laid beneath the sod, forever made holy by Christ's burial, in Bay Creek cemetery.

Her soul with God in Heaven,  
Beckons us still press on  
To do our Master's bidding  
Till God shall call us home.

MAE UPSHAW BROACH.

#### RESOLUTIONS BY. MT. GILEAD CHURCH.

A sketch of the life of Elder H. Temples as a Gospel minister and especially as pastor and member of Mt. Gilead church. Elder H. Temples was born in Wilkerson County, Georgia, March 15, 1843. He joined the Methodist church in his young life but only stayed with them for a short while. In 1865 he united with the Primitive Baptist church at Mt. Carmel and was baptized by Elder W. F. Rogers. He was liberated soon after and was ordained in 1866. He served as pastor in the Ebenezer Association during his ministerial life and as moderator many times. He accepted the care of Mt. Gilead church, Washington County, Georgia, as pastor in 1884, and continued as pastor until his death on the seventh of April, 1922. There was baptized about 90 members while he was pastor, received by letter eight and on confession of faith two. Elder H. Temples and wife joined Mt. Gilead church by letter in January, 1917. He was an able, faithful and humble pastor and was loved by the church.

Resolved, First, We thank God for having given us such a faithful and God-fearing pastor for these thirty-eight years, we pray God to still bless us and fill his place as pastor.

Resolved, Second, It is with broken hearts that we bow in humble submission to the will of God who has called his servant home.

Resolved, Third, We extend our sympathy to our dear Sister Temples and aged widow, also to his dear children, may God bless them.

Resolved, Fourth, That these resolutions be copied on our minutes and a blank page be left with these words, "In memory of Elder Hudson Temples, Pastor of Mt. Gilead church for thirty-eight years."

Resolved, Fifth, That a copy of these resolutions be sent to the Gospel Messenger for publication and the Primitive Baptist be asked to copy.

Committee—

S. T. ELTON,

IVINSON LORD,

GEO. C. YOUNG.

Read and adopted by the church in conference May 27, 1922.

A. J. BANKS, Moderator.

R. W. YOUNG, Clerk.

#### ROXSY R. BRYANT.

Roxsy R. Bryant was born Feb. 20, 1842 in Emanuel County, Georgia. Departed this life Jan. 21, 1922, making her stay on earth about 80 years. She was a faithful member of the Primitive Baptist church at Old Canoochee for about sixty years.

Her husband was an humble and faithful minister of Christ, who gave himself devotedly to the cause he loved.

She was a sharer of the hardships that came upon her companion as he pursued his Holy calling. She knew the many trials that followed the Civil War, and the bitter conflicts during its continuance.

She drank many cups of deep afflictions, but they only developed her splendid character and made it to shine the brighter. She left six children and a number of grandchildren to mourn her departure and a host of friends to cherish her memory.

She named her friends by her acquaintances and pronouncing the name of Aunt Roxsy aroused and continued to stir the finest sentiments of the soul and sweetest bonds of lasting friendship. She was a loyal, kind, and faithful wife and mother, an humble, patient, consecrated Christian a devoted, unfailing neighbor and friend. She seemed possessed of a character and spirit not of this world, and early in life confessed that she was a pilgrim and sojourner here and though she walked the shore of time, she was a citizen of the New Jerusalem and belonged to that loyal priesthood, holy nation and peculiar people who trust in God and have no confidence in the flesh. Nature seemed to have endowed her with its best gifts claiming her with a meek and quiet disposition that amply qualified her to fill well her station in natural seams.

Grace lavished upon her its closest blessings and filled the garden of her soul with the fairest flowers and the most beautiful plants.

This brings enriched blessings by her Divine Master. She buried her Lord's money but put her talents to use in his service, and her family church, and friends were the recipients of her unselfish ministration, and the comforts of her sunny peaceful life brighten the hearts of all her associates in all the trials of her long life. She endured as seeing Him is invisible, her's was a golden sunset, after a long and well spent life's day. And there is a brilliant afterglow in the hearts of all that knew her that will never fade away until we meet her in the glory of him who loved her and gave himself for her, and shall refresh her with the dew of eternal morning, being immortalized.

She shall praise Him forevermore, until then preserved by the grace of God. Amen.

ELD. P. H. BYRD,

W. H. BROWN,

W. R. BROWN,

Church Committee.

(Continued from Page 2.)

the times of this ignorance God winked at; but now He commanded all men (all classes—His people among Jews and Gentiles) everywhere to **repent**." (Acts 18:30). God's children who are living out of the church should repent and join the Primitive Baptist church and be baptized.

Christ's work was perfect. He bore all the sins of all His children in His body on the tree, and He does not need the help of puny man to help Him accomplish His work. His work is complete. There is no condition in our eternal salvation for us to perform. Every one for whom Christ atoned, tasted death for on the cross, shall be eternally saved in Heaven. (John 10:11, 16, 27-30; Matt. 1:21; Acts 4:12; Isa. 45:17; 59:11; 63:5; Jer. 3:23; Jonah 2:9; Zach. 9:9; 2 Thess. 5:9; Eph. 5:22-25; 1 John 1:7; Rev. 1:5-7; Rev. 5:9, 10).

The redeemed shall walk there (Isa. 35:9). This people have I formed for Myself; they shall show forth my praise (Isa. 43:13-21); all the Father giveth Me shall come to me; and him that cometh to me I will in no wise cast out. I came down from Heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all He hath given Me I should **lose nothing**, but should raise it up again at the last day." (John 6:37-39).

This seals it. All whom He saved He predestinated and chose to be saved. Read Psalms 65:4; 139; 15:15, 16; Rom. 8:29, 32; Eph. 1:4-7; 2 Tim. 1:9; 2 Thess. 2:13.

LEE HANKS.

Elder A. J. Banks writes one joined by experience at Mt. Gilead last meeting.

Bro. J. W. Jones writes one joined at Lawyer Springs last meeting and bright prospects for others. Praise the Lord.

L. H.

Elder Z. C. Hull and Associate Editors:  
Dear Brethren in the Lord:

I write to let you know that we received your late letter acknowledging the receipt of the subscription of N. I. Denning, \$1.25, and the little donation I sent. We have received The Messenger with the notice of my short letter, which I do not object to your publishing. We have read The Messenger with much interest. Eld. Hassell's article in the first part, together with others, are highly interesting and true. I will say I have no objection to your discontinuing the 15th of the month issue of the paper for the time being.

I desire to repeat what I said in regard to the subscribers, readers and friends of The Gospel Messenger, that if each one will send in addition to the regular price, which is less than any of our periodicals of its size, if they will send as small an amount as the Lord has blessed them, that would lighten

your burden of expenses. I feel like it is right to recognize such in publishing Gospel truth and doctrine. I am willing and ready to do my part in this important matter, though I am limited in means financially and am near the end of my pilgrimage and know that the time of my departure is near. Will be 89 years old my next birthday, the 11th of January, 1923. Am still able to preach. Was at the old church, Sandy Grove, yesterday, and preached one hour with more than usual liberty on the important subject of being born again. In 3rd Chap. of John. I don't think I ever was more, or as much interested in that subject before. I have been exercising in preaching more than 50 years and have traveled in your state and Alabama and Mississippi and this, also South Carolina and Virginia. Will say to the many brethren, sisters and friends, I never expected to see you all again here below, but have an humble hope of meeting you all in that upper and better kingdom where farewells and partings will be no more; where we shall be free from all our sufferings here which is not to be compared with the glory to be revealed. So finally brethren, farewell.

J. E. ADAMS.

Angier, N. C.

#### HOUSTON, TEXAS.

Ephesus Primitive Baptist Church meeting the third Saturday night and Sunday in each month, at 1200 Cordell street, Brooksmith addition. Woodland car or transfer to Woodland car, get off at Cordell street and go north to church.

J. A. MOORE, Pastor.

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# The GOSPEL MESSENGER

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ATLANTA GEORGIA AUGUST 1, 1922

No. 13

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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## SUNDAY SCHOOLS.

From the Primitive Pathway, of March 15, 1879.

Dear Brother Henderson:

For some time past I have felt inclined to write a few things by way of defense of our position as Primitive Baptists, respecting the modern Sunday School system. This I desire to do, not by heaping sarcastic epithets upon its friends, nor by abuse or bitter denunciation, but by arguments drawn from facts as set forth by the friends and supporters of the institution.

Sunday schools are by far the most popular institution claiming to be moral, benevolent or religious that has ever been gotten up by any religious sect of professed Christians in modern times. Roman Catholics, Universalists and nearly every other sect of professed Christians in the United States, except Primitive Baptists, have their Sunday schools or are in favor of them. It is an institution which has the sympathy, approval or support of all ranks and stations in life by men of the world. Men in high official position give it their influence, and support, feeling that it would be dangerous to their being continued in office to oppose it, or else to approve it because their minds in early youth have been moulded for them by traditional training into that channel. The President and His Cabinet, Governors of States, Legislators, and Statesmen, lawyers and doctors, literary men, editors, mechanics and merchants, all must fall into line, either directly or indirectly, as as its patrons and supporters. It enters either directly or indirectly into nearly every relation of life, whether domestic, social, or business relations. To blot out the present Sunday school system with all its dependencies, would be to throw thousands of persons out of their present employment and position in life. Thousands support it from principle, believing honestly that they are doing God's service, while many others may be governed by policy and give it support and approval, just so far as their business interest and popularity are advanced thereby. The Sunday School Society is, therefore, one of the most powerful institutions for good or for evil that is now known among us as a human institution.

A good tree brings forth good fruit and an evil tree corrupt fruit. It is known by its fruits. Let us therefore test it by the Bible, as that is the only acknowledged standard of right or wrong, truth or error. Its popularity is no test of its being right. If all ranks and stations in life giving applause and support to Sunday schools is proof of their being good, then, on the same principle, it is right that the humble disciples of Christ should be "hated of all men for His sake," as He said they would be.—Matt. 10:22. (The term "all men" here signifies all ranks, all classes and stations in life, and not every individual person of Adam's race.)

If all men, in the sense of this text, hate the disciples for Christ's sake, then it is popular and has

the approval of all men, as much so as the Sunday school institution. And if the popularity of all men's hating the followers of Jesus did not make it right, will the popularity of Sunday schools make them right? No, surely, they must have some better proof. In order to show the principle of Sunday schools as held by Missionary Baptists, I herewith give an extract from the "Minutes of the Mercer Baptist Association, held with the Church at Valdosta, Lowndes county, Georgia, November 4th, 1871." (Now over half a century ago. V. D. M.) "Your committee on Sunday schools would respectfully submit that, in reviewing the subject, they report with great pleasure the manifest and increasing interest felt in the cause by leading men of our church; that they find an improved literature prepared for Sunday schools and that this literature is fast supplanting the cheap trash prepared for the sake of gain and at the sacrifice of mind and morals; that our Sunday schools are visited by weekly and monthly periodicals freighted with the precious seed of the gospel to be planted by the superintendent and teacher in the tender mind of the young. That, in the opinion of your committee, the Sunday school is the cause of humanity, the cause of the church and the cause of God. It takes the tender heart and allies it to virtue, changes the fountain from bitter to sweet water, removes the seed of sin, fortifies the mind against temptation to evil. It prepares manhood for a career of usefulness; it builds up for the church a warm-hearted advocate, a zealous membership and a supporting pillar. Your committee would further report that in sorrow, out of the nineteen churches in this Association, only six have Sunday schools.

The above report speaks for itself and avows what is claimed for the institution. It is no mere squib of an irresponsible individual writer, but it is a denominational document, set forth to the world by a large respectable and intelligent body of Missionary Baptists in their official capacity as an association. It is, therefore, of high authority and entitled to respect and consideration as a denominational sentiment in that it indicates that even the letter of the Bible is taught, but, to the contrary, there is a virtual acknowledgement that it is unfit for the purpose, and hence a Sunday school literature is prepared expressly for Sunday schools. Nothing in this report indicates that God has anything to do with a sinner's salvation, nor that the merits of the blood of Jesus is necessary to cleanse, nor the spirit of God to give spiritual life, and capacity to receive and love the truth and hate sin. No mention is made of the work of God at all in the conversion and salvation of a sinner, but it is asserted most clearly and positively that the precious seed of the gospel is shipped to their schools as **freight**, in weekly and

(Continued on Page 12.)



# The Gospel Messenger

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## EDITORIAL

### THE HARMONY OF SCIENCE AND SCRIPTURE.

An address delivered by Elder Sylvester Hassell before the Alumni Association of the University of North Carolina at Chapel Hill, N. C., June 13, 1922. This was the sixtieth year anniversary of his class of 1862.

The General Assembly of North Carolina, December 11, 1789, declared that the establishment of a State University, supported by permanent funds and well endowed was the best way to promote the usefulness and happiness of the rising generation, and to prepare them for the honorable discharge of the social duties of life. And in 1792 this place was decided upon as the most suitable location for such an institution, on a healthful and beautiful hill, abounding in forests and pure springs of water, 250 feet above the country on the east, and 500 feet above the level of the sea, and having upon it a chapel of the Church of England, and therefore called Chapel Hill. A chapel is a place for Christian worship, and I believe that it was the intention of the founders of the University of North Carolina and is the earnest desire of the majority of its present patrons that nothing conflicting with the truths of the Old and New Testaments should be taught here.

It is one of the most delightful memories of my college days that all of our professors were men not only of extraordinary ability and learning, but also of profound reverence for the Scriptures, never expressing the slightest doubt as to the Divine inspiration and infallibility of any statement of the sacred volumes, which chiefly testifies of Christ as our Saviour, and is guaranteed by His Spirit in our hearts, although the crude heathen doctrine of a godless, material evolution of the universe had been advocated in the world thousands of years before they were born, and although it was revived and defended in 1858, the year when my class entered the University, by Alfred R. Wallace and Charles R. Darwin.

Both of these men denied a supernatural revela-

tion, and held that the species of plants and animals were originated by spontaneous variation, and by the survival of the fittest through natural selection, in the struggle for existence. But Wallace conceded that there must have been three interpositions of a Divine and supernatural power to account for the origin of matter and of life and of man; and Darwin conceded that two or three germs may have been created. Thus admitting the original interposition of God, it was unreasonable in them to deny His continual superintendence and direction of the objects which He had created. And the latest and most distinguished advocates of evolution in Europe and America, whose most recent writing I have carefully studied, admit that the origin of all things is beyond Science and that an Eternal and Infinite Mind may have preceded and originated the universe, which the Scriptures plainly affirm. And the oneness of the universe, the oneness of matter and of energy and of structure which these scientists infer, prove to my mind, not the descent of one form of life from another, but the oneness of the Eternal Creator and the oneness of His purpose and plan in the origination and formation of plants and animals and of Man, whom He created in His own image, directly forming his body from the dust, and breathing into his nostrils the breath of life, thus making him a living soul, as the Scriptures declare.

Even T. H. Huxley admitted that there is a divergence, practically infinite, between the bodies of the highest ape and that of man. The doctrine of natural selection has been abandoned by the leading scientists of Europe. The continued interposition of a Holy and Merciful God in our own lives, in the way of affliction and deliverance implies His continual interposition in the objects of His creation in the geologic ages. The determination of the exact duration of those ages is admitted by the latest and highest authorities to be beyond Science; and for years they now substitute time units. The latest scientists arrange the succession of living being exactly in the order in which Moses arranges them in the first chapter of Genesis, representing Man as the very last creature that appeared on earth, and that only a few thousand years or time-units ago, just as we learn from the Scriptures.



## CHURCH IDENTITY—DOCTRINE.

Was Adam under a physical law or a moral law in Eden? He was under a moral law. Anything under a physical law is not accountable, for under that law the objects are passive in what they do and are not to blame. The wheels in a machine shop are under a physical law and not responsible, and if they kill a man, they are not accountable since they cannot help do what they do. The knife with which an assassin commits murder is passive and cannot be punished for the cruel deed. The assassin using the knife is the author of the horrible crime and is to blame. There is no disobedience or responsibility under a physical law.

"Thou shalt not eat of it." No such command given under a physical law. The London Confession of Faith, page 39, put forth by Old Baptists, A. D., 1689, says: "After God had created all other creatures, He created (Gen. 1:27) man, male and female, with (Gen. 2:7) reasonable and immortal souls, rendering them fit unto that life to God for which they were created, being (Eccl. 7:29; Gen. 1:26) made after the image of God, having the law of God (Rom. 2:14, 15) written in their hearts, and **power to fulfill it**, and yet under a possibility of transgressing, being left to the liberty of their own will, which was (Gen. 3:6) subject to change. Besides the law written in their hearts they received (Gen. 2:17; 3:8-10) a command (moral law) not to eat of the tree of knowledge of good and evil, which, whilst they kept, they were happy in their dominion with God, and had dominion (Gen. 1:26, 29) over the creatures."

Chapter 6, Satan, using the subtlety of the serpent to seduce Eve, then by her seducing Adam, **without compulsion** did **wilfully** transgress the law of their creation and the command given unto them in eating the forbidden fruit.

Our first parents, by this sin, fell from their original righteousness and communion with God, and we **in them**, whereby death came upon all (Rom. 3:23; Rom. 5:12, 19; Tit. 1:15; Gen. 6:5; Jer. 17:9; Rom. 2:10, 11; Psal. 51:5; Job 14:4; Eph. 2:1-3; Rom. 6:20); **all becoming dead in sin**, and wholly defiled, in all the faculties and parts of soul and body. They being the root, and, by God's appointment, standing in the room and stead of all mankind; the guilt of **sin** was imputed, and **corrupted nature** conveyed to **all their posterity**, descending from them by ordinary generation, being now conceived in **sin**, and by nature children of wrath, the servants of **sin**, and subjects of **death**, and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

From the original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed to all transgressions. This corruption of nature, during this life, doth remain in those that are regenerated; and although it be through Christ par-

doned and mortified, yet both itself and the first motions thereof are truly and properly sin."

Hence from the above we see that man is a sinner and without excuse. He is accountable to God for his sinful acts. All agree that man is dead and diseased, and justly so, so let us now talk about the remedy which is found alone in Christ.

How are the elect saved, redeemed and their sins atoned for and justified in the sight of God? Alone by Jesus Christ who bore all of our sins in His own body (Isa. 45:17; Isa. 53:6-12; Zech. 13:1; Matt. 1:21; Acts 4:12; John 10:11; Rom. 2:24, 25; Rom. 4:5-25, Rom. 5:19; Eph. 1:7; 1 Cor. 1:30; 2 Tim. 1:9; Tim. 2:14; Heb. 1:3; 9:12-28; 10:14; 1 John 1:7; Rev. 1:6, 7).

When can the dead sinner know the Lord?

When regenerated and born of God (John 1:11-13; 3:3-7; 17:1-5; Eph. 2:1-10; Eph. 8:9-12).

Do God's children obey the Lord passively, under a physical law, as a machine or wheels in a machine shop, or actively under a parental law?

They do not obey God under a physical law as irresponsible machines, but as His loving children under a parental law, and do so actively by enabling grace. "God dealeth with us as with sons" (Heb. 12:7) not as with machines under a physical law. When God's children disobey His law, it is their fault and they are to blame for it. "If His children forsake His law, and walk not in His judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes" (Psalms 89:30-33).

Do God's children find blessings in obeying the Lord?

Yes, all the exhortations are to living children of God, not to dead sinners. "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword. Wash you, and make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well" (Isa. 1:16-20). "Return unto Me, and I will return unto you, saith the Lord of hosts. Bring ye all the tithes into the storehouse . . . I will pour you out a blessing" (Mal. 3:7-10). "Take My yoke upon you, and learn of Me, and ye shall find rest unto your souls" (Matt. 1:28). "In keeping the commandments there is great reward" (Psa. 19:11). "If ye know these things, happy are ye if ye do them" (John 13:17).

Will he be happy if he does not do them? Who must do them? The child of God and not dead sinners. "So run that ye **may obtain**." "I keep under my body and bring it in subjection: lest after I have preached to others I, myself, should be a cast-away" (1 Cor. 9:25-27). Every preacher and child of God should do the same. "Let us labor therefore to enter into that rest" (Heb. 4:11). "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed"



(James 1:25). "Blessed are they that do His commandments that they may have right to the tree of life," etc. (Rev. 22:14).

What do the following Scriptures mean? Do they mean to save sinners in heaven? "It pleased God by the foolishness of preaching to save them that believe." "Save yourselves from this untoward generation" (Acts 2:40; 1 Cor. 1:21). "Thou shalt both save thyself and them that hear you" (1 Tim. 4:16). "Eight souls were saved by water—baptism doth now save us" (1 Pet. 3:20, 21). These Scriptures apply to the living children of God and mean to save us gospelly here in time from false and bewitching teaching, to a life of gospel obedience, and with the approval of God and the fellowship and communion of the saints. If a member of the church does wrong and has to be excluded, whose fault is it? It is his fault and the church should enforce discipline for her health and prosperity and unity in this life. God gives His children enabling grace to do what He requires them to do, so they praise Him for all spiritual blessings. Let us all labor in love for peace and unity and rightly apply the Scriptures. We should not ignore any of them for they are given to govern the church of God and to preserve unity and gospel order here in time. Let all who believe in God be careful to maintain good works.

LEE HANKS.

Through the blood of the everlasting covenant, eternal redemption was obtained, for all the elect of God. Those whom God had loved with an everlasting love, and had given to His Son, and whose sins He bore in His own body on the tree, having appeared once in the end of the world to put away sin by the offering of Himself, and by the one offering, He hath forever perfected them that are sanctified, yea, by the offering of Himself He put away sin, forever, and this was all in due time, for in due time, Christ died for the ungodly. What effect had the death of Christ for those for whom He died? Did the offering put away sin? Did it perfect them that are sanctified? Does sanctification here mean regeneration? Did God sanctify His people when He set them apart in Christ Jesus before the world began? According as He hath chosen us in Him from before the foundation of the world. J. J. TURNIPSEED.

### THE RESURRECTION.

I am at home by myself this P. M., and I am very lonely. Tomorrow will be one year ago the Lord laid the hardest stroke of all my life upon me, and while I'm so lonely this P. M., my mind goes back to the pleasant days and hours I spent when my dear companion was with me to help me bear my burdens and comfort me in my troubles, but alas, she has crossed over the river and is now resting under the shade of the trees, and I am left alone (no not alone for Jesus has promised never to leave me alone and true to that promise He will ever be. This

evening while I'm so lonely and cast down, my mind is meditating upon the mysterious dealings of our Lord with His children. Oh! what sore trials and conflicts and dark stormy nights we have to pass through and when the nights are darkest it seems the battle rages hardest and it makes us fear and tremble and brings us down at the footstool of mercy where in our sore distress we cry, "Lord save or I perish." Oh, how prone we are to murmur and complain and forget His sweet promise, "I will never leave thee nor forsake thee." Oh, how sweet and precious is His promises when we are enabled to claim them as ours, when he tells us when we are called to pass through the deep waters, the waves shall not overflow thee, and when we pass through the fire the flames shall not hurt thee, for I will be with thee. But while we sojourn here on the sea of time we will have our nights as well as our days and when darkness comes on and the storms of sorrow begin to beat upon our frail bark, and waves of trouble begin rolling high, O, how it makes us fear and tremble, and forget that God rides upon the storm and when He speaks the wind and the sea obey Him, but when He speaks so sweetly to us, in the darkest hours and says be not afraid, it is I, and we can see the sun of righteousness arise with healing in His wings, then a calm comes to our troubled soul and a joy that is inexpressible and full of joy, and we are enabled, by faith, to look beyond the stormy sea and battlefields of time and see our homes of eternal bliss, where no more stormy clouds will rise, and where we will never hear the battle cry again nor see the smoke of the battlefield rise to darken our vision, for we have the sweet promise that when the war is over and the battle won, then the Captain of our salvation will come to give us our discharge, and tell us to stack our arms, and lay our armour down, for the war is over, the victory won. Then He will take our immortal spirits home to His Father to dwell with Him forevermore, there to be with Jesus and be like him, and as that body which walked upon the earth and suffered privations and afflictions, and was tempted by the devil, then crucified on the rugged cross, then laid in the tomb, that body was the offering, the sacrifice for sin, the sins of His bride, which God had prepared, that same body that was put in the tomb was the body that rose a conqueror over death and the grave, leading captivity captive, giving gifts unto men, giving His children the spirit of adoption, and the Apostle Paul says we groan within ourselves waiting the adoption, to-wit, the redemption of our bodies. Jesus said while here on earth that he must reign until He put the last enemy under His feet, the last enemy is death, that is what He tells us. He also tells His children, As I live, you shall live also, and if I go away, I will come again and receive you unto myself that where I am there ye may be also. Then to be like Jesus, this body which we see here in this world must and will be raised, for He tells us, that this



mortal must put on immortality, and this corruptible must put on incorruption, so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O, death, where is thy sting? O, grave, where is thy victory? Dear children of God we know that it is the mortal body we see, and it is the mortal body that the sting of death does its fatal work upon, then to resurrect or bring up again, it must be the same body otherwise it would not be a resurrection. Then, as that body of our dear Saviour which died upon the cross was the body that was raised, and to fully convince doubting Thomas, He showed him the prints of the nails in His hands, also told him to thrust his hand in the gash in His side made by the Roman spear when He poured out His blood for our sins. Thomas believed when he saw the prints of the nails in His hands and said, "My Lord and my God." So we should not doubt the resurrection of our bodies, for we would not be like Jesus unless our mortal bodies were raised and made immortal, for his mortal body was raised, so He tells us, "If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ shall also quicken your mortal body by His spirit that dwelleth in you." Job was enabled by faith to look down through the vista of time, to the coming of Christ and see that our dear Savior would die and then rise again triumphant over the grave, bursting the bars of death and gaining the victory for his bride and was enabled to exclaim, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold and not another." Job's hope was in the resurrection of the body; and that is my hope. Paul says, "If the dead rise not, then is Christ not risen and if Christ is not risen, your faith is vain; ye are yet in your sins." But Paul, knowing of the glorious victory of our dear Saviour over death, with joy exclaimed, "But now is Christ risen from the dead, and become the first fruits of them that slept. O, how sweet and precious is His promise, I am coming again and take you home to My Father, that where I am there ye may be also. What a glorious hope is ours, that some sweet day we shall awake in the likeness of our dear Saviour, then we will be satisfied. Therefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for inasmuch as ye know, that your labor is not in vain in the Lord. Dear brethren and sisters, I desire an interest in your prayers. Pray for the peace of Zion. Your brother in hope of the resurrection.

J. M. BAGWELL.

## GRACE.

"By Grace are ye saved." By the grace of God I am what I am. By Grace I am enabled to see and as I hope, to understand some of the beauties and glories of Christ's kingdom. By Grace I can see my own faults. By Grace I can freely forgive my erring brethren. By Grace I can bear with and look over the faults of others. By Grace I am saved from false doctrine and false practice. By Grace I can preach the eternal purpose of God in the salvation of His people. By Grace I can preach the eternal and unconditional election and salvation of all of God's chosen people through Christ. By Grace I can preach experience to the children of God and comfort and encourage those outside of the organized church to come home to their friends. By Grace my roving feet were led to walk the heavenly road. So new supplies each hour I meet while pressing on to God. By Grace I am enabled to administer baptism to God's dear children and also the Lord's Supper as directed in His holy word. By Grace we can rejoice in the hope of the glory of God through Jesus Christ our Lord. By Grace we are enabled to walk circumspectfully, not as fools but as wise, redeeming the time, for the days are evil. By Grace we can sit together in heavenly places in Christ and enjoy the refreshing showers from God. By Grace the fear of eternal punishment is forever banished from us. By Grace we are taught to fear and worship God. Grace taught my heart to fear and Grace my fears relieved. How precious did that Grace appear the hour I first believed. By Grace we are taught to live soberly and righteously in this world. The Grace of God that brings salvation teaches us to do His will. By Grace we love God, love our Saviour, love each other and love the service of God. By Grace we seek the kingdom of God and desire the love, fellowship and friendship of His people in the kingdom. What can we do without the Grace of God? Nothing! Nothing! Grace all the work shall crown in everlasting days. It lays in heaven the topmost stone and well deserves the place. So by Grace are ye saved and by Grace I am what I am. Yes, by Grace alone. Yours in hope through Grace.

C. L. CLARK.

Harriston, Miss.

Dear Brother Hanks: I love the old Primitive Baptist church better than anything on earth. I love the doctrine as taught by Christ and His apostles, but I do not love those extreme doctrines that some teach, such as the predestination of all the wicked and sinful action of men, and that man is instrumental in saving souls eternally. God is a sovereign and needs no help, but I need His help all the time. Come to our (Stony Creek) Association the third Sunday in August.

W. H. COLLIER.

Nickelsville, Va.



Examine yourselves whether ye be in the faith. (2 Cor. 13.) After you have gotten in all the testimony bearing on your case the time will be all spent and then you will be ready to adjourn court. You want have any time to examine the other fellow and judge the other fellow. Who is it that judgeth another man's servant, its to His master whether he standeth or fall. If he is a servant of the Most High God he will stand, because God is able to hold him up.

God's children should meet to worship the Lord, not meet to look for moles and faults in his brother or sister. If he does he can find them, because we all have them. If we spend time examining the other fellow you wont have time to comply with the text, examine yourselves. You can't do too many things at once and do it all in order. The Lord requires things to be done in order.

Judge not lest ye judge righteous judgment. If a man's preaching and walk in life is in keeping with God's written law there is no law to condemn it if his preaching and walk is not in keeping with good divine law then you have a right to judge him by that law if the law is violated by his action. The one violating the law is the transgressor and all transgressions should be punished and judged by the law. A man is not often brought before the council for doing right, but for doing wrong.

Affectionately, J. R. WILSON.

John says, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." (1st John 3-1.) Our attention is called to the manner of this love. What is the manner of this love? Being independently sovereignly and graciously bestowed upon poor lost and ruined sinners. This is the manner of it. The word "bestowed" still further expresses the "manner" of this love. The word bestow means a donation; a donation is that which is transferred to another without consideration. So "Behold, what manner of love the Father hath bestowed upon us." In the next verse he says, "Therefore the world knoweth us not 'because it knew him not.'" The world only knows its own and loves its own. Surely those who believe and claim they work themselves into this love and favor of God know nothing of the love that is "bestowed," neither know them upon whom it is "bestowed." Some day, if we love Him, He will love us, but it is written "we love Him because He first loved us." Then if He first loved us, was not his love "bestowed" upon us? By this same love we love the Lord and desire to serve Him and love those who are begotten of him. This love was treasured up in Christ before the world began and will be "bestowed" upon all the heirs of this Grace and they shall be "called the sons of God." O to have more of this love shed abroad in my poor heart and to manifest this love to one another should be our chief desire. "He that loveth is born (already) of God"—in hope.

H. A. BYINGTON.

Adel, Ga.

## MUZZLE NOT THE OX.

"Muzzle Not the Ox That Treadeth Out the Corn."

I know, left to myself, I can not give the subject justice. This was said by one of the Old Testament writers and also by the New. This, in my judgment, is the Gospel preached: To muzzle an ox would be to keep him from eating and for that reason he would get hungry. The ox that treads out the corn is the one that serves. It was the custom in that day to tread out corn by driving the ox over it. It is the custom of the day now to drive the poor tried preacher by the power of the Holy Ghost. He is sent to feed the flock of which the Holy Ghost has made him overseer, and after he has fed the sheep, then he eats himself of that same sweet mash he's fed the little ones with. And it is right that we look after the poor preacher before our carnal appetites are satisfied, for if we wait till our carnal appetites are satisfied we will not ever come to the relief of our poor preacher. Some are too covetous; think all this becomes the duty of some one else. This should be equally born according as God has prospered every one. This being so, one man might give one dollar and another give twenty-five dollars and yet not give as much as the one who gives the one dollar. But, sad to say after all, we see that some preachers will lean upon the man who gives the greatest amount. Of course it helps him in a carnal way more than the one who gives just one dollar. Many times we see the preacher has but little time to spend with those dollar fellows and a great deal with the twenty-five dollar fellow. Sad to say, but it is a fact and may cause those that are poor in the goods of this world not to do what they are impressed to do. They, by so cold and indifferent treatment, become discouraged and say let those he esteems worthy or equal look after him; he doesn't appreciate what I do. And sometimes it does look that way. We have seen some of our poor preachers on meeting day, if he shakes hands with some of the poor sisters he will wait until the very last. The writer has heard such characters say: "I would give Brother So and So a dollar but he has got to where he doesn't even speak to me." May God speed the time when we will hear no more of that in the camp and Big I and Little U. The servant is not greater than his Lord, neither he that is sent greater than He that sent him. How can children all born of the same parents be better than another? I am leaving my subject; I guess I had better quit. I hope no one will take exception to what I have written. I have been burdened with this for some time but feeling my inability I have kept putting it off. So I feel like now I have done what I have been impressed to do. Whether it is the motions of the flesh or of the spirit I know not. One thing I do know, it is not to offend anyone if they are not guilty, so I will bring this poor scribble to a close. If this is wasting space you may do as seemeth good and all will be well

with me. Remember this poor dying boy when at a throne of God's rich grace. I am, I hope,

Your unworthy brother,

J. C. BRADLEY.

Eclectic, Ala., R. F. D., No. 2.

### EXPERIENCE OF SISTER CASEY, THE WIDOW OF THE LATE ELD. F. M. CASEY.

Dear Brother Hanks:

I want to write and tell what I hope the Lord has done for me, a poor sinner. I feel my ignorance and unworthiness and pray that the good Lord may guide me. I will have to begin with a dream I had. I saw a large snake and thought that I would kill it. I picked up a rock and threw it and struck its head and saw that it was Jesus and the rock sank deep into His head, and the blood was streaming down His face. He was rolling His head in great agony of pain. I awoke frightened and thought it was just a dream. I soon fell asleep. Next morning, when I awoke this verse of poetry was on my mind:

"Alas! and did my Savior bleed,

And did my Sovereign die?

Would He devote that sacred head

For such a worm as I?"

This was my song day and night. Oh, I saw that I was the vilest sinner that ever lived. My prayer was, "Lord, have mercy on me, a poor lost and ruined sinner." I never could fall on my knees to pray. I thought the Lord would crush me through the place. I would pray in chairs and on the bed and all I could say was, "Lord, have mercy on me." I thought I had committed a great sin in begging for mercy and I gave up and thought I would ask some one to pray for me. I never could even ask any one. Oh, how miserable I was day and night! There was a big meeting going on at a Missionary church and my sister joined. I thought I could ask her to pray for me and when I went to see her she looked so happy I failed again. I went to meeting with her and the house was crowded and I thought every eye was looking at me, the vilest sinner that ever lived. I went back to father's and spent the night. I could not sleep. My breathings were, "Lord, have mercy on me, a poor lost and undone sinner. I started home. I looked at all the family and never expected to see them again. I can't tell how I got home. I felt like a wheel just rolling on. I got home and rested. My troubles would leave me for a time and then return with double force. Oh, how I did beg for mercy, not for justice. I then thought I would go to the church where my husband belonged and ask the pastor, Brother Rambo, to pray for me. I never could ask anyone to pray for me. My grandfather was a deacon. I asked him and grandmother to go home with us. I knew grandfather would have prayer and they consented. After we started I never experienced such thirst before. We soon reached home and took the bucket and dipper and thought I

would drink all I wanted and a voice said to me. The thing you are thirsting for is the living water of life. I went back to the house, had supper and sang several songs and grandfather prayed, but not a word he said reached my case. Oh, how miserable I was! Every breath was, "Lord, have mercy upon me." Next morning I felt like I could not live but a few minutes and I would pray for the last time. I started outdoors and thought if I died I would fall by my two little boys, Randall and Edwin. I stepped back and Jesus spoke these words to me: "Let not your heart be troubled; if you believe in God, believe also in Me. In My Father's house are many mansions. I go to prepare a place for you." Oh, I was so happy. Tongue can never tell it. I looked out in the yard and the light was everywhere. It seemed that all created things were praising God. The leaves on the trees seemed to be kissing each other. The birds sang so sweetly. I could say with old Simon, "Now lettest Thou Thy servant depart in peace; mine eyes hath seen Thy salvation." I loved everything. I was happy for weeks and months. Not a wave of trouble rolled across my peaceful breast. Oh, how I wanted to tell all about what the Lord had done for me. I know I am sinful and vile and will be as long as I live. If this is not an experience, I have none. I would not take all the world for it. A poor sinner saved by Grace.

ELIZABETH CASEY.

Adairsville, Ga.

What a sweet and blessed experience! God bless this precious mother in Israel. L. H.

### SUFFERING FOR JESUS SAKE.

Dear Bro. Hanks: As I have written you several times since I feel to hope God has give me a love for His dear people and you have had them published, there is several subjects I would like to speak about, but I will just tell you one of them now.

What I feel and believe was God with me and it was such a deep mystery to me when it occurred with me, but I can say with Sister R. Anna Phillips, the Lord led me in ways I knew not, as it has pleased Him since He has shown me these things that I should suffer for His sake to call, fit and prepare my husband for a feeder of His flock and to bear him away from home and loved ones, to be, I hope, a comforter sent amongst God's dear children to preach Jesus, the only true way that leads to life everlasting.

Brother Hanks I don't get so lonesome as some folks think I do; my happiest moments are when I'm alone with the Lord. Oh! when it pleases Him to make my cup overflow in gratitude to Him for His abounding love that I feel like He overshadows me with, I praise His holy name and all is well with me. Sometimes when I'm not reconciled to bear the toils that rise up before me and begin to fret and say



things that I should not say, then the ways of the transgressor are hard. Sometimes I wonder why those sorrows rise up before me; then my mind is carried back to the old Griffin bottom where I was alone at work on a long and lonesome day where I feel like it pleased God to show me the suffering I would meet along life's rugged way; but if it's His hand that I feel like is holding me up and bearing me over the stormy waves that roll over me and almost cancels my little hope with seaweeds at gathering stormy waves; if His hand is with me the toils of the road will seem nothing when I get to the end of the way. I believe while I was in this old lonesome bottom, trying to work and help make bread, that it pleased God to lead me in ways of reference to His adorable name and cause me to love Him more. I was caught up in a thunderhead, yet it was a fair day, overshadowed in the beauty of God and a voice spoke to me and said, suffering for Jesus' sake. Then all went away. I left the field and went to the house, feeling like I had been warned of my death and knowing that I soon had to meet with. I just knew I was going to die the next Sunday. They liberated Tom to preach. Oh! I wanted to live and be a preacher's wife. I thought they were the noblest people on earth and are, but not esteemed as such. In about a month they came calling him to churches. The next year he was ordained and we can both say we feel like we are suffering for Jesus' sake. I've just read some of Paul's letter. My Bible is a record of the trial and conflict's of God's people and it records the suffering of sweet Jesus but I feel like we should show His suffering and also His glory by His holy Spirit should abide in my heart. Then I can read His precious Word and feel comforted and when I feel so cast down, I can go to Him for comfort and say as Bro. Price said in his preaching yesterday, that he was so lost the other day that he wandered away to the woods to try to pray; his prayer was, "Dear Jesus, raise me higher."

Bro. Hanks I hope I have not worried you with my lengthy letter, but I wanted to write. I never ask you to publish my letters. I have written you before. Neither do I ask you to publish this. Just do as you feel like would be right. Here of late I can't write a letter without some of the Baptists getting awfully offended at me. Sometimes I feel like God has impressed my mind to write, but for fear of what will be said about me I do not write, but I want to love and be loved. Let me fear God and keep His commandments. Pray for us.

EVA PRICE.

Tallassee, Ala.

Dear Brother Hull:

As you deemed it worth while to publish a former letter of mine to Bro. Walter Bartlett in commen-

dation of his "Appeal" for The Messenger, I wish to add somewhat to what was said in that letter (not for the sake of controversy but to call attention to some very important things) and use as a basis the following extract from II Chron. 31-10: "And Azariah, the Chief priest of the house of Zadok, answered him and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat and have left plenty: for the Lord hath blessed His people: and that which is left is this great store."

From reading the above and preceding portion of the chapter, it is manifest that the Jews for some time previously had neglected to comply with the instructions given them relative to the priesthood and that they had become lax in their duty thereto and indifferent to the consequent situation arising therefrom.

It also seems that the record, or Bible, had been lost or misplaced and they were groping or drifting and getting farther away from daily touch with God and being governed by tradition rather than the word of God. But when the record was found and presented to the king and he beheld the plight of his people and the judgment to be meted out, he made haste to sound a clarion call to duty which was promptly obeyed. It further appears that in the compliance with duty the people were prosperous and happy.

Now, what I wish to say with emphasis is, that from a reading of The Messenger and from information and observation, there seems to be a dearth of interest and aggressive activity upon the part of the Primitive Baptists in many sections of the east and as a result many of our people are seeking other communities and places of worship, resulting in churches declining or going down.

The first Primitive Baptist church that I know of going down was old Ebenezer in Upson county, Ga., where my great grandfather served as pastor and my grandfather as deacon. Many churches are in poor condition and in instances without pastors. Pastors are being uncared for and unable to take proper care for and educate their children. I have heard of one old brother who was serving a church in a city in Georgia and after filling his appointment desired to get to another town some miles away in order to reach home quickly and had to walk the distance as no one offered to help him with a conveyance. One brother is reported to have been forced to take his children from the public schools because of his inability to keep them there properly provided for.

These instances were related to the writer by a Primitive Baptist as occurring in our own state and I have no doubt of their accuracy. There may be other like instances and that of "Tom's Buggy;" very likely are.

Who is responsible for our condition and where

(Continued on Page 13.)



## Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder H. G. Mitchell, pastor, Smyrna, Ga.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk. Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C.. Elder O. J. Denny, pastor.

Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meeting days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

Kitty Hawk, N. C.—The Church meets quarterly, Saturday and fourth Sunday in February, May, August and November. The annual meeting Friday, Saturday and fourth Sunday in May. Union meeting Friday, Saturday and fourth Sunday in August of each year.

All lovers of truth are specially invited. J. P. TINGLE. Gilliam Primitive Baptist Church, Altamahaw, Alamance County, North Carolina, meeting fourth Sunday in each month. Elder J. W. Gilliam, pastor.

Washington, D. C., Old School Baptist Church meeting at Ga. Ave. and Sheppard St., N. W., on second and 4th Sunday each month at 11 A. M. Eld. T. S. Dalton, Pastor. J. E. L. Alderman, Clerk, 3827 Ga. Ave., N. W.

### A VISIT TO NORTH CAROLINA AND VIRGINIA.

To the readers of The Gospel Messenger, we wish to make a brief statement in reference to my recent tour among the Baptist in North Carolina and Virginia. I feel thankful that I was blessed of the Lord to fill all the appointments with one or two exceptions, arranged for me and my son, by Eld. J. R. Wilson, Danville, Va. This was an enjoyable visit. All the churches that I visited seemed to be in peace. Judging from the way we were received in our efforts to preach, we surely were at a unit in faith and practice, so we were greatly encouraged and especially cared for by all the churches we visited. I would be glad, indeed, to mention the names of all the true yoke fellows in the Gospel whom I met on this trip, but space forbids. I shall not soon forget the pleasant visit. W. J. HULL.



I was with the church at High Shoals, on the second Sunday and Saturday before. Mrs. Hull and the children accompanied me. It was a pleasant trip. We enjoyed both the services and visit among the brethren.

Z. C. HULL.

Eld. Henry Swain, Graymont, Ga., filled several appointments in the Atlanta district recently. His preaching was well received. Sister Swain was with him, and we had the pleasure of having them in our home. We enjoyed their visit in a two-fold sense. Brother Swain preached with power. I feel assured that he was blessed of the Lord.

Z. C. HULL.

### CORRECTION.

Page 2, column 2, July 1, should read, "If the will of the **innocent** brought death, how can the acts of guilty bring light."

L. H.

### CHURCH ACT.

On August 14, 1920, Mr. T. E. Etheridge called for a letter of recommendation, and it being granted by the church and the clerk to prepare and deliver, which was done. After which he made some statement to Brother John R. Callaway that he wants to come back and wanted the church to just take that item of his calling for letter of recommendation from the minutes so the church book would not show the act, which was done.

This letter which was prepared by the clerk and delivered by due course of mail, has never been turned in to any of this body and a move with a second to advertise the letter together with the said holder, T. E. Etheridge, who has been excluded from the fellowship of this church, this advertisement to be done through The Gospel Messenger.

ELD. A. R. STRICKLAND, Mod.  
P. P. HODGES, C. C.

### HASSEL'S CHURCH HISTORY WANTED.

Dear Brother: I wrote Brother S. Hassel for a copy of his church history and he informs me that he has none on hand. Would you run an ad in your Messenger asking if any one has one for sale, also the price and condition of the book. I'm very anxious for one. Anything that will assist me in getting one will be appreciated.

Respectfully,

K. J. WHITE.

Ashland, Ala. R. 4, Box 87.

Elder Wilkinson baptized three at Lott's Creek the fourth Sunday in June and he baptized six at Ephesus the third Sunday.

Elder Luke baptized four at Salem the second Sunday in June and about ten at Sycamore this year. This is good news to hear of the dear children following the Savior.

L. H.

### SPECIAL NOTICE TO SUBSCRIBERS.

Owing to the scarcity of money and the decrease in office receipts, I am forced to discontinue the fifteenth of the month issue of The Messenger until the Fall season. I trust that you will understand the situation. When I made The Messenger semi-monthly, I did not increase the subscription rates. I feel sure that by September I can publish The Messenger semi-monthly again. In other words, just as soon as renewals and new subscriptions justify it.

Z. C. HULL.

Eld. Henry Swain has agreed to attend the August meeting at Collings Springs, starting on Thursday before the fourth Sunday in August. Collings Springs Church is about ten miles from Atlanta, near the Marietta car line. The nearest station to the church is Conway. We trust the brethren will circulate Brother Swain's appointments and all who possibly can attend this meeting.

Z. C. HULL.

P. S. Elder Joel T. Lewis was ordained to the full work of the gospel ministry by the Mill church together with other churches the 8th day of July, 1922.

J. R. WILSON.

Eld. B. F. House, of Alabama, has come and gone. I had the privilege of being with him at four of his appointments. This was a sweet privilege to me. The Lord blessed Brother House to speak comfortably to God's people. We trust that he will feel impressed to come this way again. His preaching was greatly enjoyed by all who heard him.

Z. C. HULL.

### ELD. A. P. TUCKER DEAD.

Eld. A. P. Tucker is dead. He died about 4:30 this afternoon. We were together at meeting last Saturday. He was so feeble he never talked but a short while. He was faithful and stood firm for the cause. We will miss him very much. Funeral service will be held Sunday. An obituary notice will be sent The Gospel Messenger. Pray for us and come to see us when you can. Yours in hope,

JOHN M. NORMAN.

Moultrie, Ga.

We knew Elder Tucker for over 25 years. He made great sacrifices for the cause of the Master. He will be greatly missed.

L. H.

### HELP WANTED.

Elder Zack C. Hull:

Dear Brethren, we a little few, about one dozen all told, Primitive Baptists, are building a church house near Fort Deposit, Lowndes county, Alabama. The house, when finished, will cost about \$1,000. We are poor in this world's goods, except my brother, M. R. Norman, who is in easy circumstances, and if we do not get some help the most of the load will fall on

him. I make this request of you to put a notice in The Gospel Messenger of our undertaking and ask all who feel impressed to help us. I assure you it will be thankfully received and properly applied. I am one of the building committee to whom you can send subscriptions. With best wishes to all the family, I remain, as ever, your little brother in hope,

J. A. NORMAN.

Fort Deposit, Ala.

Elder W. J. Green, pastor of the church at Rock Springs, reports that he baptized four the third Sunday in July, including a Missionary Baptist minister.

There will be a three days' meeting at Bethlehem church, seven miles from Marietta, Ga., on the Roswell road, starting Friday before the first Sunday in August. Some visiting ministers are expected to be at this meeting. We will especially appreciate as many visitors as can possibly attend these services.

Z. C. HULL.

#### APPOINTMENTS FOR ELDERS FLANAGAN AND LOMAX.

Please publish these appointments for Elders Thomas Flanagan, of the Mud Creek Association; and J. W. Lomax, of the West Tennessee Association, in the bounds of the Mount Zion Association:

Elder Flanagan, Gun Pond, July 21-22-23; Providence, 24; Drip Springs, 25; Mt. Olive, 26-27; Mt. Vernon, 28-29-30; Shiloh, 31 and August 1; Brother Littleton's, 2; Siloam, 3; Mt. Joy, 4-5-6; Salem, 7-8; Mt. Moriah, 9; Clear Creek, 10; New Clear Creek, 11; Zion Hill, 12-13; New Hope, 14-15; Brother Wright's, 16; Little Branch, 17-18; Brown's Creek, 19-20.

Elder Lomax will not begin until Friday, July 28. Elder Caldwell, of Georgia, will be with Bro. Flanagan the first week of the tour. Other appointments will be arranged for Elder Caldwell. Conveyance needed for all the brethren. Yours in hope,

S. E. COPELAND.

Guntersville, Ala.

#### APPOINTMENTS FOR ELDER B. C. CALDWELL.

Please say in next issue that Elder Caldwell, of the Primitive Western Association of Georgia, will preach as follows after leaving union meeting at Mt. Vernon: Harmony, July 31-August 1; Little Vine (Morgan), 2-3; Rocky Mount, 5-6; Shiloh, 7-8; Brown's Creek (at 2 p. m.), 9-10; Salem, 11; Siloam, 12-13; Mt. Joy, 15-16; Mt. Moriah, 17-18; Zion Hill, 19-20; New Clear Creek, 21-22; Old Clear Creek, 23; Little Branch, 24-25; New Hope, 26-27.

By request of brethren I have tried to arrange so as not to conflict with other appointments. Hope all may hear the brother. He comes well recommended. Conveyance needed. Yours in hope,

S. E. COPELAND.

(Continued from Page 2.)

monthly periodicals, and that this precious seed is to be "planted by the superintendent and teacher in the tender minds of the young." If this precious seed that comes as freight in these monthly and weekly periodicals is the seed that is planted in the carnal and tender mind of children "by a man whose breath is in his nostrils" there certainly will be a bountiful crop of corruption. "He that soweth to the flesh, shall of the flesh reap corruption." If the seed sown is bitter, poisonous, spurious and corrupt, as it surely is in most of these long fabulous tales which appear in these Sunday school papers, then the fruit will surely be according to the quality of the seed sown. And as the preparing of the seed. Primitive Baptist as occurring in our own state and The shipping of it, and the planting is all the work of a poor, sinful man, and the mind in which it is planted is a carnal and unrenewed mind, the whole thing is corrupt.

This accounts, to some extent, for the demoralized state of society. The standard of morals and of manners, especially among the young, seems to be lowered. When professed Christians meet in public for worship, there seems to be a want of respect, and a lack of solemn reverence clearly manifest. The occasion is treated with lightness and indifference, and that, too, by those who have had all the advantage of Sunday school training, as much if not more than among those who have not. The truth, is that worldly amusements, parties, festivals and revelries have been so intermingled with formal prayers and religious services that many young persons seem to think that there is no more respect necessary for religious meetings than for a picnic or some other worldly festival.

The fun and laughter, carnal vanity and merri-ment, manifested on the occasion of a "Christmas tree" exhibition must be opened and consecrated by prayer and this blending of things so inconsistent with each other is sanctioned by the presence of preachers and parents. What a contemptible view of worship must that child have when he sees it thus desecrated and trampled under foot by those to whom he is taught to look as guides! "The tree is known by its fruit." I will now leave these reflections and pass to notice further some of the evil fruits as developed in the report of the Sunday school by the Mercer Baptist Association. It is, however, but just and proper, that this intelligent body of professed Christians should have full credit given them for their honest and candid confession in the following particular.

First. They confess that they had thrust into the hands of their unsuspecting children a literature which was "prepared for gain."

Second. They confess that this Sunday school literature was not only prepared for gain, but that the mind and morals of children were sacrificed to the same purpose.



Third. They confess that in their improved literature their Sunday schols are visited by periodicals freighted with the seed of the gospel, which is to be **planted**, not by the spirit and power of God, but by the Sunday school **superintendent and teacher**.

Fourth. They confess that the Sunday school allies the heart to virtue, changes the fountain of corruption and makes it pure.

Fifth. They confess that Sunday schools remove the seed of sin, builds up **for the church** a warm-hearted advocate, and zealous membership.

Sixth. They confess with much sorrow that thirteen churches out of nineteen, had no such literature, no such freight, no such gospel seed to be planted by teachers in the minds of their children.

Now, beloved reader, you will see that the points presented in the above six items are no exaggeration, but they are a candid statement of facts drawn from the Sunday school report of a respectable and intelligent body of Missionary Baptists. What more did the Pope of Rome ever claim?

W. M. MITCHELL.

(To Be Continued.)

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does the fault lie? Is the whole counsel of God set forth, a full and complete salvation proclaimed and the whole duty of him who professes to love the Lord expounded so that he is admonished and left without a gospel excuse for failure to measure up to the standard set forth in Holy Writ?

Where lies the fault? Does the minister content himself with the rooting and grounding of his hearers in the faith or does he strive to rightly divide the Word of Truth? Is the layman content to be rooted and grounded in the faith and withhold that which tendeth to poverty both of spirit and of material things? Let us one and all acknowledge error wherever found. Let us examine ourselves and determine wherein we are faulty and turn our footsteps in the way of duty, trusting not to receive material prosperity as a reward but to be void of offense toward God and having a clear conscience in the performance.

If there were not enough righteous in the cities of Sodom and Gomorrah to meet the requirements of the Lord for their salvation from destruction, who knows but that the recent war, wave of influenza, panics and plague of insects were sent upon us because of the indifference and ungodliness of professed Christians?

Have we put our hands to the plow and are found looking backward with our minds upon the flesh pots of Egypt rather than upon the things of God and duty well performed?

In the citation above, the fact is noted that when the people began to bring in their offerings, the priests had plenty to eat and much store accumulated for general need and the people were prosperous. There is much of a lesson in this for every

one to consider, especially that we are not merely to have in mind first the accumulation of wealth that duty would then be performed but duty first demanded attention and these matters followed after. "Seek ye first the kingdom of God and His righteousness and all these things will be added to you."

I have never yet heard a Primitive Baptist minister preach for money and I trust that I never shall but they must be provided for properly if they are enabled to do their service agreeably. Christ is the great dispenser of free service without remuneration to His children the servants of His Father.

The church, as constituted, is a corporation with every member an equal shareholder and primarily interested, getting very largely out of it what is put into it personally, aside from the work of the Holy Spirit, and there is room for every one to be of service in the activities of the church in performing its duties and all should give diligence to be about such matters. It should be a privilege as well as a duty. If we sow sparingly, we shall reap sparingly. If we put forth no effort in the vineyard, we shall be found lacking in the harvest in that we cannot rejoice in duty well performed, a fight well fought.

The question is: "Can we be counted on or merely counted in the service of the Lord," ready at all times to give a reason for the hope that is in us, acknowledging God and giving Christ the pre-eminence in all things.

May we, minister and layman, wake up to our full duty and mayhap the Lord will pour us out a blessing the world cannot hold.

If you deem it of worth, you may publish this, otherwise it will be all right.

Yours in fraternal love,

J. H. HAMRICK.

Unadilla, Ga.

Elder Zack C. Hull.

Dear Brother: Am enclosing one dollar and half, for which please send me Gospel Messenger one year. I received May 1st issue through the mail today. My soul has feasted upon its contents ever since. Many pieces I have read and reread. "Eternal, Unconditional Election," "God Speaks" and "How Can These Things Be" are worth much more than the price of the paper to me. I wish I could find words to express to the Baptists how dear to my heart is the sweet doctrine of election, salvation by grace and the final preservation of all for whom Christ died.

Your sister, in hope of heaven after death.

MRS. F. W. WRIGHT.

Water Valley, Miss.

Mr. Z. C. Hull.

Dear Brother in Christ as We Hope: Well, I guess you will be somewhat surprised to receive a letter from me, but, nevertheless, we hope not. I hope that you are enjoying the sweet pleasures of perfect health together with your family, and that you are



enjoying the sweet privileges of meeting with the saints in the worship of the Lord.

We are having sweet meetings and especially in our communion meeting which was on last Saturday. Oh, the joy and comfort to our souls to see the manifestation of God's love shed abroad in the hearts of those that Jesus Christ, our Redeemer, died for. How unfit I feel to have my brother at my feet; but if I can just get down to their feet it makes me feel so good to have such sweet privilege of being at the feet of my brethren.

Brother Hull, I have been requested to send a copy of the memory of one of our most honorable brothers to The Gospel Messenger for publication, who has passed from this world of sorrow to the great beyond.

Well, as I have already been more lengthy than I thought I would, please pardon me, and ever remember a little one saved by grace, if saved at all.

Yours in hope,

P. P. HODGES.

Manassas, Ga.

## OBITUARIES

### IN MEMORY OF OUR DEAR BRO. W. I. CALLAWAY.

Who gave his life mostly in the cause of Christ as a devoted member of this church and by his daily work and lovely conversation. Has passed from this life to the happy beyond, where there is no more trial nor trouble, no more sadness nor affliction, but where peace, joy and happiness reigns forever. We are sad to have to give up such a true man as this dear brother. We do not only miss him as a good neighbor, but when we come to this lovely place of worship and look around and his place is vacant, then we are sad, for a man of his life is seldom found. But when we think of how much sweeter it is to be with Jesus in Paradise, where we hope and believe his soul is resting, it is then that we are made glad.

This dear brother was a true husband and father. He and his dear companion, who is left behind, traveled along through life as smooth as could be without a jar of any sort. And as a father he was a kind and loving one to his children, always advising them to do good and to live an honest life and one above reproach, and not only was he a father of his own household, but to his neighbor's children as well, advising them when he saw them going wrong.

And, oh! what a sweet thought it is to just think of a man of as much honor to his God and to his country as was this dear brother. Would to the Almighty God our country was filled with such men as was he.

He was not a man to wait to be told of his duty in any respect. If he saw his neighbor in distress he was ready and willing to lay aside his home affairs and go to their rescue. And it seemed to be one of his greatest joys here on this earth to aid his neighbors and friends when in distress.

May we all look at the life of this dear brother as an example, and teach our boys and girls to walk the example that Uncle William has left behind, then when we have to depart from this life we feel that we would not have anything to regret.

May we, together with his dear bereaved companion, children and grandchildren ever remember the kind words he spoke all along his life's journey.

May God, in much mercy bless his dear bereaved companion and children together with his grandchildren, and may they ever look to the Alwise God as their guide and protector, believing their loss is His eternal gain.

They have our deepest sympathy.

We, the church of Anderson's, write this in a token of

love of this dear brother and a copy to be spread on our church book, and also to send a copy to The Gospel Messenger for publication.

This dear brother is the same brother that Bro. J. R. Callaway mentioned in his article to The Gospel Messenger in March issue and that article mentioned being only one of the many good deeds along his journey in life.

ELDER A. R. STRICKLAND, Moderator.

P. P. HODGES, C. C.

This May 20, 1922.

Manassas, Ga.

### MRS. THERESA MURRY.

Whereas, Death has visited our community and taken as its victim Sister Theresa Murry, who was born in Montgomery County, Alabama, August 8, 1840 and departed this life December 21, 1921, and laid to rest December 23 by the side of her husband, Jasper W. Murry, at the Pisga cemetery. The funeral service was conducted by Elder J. D. Elkins.

Her parents, Mr. and Mrs. J. T. Mathews, moved to Union Parish, La., when she was four years old. She then grew to womanhood, married Jasper W. Murry, and moved to Nevada County, Arkansas. To their union was born eight children, six boys and two girls; two are dead and the living are: E. B. Murry, Lanesburg, Ark.; W. N. Murry, Prescott, Ark.; E. M. Murry, Sutton, Ark.; L. S. Murry, Albany, Texas; A. A. Murry and Mrs. J. A. Hood, of Emmet, Ark.

Her husband died in 1882, leaving her the responsibility of raising the children. She joined the Primitive Church at Ephesus, Nevada County, on Saturday before the first Sunday in 1897 by experience and was baptized by Elder B. L. Landers and lived a consistent member until death. The church has lost in her death a true loving and obedient sister. Her children lost a faithful mother. Oh, we do mourn her loss, but hope that our loss is her eternal gain. While her body is moulding in Pisgah cemetery, her spirit is in the Paradise of God. We look for the resurrection morn when the last trumpet of God shall sound and these mortal bodies shall be raised and this mortal shall put on immortality, then soul, body and spirit shall be reunited, and sing redeeming love with the heavenly host forever and forever. This done by request of Ephesus church, a copy sent to each of her children and a copy on our minute book. Approved by the church while in conference, this March, 1922.

### MRS. JOSEPHINE VAUGHAN.

Mrs. Josephine Vaughan was born near Franklin, Va., October 12, 1847, and died June 4, 1921. She joined the Primitive Baptist church at South Way, Va., Saturday before the third Sunday in October, 1874. She was baptized by Elder Thomas Oberly, who was the pastor at that time. She was married in January, 1866, to Mr. Edgar Vaughan. Her husband died in 1876. This makes the period of her widowhood 45 years. She was the mother of six children, three girls—Mattie, Sarah Ada, Virginia and Idella and three sons, James, Thomas, Benjamin Franklin and her baby son, Edgar Lafayette. The three dead are Mattie Sarah, Ada Virginia and B. Franklin. The three living are James Thomas, whose home is located in Suffolk, Va.; Edgar and Idella, who are living in their old community near Franklin, Va. She died at the home of her daughter, Mrs. J. C. Vaughan, and was buried at Sycamore Missionary Baptist church, beside her daughter Ada, and her son Frank. The church is located about eight miles from Franklin. Mr. J. R. Johnson conducted the funeral services on June 5, 1921.

She had thirteen grandchildren, seven girls and six boys, and four great-grandchildren, girls.

MRS. E. S. VAUGHAN.

Franklin, Va., R. F. D. No. 2.

### ELDER J. J. BYRD.

Elder Joseph J. Byrd was born November 21, 1853, and was first married to Patience Barnes, December 9, 1875. To this union was born two children and Patience Byrd died July 17, 1890. The two children by his first wife preceded him to the grave by many years, leaving three grandchildren living. He was married to Susan Loftin, December 17, 1890, and to this union were born three children, one dying in infancy and two daughters still living. Mrs. Audrey Dillard, of Arifton, Ala., and Mrs. Viola Leroy, of Arifton, Ala. Susan Byrd died October 22, 1920. Elder J. J. Byrd was afflicted for many years but served the churches in faithfulness, some



of which he had served continuously for more than twenty years. When stricken with paralysis he was in the stand at Pleasant Grove church, Ozark, Ala., and this affliction rendered him unable to serve his churches, at which time he was serving Piney Grove, Headland, Ala.; Pilgrim's Rest, Arton, Ala.; his home church, Bethel, at Blue Springs; but his love and zeal for the cause was such that he still tried to go on until finally, the Lord saw fit to call him from his pain and suffering, October 29, 1921. Elder M. E. Petty and the writer attended his funeral services at Pilgrim's Rest, where a large congregation of relatives and friends had gathered to pay a last tribute of respect to this dear man of God. He had many sore trials and conflicts, all of which he bore in patience and fortitude. His remains were laid to rest in the cemetery at Pilgrim's Rest, to await the glorious resurrection, the doctrine of which he preached much, in his afflicted condition. Truly a good man has fallen asleep, leaving behind the blessed assurance of a hope that reached beyond this vale of tears. He died as he had lived, in the triumph of a living faith. We realize the great loss sustained by his daughters, in the death of their precious father, and we extend our deepest sympathy to them in their sad experience; but we feel that the church and the Baptist family sustains even a greater loss, seeing that the harvest is great and the laborers are few. And we humbly pray the Lord of the harvest to send laborers to this work. Written at the request of his daughters. Some delay has been caused in this obituary not being written sooner, by a misunderstanding in some way.

J. J. TURNIPSEED.

Ozark, Ala.

#### EUNICE BOLDING.

Eunice Bolding was born December 26, 1916, and departed this life February 20, 1922. She budded on earth to blossom in heaven. She was such a bright child, so cheerful and loving that her presence was a heavenly blessing to her loved ones. To know her was to love her. Her mind was on heavenly things. A few days before she got sick she said, "Mamma, I want to go to heaven because the thorns stick my feet here." How the darling did love to hear her parents sing "Lord, Plant My Feet on Higher Ground." She was so patient during her sickness that she seemed like an angel. Weep not parents, for she is free from this world of sin and sorrow. She is resting in the arms of Jesus, who said, "Suffer the little ones to come unto Me and forbid them not, for of such is the kingdom of heaven." The golden gates are opened. A gentle voice said, "Come," and angels from the other side welcomed our loved one home. Written by her loving aunt.

FANNIE ADAMS.

#### MRS. SALLIE GARRETT.

On the eleventh of April, 1922, death entered the home of Mr. John Garrett, Danville, Va., 827 Lee street, and claimed the beautiful spirit of his mother. Sister Garrett was a good woman. Her husband died with measles during the war between the states. She was a very delicate woman. She made her home with her son in Danville. Sister Garrett professed a hope in Christ on the third Sunday in April, 1917, at Becham church and was baptized shortly after by Elder T. L. Wilson of the Primitive Baptist church. Sister Garrett leaves two sons, Mr. John Garrett, of Danville, and Mr. Silas Garrett, of Carlisle, Va. The funeral was conducted by her pastor, Elder T. L. Wilson, at the Becham church, near Carlisle, and interment was made in the cemetery at the church. The floral offering was large and beautiful and the funeral was largely attended, showing the high esteem she was held by the people. Sister Garrett was kind, gentle and unassuming Christian woman. She is at rest. God grant that her children follow in her footsteps and trust in God, who is the greatest help in the hour of need who can make the dying pillow soft as downy pillows are.

#### MR. JOHN THOMPSON.

On April 22, 1922, the spirit of Mr. Thompson took its flight to the better world to join his wife, who went away one year ago. Mr. Thompson was about 83 years old. He was not a member of any church but loved the Primitive Baptist and proved it. He always remembered the preacher's family. He often said he wanted to be baptized but was too unworthy. His home was ever open to the Baptist. Mr. Thompson had a large family. While they were all grown

and in homes of their own, they loved papa and mamma like little children and visited home often. I think this was one of the most loving and devoted families I ever knew. Some of his neighbors remarked at the grave that he was one of the best men I ever knew. His funeral was conducted by Elder T. L. Wilson, pastor of the Axton church, who spoke words of comfort to the heartbroken family. His remains were tenderly laid beside his wife at the family burying ground to await the resurrection morn when Christ will call our bodies forth to go home to die no more but to ever be with the Lord. There will be no more separation there; no more sorrow, no more heartaches.

#### CHARLIE PACE GARRETT.

On the twenty-first of March, 1922, the death angel on silent wings entered the home of Mr. and Mrs. S. R. Garrett and claimed the spirit of Charlie, their youngest son. Charlie was born July 14, 1899. He leaves to mourn his loss his parents, three brothers and two sisters, as follows: Richard, Willie and Sam Garrett, Mrs. Bailer Hendley and Mrs. Daniel Green, of Danville, Va. Charlie was a good boy and held in high esteem by all who knew him. He loved the Primitive Baptist church and often have I heard his mother say, I am so glad Charlie is a Baptist at heart and loves to come to old Axton so well. I would say to his parents, "Weep not for Charlie, but trust in God; He can comfort when everything else fails." Charlie only won the race. Just got there before you. He is at rest and when Christ comes the second time without sin unto salvation. Then he will call your son together with all the redeemed of the lamb to come forth from the graves to go home to suffer and die no more, to ever be with the Lord in that beautiful city not made with hands. Oh, it is comforting to know that no matter where our bodies are laid, if our graves are lost and forgotten by our people, overgrown by thistles and briars or cultivated over or our dust molded into brick, His ever watchful eyes are over us. He will not forget us but is able to and will fulfill His promise to bring our bodies forth and fashion them like unto his own body. For when we awake in His likeness and see Him as He is we shall be satisfied. We will know why we had to part here, and why we had to go with bowed down head and aching heart. But the most glorious thought, God Himself will wipe all tears from our eyes and we will never, never suffer again. Trust in God, Sister Garrett, a few more days or years at most, then Christ will call you home.

#### ANNIE STANLEY.

Sister Stanley was born October 5, 1832, in Fayette County, Georgia; was the eldest daughter of Blackman Thornton and Jenny Thornton, his wife. She was married to William B. Stanley, December 3, 1854. She was left a widow during the Civil war, her husband dying June 8, 1863, and was left with five small children, the eldest only eight years old. She joined the Primitive Baptist church at Hopeful, Fayette County, Georgia, March, 1872, and was baptized by Elder Britton, together with three other sisters. The writer has known Sister Stanley for over 30 years, having once served her church as pastor. She was very much devoted to her church, and greatly loved the service of her Master. She greatly loved the company of the dear saints and to visit her home was to behold her Godly life. For in the days of her sore affliction, when her speech was so impaired that she could not speak plainly, she would make signs that she wanted me to read some Scripture and offer prayer. Sister Roxa Stanley writes of her: "Mother always went to her meeting unless prevented by sickness, until 16 years ago, when her body and mind became so afflicted that she could not go. But she always wanted others of the family to go. It seems that we miss her more on account of her being confined to the house and we had to look after her so closely." Sister Stanley lived in the fellowship of her dear Master, and in the fellowship of her dear church for 50 years and was always ready to bear her part of the burdens of the church. Perhaps she often gave the widow's mite. All she had. As a mother, neighbor, friend, she filled the place in the full sense of the word. She died on the eighth of April, 1922, at a good old age, fully ripe, died as a shock of corn fully ripe for her Master's praise; also in the full triumphs of the faith of God's elect and her body is resting in the cold embrace of death (as we view it). But she has only passed on to live with her eternal Master and to enjoy the life she so much longed for in this world. Her



body is sweetly resting and her soul is perfectly happy. "Blessed is the dead that die in the Lord." She leaves four daughters, Mrs. F. M. Banks, Mrs. E. Kilgo and Misses Roxa and Frantie Stanley; eight grand children; four great-grand children; three sisters, Mrs. M. J. Brogdon, Mrs. Pheraby Keen and Mrs. Evelyn Heath; one brother, Mr. Lee Thornton, together with a host of other relatives and friends, together with her dear church, who will greatly miss her.

There was a telegram came to my home asking me to attend her funeral, but I being away at my appointment, did not get the message. So the services were conducted by Elder G. B. Walker, missionary minister, who spoke words of comfort to the bereaved family and her body was laid to rest in the Thornton cemetery. God bless all those children.

REES PRATHER.

Elder Lee Hanks.

Dear Brother in Christ: I think my subscription to the Gospel Messenger expired with the April number. I'm very sorry I'm a little late with my remittance, but have done the best I could, so please find enclosed postoffice money order for \$1.50.

Dear brethren, I do enjoy The Messenger so much and especially your sweet labors in love and kindness for peace and unity among the precious of the earth.

I do sincerely desire (if I know my poor heart) peace, union and Christian love among the dear old Baptists everywhere, if it can be possible to secure it on a Scriptural basis. Of course we all know the Lord's house must be kept clean, and oh, I would be so glad to see every little child of God everywhere stand aloof from everything that would have a tendency to disturb Zion or offend the least child of Grace in God's kingdom, could we not do this for the sake of peace?

Dear brother, many of us surely do appreciate the sweet Christian spirit in which you, Brother Hull, James Duncan and A. B. Ross, Moore and many others express yourselves, especially regarding peace and union among our beloved people.

May the God of high heaven bless the labors of the peacemaker in Zion, is my prayer.

Your little sister praying for peace and union in Zion.

MRS. EDNA THOMAS.

Lorraine, Tex., Box 117.

### THE PRIMITIVE BAPTIST CHURCH COVENANT

AT TROUTDALE, VIRGINIA.

Having been bought with a price, we trust, and we are not our own, and having been redeemed, we hope, with the precious blood of Jesus and called with a holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began.

We do most solemnly and joyfully enter into a covenant with each other that we will uphold and support the public worship of God. That we will, by the grace of God, as much as in us lie, try to so live, walk, act and talk to adorn the doctrine of God, our Saviour, and honor the profession we have made of Him. That we will spread the mantle of charity over each others imperfections. That we will watch

over each other for good and not for evil. That we will warn, exhort and admonish each other as occasion may require and if need be rebuke and reprove with all long-suffering and doctrine. That we will be slow to take offenses and always ready for reconciliation. That we will not pervert justice and judgment for father or mother, brother or sister, husband or wife, son or daughter, or by respecting the poor or showing honor to the mighty.

And if so be any brother or sister becomes carnally minded so as to go off after the sinful lusts of the flesh into covetousness, extortion, fornication and adultery, or any other sins so as to bring reproach on our beloved Zion and will not yield to the admonition of the church we will withdraw fellowship from all such disorder.

Knowing that it is written in God's Book to do justice, and judgment is more acceptable to the Lord than sacrifice, that we will be careful so as not to interfere with the internal rights of our sister churches or Lord it over God's heritage. That we will strive to walk in the good works which God has before ordained for His workmanship to walk in, having predestinated us we humbly hope, unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, realizing that we are weak, sinful and imperfect we cannot have confidence in the flesh, and must depend wholly and solely on God to guide us by His unerring spirit, knowing that we cannot by our best works merit pardon of sin or eternal life at the hand of God. But good works, done in obedience to God's commandments are the fruits and evidences of a true and lively faith and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries and glorify God whose workmanship they are. And after we have done all that is commanded us, we can only say, we are unprofitable servants, we have done that which was our duty to do.

Thy Throne, O God, is forever and ever a scepter of righteousness as the scepter of Thy kingdom; Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness.

Order the  
Old School Church Hymnal,  
40 cents each; \$4.00 per dozen.

Z. C. HULL.



# The GOSPEL MESSENGER

VOL. 44

ATLANTA, GEORGIA, SEPTEMBER 1, 1922

No. 14

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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ATLANTA, GEORGIA

# *An Appeal*

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I have refrained from making any statement in reference to the financial conditions of The Gospel Messenger for the past few months, knowing that during the late Spring and Summer season money was scarce. Now, as we are nearing the Fall season, I come to you with this statement, trusting that the great expense I have had during the Summer, will be earnestly considered by each Subscriber. My sacrifice for the past few months has amounted to considerable money. I have felt that my Subscribers would be in position in the Fall season to aid me. Your support is especially needed at this time. I have several hundred Subscribers, who are badly in arrears on subscriptions. There is a great number who pay their subscriptions when due. I have been carrying some subscribers for two or three years. This is a personal expense to me. Now is the time for each Subscriber to pay all back dues, which they owe me for carrying their accounts and all who are due subscriptions in September, to remit promptly and to start an active campaign in each locality for new Subscriptions. If all would do this, you would remove this great obligation from my shoulders, and enable me to publish The Messenger twice a month again. If you want The Messenger twice a month, you will have to give me your co-operation. I am going to leave this matter in the hands of my Subscribers. If you are interested in this proposition, write me a letter to this effect, stating just what I can depend upon.

Z. C. HULL.



# The Gospel Messenger

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## EDITORIAL

### A VITAL QUESTION.

**When Does Spiritual Relationship Take Place Between Christ, the Spiritual Head, and the Natural Adam Sinner?**

It has been my belief and contention for fifty years that this relationship takes place here in time, when the lost sinner is made partaker of divine nature (2nd Peter). When the higher order takes up the lower order, they come together like two drops of water, then relationship sets up and not before. So Adam sinners are saved here in time by Grace.

Recently there has been a question as to the above being Primitive Baptist doctrine. It has been said that this relationship extended back into eternity, and was effectual when sinners were chosen in Christ. The question is, was the people that God gave His son, His children. If they were related to Him in eternity, they must have been His children. This plunges into Araion Two Seedism.

What does regeneration do for the sinner?

My belief and contention is that, according to the teaching of the Bible that regeneration makes new creatures in Christ, and relates the Adam sinner to the spiritual head. Those opposing this effectual work in bringing in this relationship, say that the sinner is only notified in the second birth, that he has been a child of God all the time and was ignorant of it until the spirit gave notice of it.

I send the above to the press with the request that the following elders, to-wit: S. Hassell, of North Carolina; J. S. Newman, of Texas; J. R. Wilson, of Virginia; R. H. Pitman, of Virginia; B. F. House, of Alabama; C. H. Cayce, of Arkansas, and Henry Swain, of Georgia, give an expression on the above through The Gospel Messenger and Primitive Baptist.

If I have been wrong all these years the above yoke fellows in the ministry will please advise me in your reply for I must soon put off my armor. If my belief and honest convictions are yours, it would be comforting to me to see it in print.

W. J. HULL.

### Primitive Baptists Are Not Two-Seeders.

The United States government, in its decennial census of religious bodies, very properly and entirely distinguishes Primitive Baptists from Two-Seed Baptists. Elder Gilbert Beebe, of New York, published in 1833 a refutation of the Manichaus Park-erite Two-Seed Heresy, as did also Elder John M. Watson, of Tennessee, in 1865; and Elder George T. Stiff of Illinois, in 1879. Two-Seedism, or Dualism, the Doctrine of two Gods existing from eternity—**Ormuzd**, the God of light and all good, and **Ahriman**, the God of darkness and of all evil, forever contending with each other in their natures and in their followers until Ormuzd finally destroys Ahriman—is not derived from the Old or New Testament Scriptures, but from Zoroaster, a Persian heathen Philosopher of the seventh century before Christ, and it was adopted by Manichaus, a Persian religionist of the third century after Christ, and adopted, with modification, by Daniel Parker of Tennessee, in the early part of the nineteenth century. Parker maintains the existence of an eternal God with His eternal family, and an eternal Devil with his eternal family, and that the body is never resurrected, and that nothing will go to Heaven, but what came from there, and nothing will go to Hell but what came from there.

But the Primitive Baptists have always believed the plain teaching of the Scriptures, that there is but one Eternal Being, God, who created all things out of nothing, and, in His foreknowledge and purpose, predestinated His people to the adoption of children, and in time redeemed by the blood of His son, and regenerates them by the power of His Spirit, and then they become His children and heirs. (John 1-12-13); (Rom. 8-14-25); (Gal. 4-1-7); (Eph. 1-5); (Heb. 5-5-9).

SYLVESTER HASSELL.

In answer to the above I will say most positively that it has never been a distinctive doctrine of the Primitive Baptists that God's children had an eternal, vital union and existence in Christ. It has always been their teaching, as a body, that the objects of God's divine relationship with God by regeneration, or the new birth, in time, according to God's eternal purpose or choice. The purpose and choice

of God were in eternity, but the people were not. David, in impersonating or representing the Son, says in Psalm CXXXIX 15, 16, "My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in Thy book all my members were written, which in continuance were fashioned when as yet there was none of them." This plainly says that his members, the body of Christ, those finally saved, were written in God's book when there was none of them. This was before they existed. They did not, therefore, always exist. If they had an eternal, vital union and relationship with Christ, they were never sinners. Christ came to save His people from their sins. God made choice of persons of Adam's race before time—before they were created or had existence—and purposed that they should be conformed to the image of Christ. See Eph. 1, 3, 4, 5, 6; Rom. viii. 29, 30; 2 Tim. i. 8, 9. They are saved in time according to God's purpose, and God's purpose was before time began. Before they are quickened into divine life or before they are regenerated, they are just like other folks, they are children of wrath by nature. See Eph. ii. 3. To say that God's children had an eternal existence is to deny the salvation of sinners, and denies that any sinner of Adam's race will ever enter Heaven. It is the sinner of Adam's race that is embraced in the sovereign choice of God, and that has purposed before time to save, and who is made akin to God, or akin to Christ by regeneration or quickening work of the Holy Spirit in regeneration. That makes the sinner a partaker of the Divine nature. One partakes of nature by birth. One partakes of the Adam nature by natural birth, and partakes of the Divine nature by the new birth, by being born from above. This is Bible truth, and makes the Adam sinner the subject of salvation. Any other denies the Bible, and leaves the Adam sinner out—does not save or embrace the sinner as the subject of salvation. If it is not the sinner of Adam's race that is saved, that is regenerated, born again, made akin to Christ, what interest have we in salvation?

C. H. CAYCE.

My answer to the above will be brief. It has been my belief for over thirty years that the relationship between God and His people takes place in time. There can be no relationship between light and darkness, Christ and Belial, or he that believeth with an infidel. There can be no vital relationship between that which is righteous and that which is unrighteous. There can be no vital relationship between something that exists and something that does not. There is absolutely no vital relationship between natural life and spiritual life and as the natural man only has natural life, which is a corrupt life there can be no vital relationship between God and the unsaved man. The unsaved man is dead

in trespass and sin, and for that reason he is a child of wrath and consequently there is no relationship between God and the children of wrath. As to the Holy Spirit notifying the sinner in the new birth that he had been a child of God all the time and did not know it, it is a grievous mistake.

Paul said, "That being justified by His grace, we should be made heirs according to the hope of eternal life."—Titus 3, 7.

There is quite a difference in being made an heir and in always being an heir, as the Holy Scriptures teach us that Adam sinners are made heirs of God we know that there was a time when they were not the children of God "Which in time past were not a people, but are now the people of God." 1 Pet. 2:10. John said, "Beloved, now are we sons of God."—1 John 3, 2. We are **now** the sons of God by regeneration. Eternal life is not the child of God. "I give unto them eternal life." The sheep or people that God gives eternal life to were His by choice and at the time He chose them they did not exist naturally, and for that reason they could not have been the sons of God. "As many as are led by the Spirit of God they are the sons of God." The very idea of an old Baptist saying that he was notified while a child of wrath that he was a child of God and had been all the time. Just as well claim that there is vital relationship between Christ and Satan as to claim that vital relationship exists between God and the children of wrath. J. S. NEWMAN.

Dear Brother Hull:

It has not been my pleasure to meet you or your son and to hear your proclaim "the glad tidings from a far country," but I have reason to believe that you both do that, and that you both are "able ministers of the New Testament." And I also feel that you are working to unify God's children and to save them from false doctrines that divide and minister strife. It is with pleasure, therefore, that I will answer your questions in a brief manner, trusting that God may bless your efforts to the instruction and comfort of others.

Question 1. When does spiritual relationship take place between Christ, the spiritual head, and the natural Adam sinner? Answer. In, and at the same time when the Adam sinner is born again. The first, or natural birth, takes place in time. The second, or spiritual birth is **after—not before** the birth of the flesh, and of course must also be **in time—not in eternity**. Before the spiritual birth, or being born again, Adam sinners are "dead in trespasses and sins" (Eph. 2:1), "and were by nature the children of wrath, even as others."—(Eph. 2:3). Children of wrath, and characters dead in trespasses and sins, are not vitally united with God. Vital means living. If living spiritually from all eternity they could not be born spiritually in time. Eternal vital union of God and His people destroys the doctrine of the new birth and is as unfounded in Scripture



as the doctrine of Two-Seedism. God's people were by Him foreknown "when as yet there was none of them."—Pls. 139-16). In time they are quickened into divine life. Christ said: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."—(Jno. 5-25).

Question 2. What does regeneration do for the sinner? Answer: It does for him just exactly what inspiration says: "It 'quickened us together with Christ; raised us up together, and made us sit together in heavenly places in Christ Jesus,' so that 'ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.'" It makes us new creatures in Christ Jesus, causing old things to pass away and enabling us to behold all things as new. It implants spiritual life within so that we may taste that the Lord is gracious. It makes the tree good, which, when made good, produces good fruit. It enables the blind to see, the deaf to hear, the lame to walk. It makes it possible for us to grow in grace and knowledge, and to understand that "as the elect of God we should put on \*bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another," \*\*\*"for we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward men appeared," and we shall never be able to tell all that regeneration does for the sinner.

Your brother in hope,

R. H. PITTMAN.

If it is any comfort and consolation to our aged brother, W. J. Hull, to have me assure him through The Gospel Messenger that I agree with him on the matter in question, I am ready to grant him this much; for I agree heartily with the position that God chose His people in Christ before any of them were even created or had a being in the world, and then He calls them by His grace in time, according to His eternal purpose, and this calling or regeneration brings them into vital relation with Christ, their elder brother. They are not vitally related to Christ by the choice of God and purpose treasured in Him. They are the people of God by choice, but they must be regenerated and born again to become children of God. May the Lord bless Brother Hull and sustain him in his age and infirmities.

In gospel bonds,

HENRY SWAIN.

I have been requested to give my views on the following questions:

When does spiritual relationship between Christ, the spiritual head, and the natural Adam sinners take place?

My view has always been and is yet that this spiritual relationship takes place here in time when the lost Adam dead sinner is born of God and made to partake of divine nature. 2 Peter.

Question No. 2. What does regeneration do for the sinner?

My view has always been and is yet that regeneration makes a new creature in Christ and relates the Adam sinner to the spiritual head created in Christ Jesus unto good work.

I am afraid of Two-Seedism, fatalism or Amimianism in any form. We love 100 per cent truth. We don't want the child divided. We want the whole child.

Affectionately,

J. R. WILSON.

To the Many Readers of The Messenger:

I am free to say that if the above position of our beloved and faithful Eld. W. J. Hull is not what Old Baptists believe and have ever believed on this vital question, then I am entirely deceived in my conception of fundamental Bible and Baptist doctrine. If the grace of God does not make children of God out of those who prior to regeneration were by nature the children of wrath. Ephesians 2: 1, 2, 3. Then the language of the great Paul means nothing and words don't mean what they are ordinarily supposed to mean. And if God's children were saved before the world was, then in God's name I ask why the necessity for the awful sufferings of Christ on the Cross. Now, in conclusion, will say to Eld. Hull, go on dear and faithful servant of the Most High God and fear not, for they be many more that are with you than they be that are with the enemy. See 2 Kings 6-14, 15, 16, 17. And I feel that the Scripture of Eternal Truth are round about you like a wall of glory and the Spirit of the Living God is your strength.

Respectfully,

B. F. HOUSE.

The object of publishing the foregoing is not for the purpose of causing confusion, but rather to reconcile the brethren on the point of doctrine under consideration.

It seems to me that the expressions of the brethren are very clear on this point and should be understood. The question at issue is not in reference to God's wisdom, foreknowledge and purpose, but the question is, "Who are the subjects of salvation and when does it take place?" The vital question is, "When does vital or spiritual relationship take place? "Was it in eternity or was it in time? If it was in eternity, what did Christ accomplish in His suffering and death? If we will closely examine the word, "Salvation," when it is used in reference to the salvation involved in Christ's death, it is very often used in the past tense, as it was used when Christ was addressing the Ephesian brethren, but it did not mean that they were saved in eternity. According to my understanding of God's word salvation of a poor sin-

ner takes place when he is regenerated and born of God. At the same time, the sinner becomes related to God. Before this relation sets up, the sinner is just the same as ALL, who fall under the law, and just the same as ALL, who fell under the law, and There is no difference in Adam sinners. They are all children of wrath. If they are all children of wrath, common sense teaches us that they are not related to Christ. It is the sinner that is regenerated; it is the sinner that becomes related to Christ in regeneration. Christ came into the world to save sinners. If the objects of Gods love were saved before the world began, and were related to God before the world began, Christ must have come into the world to save some other kind of characters and we would have two plans of salvation. Christ did not offer Himself before the world began; He did not suffer before the world began. His suffering and death was in time; His suffering must have accomplished some thing. His death was not in vain. We must consider the three in one God, the Trinity, God the Father, God, the Son, and God, the Holy Ghost. God's purpose did not save sinners. The The covenant of Grace did not save sinners. God's choice did not save sinners. The fulfillment of His purpose, according to His election and Grace saves sinners. When is this consummated? According to God's word, this work is done in time. The salvation, redemption, sanctification and justification is in time, not in eternity. God, the first person in the Trinity, made the choice. Christ, the second person in the Trinity, came to earth according to God's will and purpose, suffered and shed His blood on the rugged cross of Calvary. He satisfied the Law under which the sinner was eternally condemned. He paid the redemption price. The Holy host, the third person in Trinity, gives life, applies the blood. When this work is done the sinner is saved. The sinner is given life. The sinner is taken out from under the law of sin and death; the sinner is surely not saved as long as he is under the law of sin and death. When the sinner is regenerated and born of God, he becomes related to God and not before. Through the process of adoption, which takes place at the same time, he becomes an heir of God and a joint heir with Jesus Christ.

Why should there be any misunderstanding or difference on this great subject? This is the greatest theme known or revealed unto man. It involves one of the fundamentals of God. It is the principle upon which we base our hope. We should study God's work in connection with our experience. It is not the experience of the children of God that they have always been the children of God. The doctrine of eternal, vital union, or that God's children were saved and related to God before the world began, is not in keeping with the teaching of God's word or their experience.

We should try to leave off all speculative ideas. The truth will not cause difference. It is specula-

tive or pet ideas that cause confusion. I trust the readers will accept this in the spirit it is written and earnestly and prayerfully consider the subject and compare it with God's Holy Word.

Z. C. HULL.

### TAKE HEED.

Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee.—1 Tim. 4:11.

It is necessary for each minister to take heed unto his own deportment. The servant of God should preach by his daily walk if his life is a blessing to the church and to the children of God in general. No matter how loud a man may preach Christ, if he does not exhibit Him in his daily life his preaching will be worthless. He should bear His blessed image daily and prove by his daily life that he is a child of God. He should love Jesus and walk in Him. His conversation should be in heaven and of heavenly things. He should be a lover of good men, be honest, truthful, law-abiding, sober and be separate from the world. A godly chaste ministry is a blessing to the church and community where he resides. He should nurse the little lambs and encourage them to follow the Savior. There is but one doctrine. There are doctrines of men and devils which should be shunned. No man should be allowed to occupy the sacred desk who is unsound in doctrine and does not believe and preach the doctrine of grace. The Scriptures teach clearly every phase of the doctrine and we should stop where the Bible stops. The doctrine of grace, that brings salvation, fills the believing heart with joy and gladness. A man must experience the truth before he can preach it to others. How beautiful the life of one who preaches the Gospel of peace! What a blessing he is! In living this gentle, tender, loving, chaste godly life and contending earnestly for the doctrine of God our Savior, he saves himself gospelly and saves the believing obedient hearer from false doctrines and practice, from many sins, snares, traps, pitfalls, and to the love, confidence and fellowship of the saint and to the sweet communion with Jesus and the saints and has God's approval. An ungodly, unchaste, heretical ministry is one of the greatest curses ever inflicted upon the church. A true, godly ministry brings sweet love, unity and fellowship among peace-loving saints. Dear servants of God, let us all take heed unto ourselves, to the doctrine and continue to do this. Let us keep under our body and bring it in subjection and never become exalted or jealous, or to feel that we are slighted. Let us live at the feet of our brethren and ever remember that we are servants and not lords over the flock of God. We should endure hardness as good soldiers of Jesus Christ and ever overcome evil with good. I love our dear preachers and thank God for them and pray God to raise up others to preach the Gospel.

LEE HANKS.



**REPENTANCE.**

"Thus it is written and thus it behooved Christ to suffer and rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem.—Luke 24-26 & 27. So the quotation heading this article proves that repentance and forgiveness of sins should be preached in Christ's name, who is head over all things to the church which is His body. There has been much spoken and written upon the subject of repentance. All those who believe and teach the doctrine of conditional salvation from sin, teach that in order to eternal life the sinner dead in sins must repent of his sins.

But the Scriptures teach that "The wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord.—Rom. 6-23. It is true either in nature or grace life must precede action. Christ said, I give unto them eternal life and they shall never perish. It is true that those dead in sin can and ought to obey moral law, can turn from wrong to right and repent of their evil ways, for which right living they receive full reward in this life. But nowhere in God's word are those dead in sin commanded to repent in the sense of an evangelic repentance. All the extortions in the New Testament are to those who have spiritual life. "Then hath God to the gentiles granted repentance unto life.—Acts 11-18." Paul said he "testified both to the Jews and also to the Greeks repentance toward God and faith toward our Lord Jesus Christ."—Acts 20-21. There is quite a difference in testifying to any fact or commanding. Paul when arraigned before rulers would testify as to why and how he was turned about from persecuting Christians to a faithful follower of Him whom he had been boldly persecuting, and could now testify that he was not only willing to suffer for Christ's sake but to die if need be. What wondrous change, wrought by the spirit and power of the same Christ that he had so recklessly persecuted, telling Him how great things he should suffer for Christ's sake. Not by man but by the revelation of Christ was this work wrought in Paul, by regenerating his soul, which taught him his guilt before God and made him a beggar at a throne of grace. The enabling grace of God taught him that faithful saying or by faith he could now see himself in different light and feel as expressed by him, "Christ Jesus came into the world to save sinners of whom I am chief."—I Tim. 1-15. "For Godly sorrow worketh repentance to salvation, not to be repented of.—2 Cor. 7-10. Nothing of any character or kind of afflictions of nations or of individuals of this material world can produce in the heart of a sinner dead in sin a Godly sorrow for sin. This is and only can be accomplished by the quickening power of the spirit of Christ. It is those quickened, those to whom Christ has given eternal life that are the truly penitent for sinning against God and regenerating of the soul by the spirit and power of God enables a sinner to see sin against a merciful Creator in all its

hideousness; then the quickened soul begins to cry for mercy, becomes a beggar poor at a throne of grace. The work of regeneration of the soul is the spirit's alone without any human agencies whatever in regenerating. The sinner is passive in repentance. Advise turning from the love of sin to the love of God and holiness God binds his dear children in this way to hate sin and turn away from it. Cannot live any longer therein, is not dead in sin now but dead to sin, hence his cry for mercy. But Christ never leaves nor forsakes His children. Finally his or her mourning is turned to joy and heaviness into songs of praise in a way unexpected and at a time they wasn't looking for the burden was lifted from the heart and joy that is inexpressible they now, by God's enabling grace are praising God from whom all blessings flow. The regenerating power of the Holy Spirit produces this desire to get rid of sin and turn to and pray God for mercy. Saving grace alone can melt a heart of stone. All spiritual desires or spiritual emotions emanate from the work of the Spirit of Christ in the soul I must close this now too long letter.

Dear saints, let us all, as much as is in us, try to live to the praise of Him who has done so much for us. Written by a poor dependent sinner, trusting alone in Christ for that that is best for me here and for a home with Him. He alone can do us good. Written in love to the household of faith.

J. N. CULTON.

Richmond, Ky.

**OUR TOUR IN N. CAROLINA AND VIRGINIA.**

We left home on the 28th of June. for Doughton, N. C., by way of Savannah, Ga., Charleston, S. C. and Winston-Salem, N. C., and reached our point of destination at 9 o'clock A. M., Saturday the 30th. Took dinner at Doughton with a gentleman and his wife, Mr. and Mrs. Norman, whom we found to be very kind and entertaining.

From here we were conveyed by the postman, to Sparta, N. C., where we were met by several good brethren, and conveyed by brother Hiram Edwards to his home, where we spent the night, and were conveyed next day, to Union Church, Sunday, our first appointment in North Carolina.

From this Church, we were conveyed to the home of a young brother, Claudelle, where we took dinner and spent the night, and was conveyed by him to Sparta, the county site of Alleghany County, where we preached at the court house to a very large and attentive congregation of brethren and friends. Governor Doughton was a prominent figure in our congregation, and with whom, by his warm and cordial invitation, we went out to his palatial home and took dinner with him and his royal family. Governor Doughton is a very great man, highly honored by his constituents, which promotes him to the highest ranks as a statesman; and being of that old Anglo-Saxon race, and his wife being of the same genial race and rank, constitute a wonderful home.

From Sparta, we were conveyed, by brother Wagoner to his home where we spent the night, and was conveyed by him next day, to Zion Church. From this Church, after spending another night with brother Wagoner, he conveyed us to Crab Creek Church. Here we were met by Brother Rector, and conveyed to his home, where we spent the night, and conveyed by him next day to Calax Church. Brother Rector is clerk of the Mountain Association.

While at Calax, we spent one night with Elder J. D. Vass, Moderator of the Mountain Association. We took dinner here, with Brother and Sister Edwards, who conveyed us next day to Baywood Church.

While at this Church we were called on to conduct a funeral service at the home of a Brother and Sister Davis, whose son died of apoplexy. From here we went home with a Brother A. J. Galyan and spent the night, and was conveyed next day to Peach Bottom Church by Brother J. M. Rector. From this Church, after spending one night with Brother E. F. Reeves, we were conveyed to the home of Brother P. B. Reeves, where we spent one night, and was conveyed the following day, by this good brother and his clever son, George, to Jordan Church. And from this Church, after taking dinner with a Brother Taylor, we returned to the home of Brother Reeves and spent another night, and was conveyed next day, by this good brother and his son, George, to Rock Creek Church. From this Church we went home with a Brother F. P. McBride and spent the night, after which he conveyed us next day, to Pilgrims Rest Church. From this Church, we were conveyed by Brother Stamps to his home, where we spent the night, and was conveyed next day, by Brother Robt. Taylor, to Elk Creek Church, and from this Church, was conveyed by Brother J. M. Ward, to his home where we spent the night and was conveyed next day to Saddle Creek Church; from Saddle Creek Church, after taking dinner with a good friend, Mr. Ward, we were conveyed, by a good friend, Mr. T. E. Hash, to his home, where we spent the night and attended an annual meeting at Fox Creek Church, Saturday and Sunday.

We took dinner with a good friend, Mr. L. R. Hash, Saturday, after which we returned to the home of Mr. T. E. Hash, and in congregation with quite a number of good brethren and sisters, held a little prayer meeting service, for the benefit of old Sister Hash, who is afflicted, and was not able to be out at meeting at the Church.

From here, after spending the night with Brother Watson Hash, we were conveyed by him, to Barton's Cross Roads Church; and from this Church, after taking dinner with Elder S. A. Grear, we were conveyed by a friend, Mr. Herschel Pacey, to a Brother Halsey's home, where we spent the night, and was conveyed by him next day to Pine Creek Church.

While here, we visited the home of an afflicted brother, Miles, and in congregation with a number of good brethren and sisters, had a little prayer meeting service, for his benefit, poor brother, we were

so sorry for him. We were conveyed from here, by Brother I. C. Reynolds, to his home, where we spent the night, and was conveyed by him next day, to Antioch Church; from this Church we took dinner with Brother S. C. Richardson, and were conveyed by that good brother, Elder S. U. Atwood, in company with Brothers Ausburn and Richardson, to his home where we had a little vening service, after spending the night were conveyed by him the next day, to Cranberry Church.

From this Church we were conveyed by Brother H. H. Waddell, to his home where we spent the night, and was conveyed next day to Center Church, and from here we were conveyed, by Brother Pennington and his son to their home where we spent the night, and were conveyed by them the next day, to Roan's Creek Church, where we enjoyed another Communion Meeting with quite a number of brethren and sisters.

From here we were conveyed by a good Brother Caudelle, to the home of Brother Sam Miller, where we spent the night, and were conveyed by him next day, to Bear Creek Church; and from this Church we were conveyed by that good old Brother Alex Miller, to Riverview Church, and while here we spent two nights with Brother Jeff Hardzog, who afterwards conveyed us to a school house, where we had services, and were conveyed by Brother Thurman McNeal to Beaver Creek Church; after spending a night with him, we filled an appointment at W. Jefferson, and after spending the night with Elder C. B. Kilby, was conveyed by him to North Fork Church; from this Church we went to Pleasant Grove Church, and our last appointment was with Horse Creek Church, having received letters from home, urging our return, owing to sickness in our family, we were prompted to call off some of our appointments and return home.

From North Fork Church, we lost our Scale Data, and hence were unable to give the names of any brethren or friends who so kindly cared for use and attended us on our last appointments, but it is true there are a lot of good brethren and sisters whom we met on our trip that were so good and kind to us, of whom we would love to make personal mention but space forbids. The following are the names of some of the ministers whom we met on our trip, and though our stay together was of short duration, I learned to love them; in the Mountain Association, J. D. Vass, P. K. Roberts, J. M. Williams, J. M. Roberts, F. M. Hackler, S. A. Grear, W. McMeans, E. H. Billings. Virginia: M. B. Martin, J. R. Sanders, S. U. Atwood, North Carolina; Center Association, C. B. Kilby, C. J. Taylor, E. Davis, J. A. Cave, North Carolina.

Elder C. B. Kilby met us at Horse Creek Church, our last appointment, carried us to his home, Tuesday night, August the first, where we spent one more night in the home of this precious brother and his lovely family, after which he carried us, next day, to Wilksboro, a distance of about 35 miles, which was



a charitable office to us, in placing us, early, on a direct route home, which wereached Friday night, and found all fairly well—thank the Lord. I feel safe in saying, that if all our ministers were as charitable, in heart and deed, as this dear brother, we would have less strifes and contentions, and more peace in Zion.

At all the Churches we visited, we had fairly good congregations, and very orderly and devoted attention, and we enjoyed fairly good liberty in trying to preach to them. I had never visited this people before, but it is a mystery, the world can't solve, how they all bear witness with us, that the Lord is with them,—that their God is our God. We visited some Churches, that are over a 125 years old,—much older than the Missionaries,—then how can they consistently, claim to be Primitive Baptists.

We are sorry to say, we found some trouble among the Baptists, in the Mountains—all caused by preachers—be ashamed, Bildads.

Isn't it strange, that a brother will strive for membership in the Church, when fellowship for him is lost. Give me fellowship, and I can live without membership, but give me membership, and I can't live without fellowship. But show me fellowship, and I will guarantee membership. Membership is the fruit and product of fellowship.

May the Lord bless Zion, M. E. PETTY.

### CONTEND YE.

It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints:" Jude. 3.

My brethren, just what does the above passage convey to your minds? To me it is one of the greatest commands ever issued. For was not our Faith "one delivered to the saints?" Should not we, as old Baptist's contend for it? I think so whether we be man or woman.

I have found that the Primitive Baptist, as a whole, do not speak up when some point in our doctrine is being assailed. Why is it? It is because we do not know how to explain it? If it is, we should search the Scripture more earnestly, for that is all we need to contend for our Faith. Or is it because we do not care for others to know that we are what they call "Hardshells?" Then it is time we remembered that: "Whosoever shall confess me before men, him shall the Son of Man also confess before the Angels of God.

But he that denieth me before men shall be denied before angels of God."

Do you not feel better when you say "I am a Primitive Baptist." I have always said that since I could talk, but not with the same feeling I do now. How I do wish I had taken up the cross and found a home with the Primitive Baptist ere I did.

A woman asked me one day how I went through four years of college, which is under missionary supervision, and "not catch that great vision of missions." "Did I never think about my soul salva-

tion?" And many other questions she put to me. I did the best I could to explain to her in the time I had how I felt toward the things she was saying—my only regret is that I didn't have several hours in which to talk. But as my train was called I had to leave. That is one time I felt called to preach a little on the sure enough "Hard Shell" doctrines.

Here another question comes up. Should I, a woman, sit silent? Should I have said that I could not talk on it but wait for my father to explain my beliefs. Or wait for my husband, which I have not yet taken unto myself, to speak up. I say that I had a most emphatic right to state my case. Would I be contending for my faith if I did not? The time would be past and the woman gone.

That woman is only one of the many that think we take a narrow view—and that is just why I am contending that we, as a whole, should contend for our faith. Has not the poet said:

"Earth changes, but thy soul and God stands stands sure."

Have we not stood through the ages for the reason that we are builded upon the rock. We may be scattered through many lands but though "On earth the broken arcs, in the heaven, a perfect round."

"And we know that all things work together for good to them that love God, to them who are the called, according to His purpose. For whom He did foreknow, He also predestinated to be conformed to the image of His son, that he might be the first born among brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified."

What shall we then say to these things? If God be for us, who can be against us?

LUCILE D. AKIN.

### THE GENERAL MEETING AT MACON.

Brethren: Walter Bartlett, Dr. Brock and myself attended the general meeting at Macon the fifth Sunday in July, and Saturday before. I have never attended a better meeting. The attendance was good. The preaching was in perfect accord.

The following Elders were in attendance: Elders Woodward, Hunt, Green, Meeks, Heard, Reynolds, Williamson, Wright, Williams, Gardner, Hicks, and the writer.

It was a glorious assembly, indeed. The joys of a meeting of this kind is beyond the expression of mortal man. There is no doubt in my mind but what the good Lord manifests himself to his people when they meet together for the sincere purpose of worship and true service. Their minds are elevated to higher aspirations, and for a season at least, they are above the sinful things of the world. This would be a cold world, indeed if we did not have these heavenly privileges. The mercies of God are unsearchable. Praise his holy name.

Z. C. HULL.

# Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder Z. C. Hull, pastor.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk. Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor. LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huher Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor.

Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meeting days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

Kitty Hawk, N. C.—The Church meets quarterly. Saturday and fourth Sunday in February, May, August and November. The annual meeting Friday, Saturday and fourth Sunday in May. Union meeting Friday, Saturday and fourth Sunday in August of each year.

All lovers of truth are specially invited. J. P. TINGLE.  
Gilliam Primitive Baptist Church, Altamahaw, Alamance County, North Carolina, meeting fourth Sunday in each month. Elder J. W. Gilliam, pastor.

Washington, D. C., Old School Baptist Church meeting at Ga. Ave. and Sheppard St., N. W., on second and 4th Sunday each month at 11 A. M. Eld. T. S. Dalton, Pastor. J. E. L. Alderman, Clerk, 3827 Ga. Ave., N. W.

Big Creek Old School Primitive Baptist Church. Meeting second Sunday and Saturday before. Cynthiana, Ind. Elder C. F. Lowe, pastor.

## A CORRECTION.

Will you kindly give notice in next issue of the Messenger of one little error in my article published in August 1st Messenger.

It should be "say" instead of "day," where I said "some say, if we love him he will also love us," so you see the error of changing just one little letter by the printer hakes a big difference and sets forth that, which, I am a long ways from believing, and I meant to express that which is advocated by the other fellow.

Your unworthy brother,  
H. A. BYINGTON,  
Adel, Ga.



**THE COLLINGS SPRINGS MEETING.**

The regular annual four days' meeting began at Collings Springs Church, in Cobb county, Thursday before the fourth Sunday in August and continued until Sunday. Meetings were held in the school auditorium each night. Eld. Henry Swain preached at each service. The attendance was good, especially large on Sunday. Eld. Swain preached in power and demonstration of the Spirit. His coming was surely appreciated and we hope the Lord will direct him this way again.

The church went into choice of a pastor on Saturday. The unworthy writer was called to serve them for another year. In the fear of God I accepted the call, trusting in God to direct me.

The church communed on Sunday. It was a sweet meeting, the spirit of love was so visibly manifested. I feel that this meeting will be long remembered.

Z. C. HULL.

Elder W. J. Hull and I recently took a tour among the rough mountains of Kentucky. The travel was tiresome and fatiguing, but we met many dear children of God who feel dear to our hearts. Elder Hull, though old and feeble, preached the truth with great power and ability. There is a great field there for visiting ministers who are orthodox and orderly. They are good people and love the truth. Many bewitching teachers have been there and drawn off followers from the truth.

L. H.

**ALL DAY SERVICES AT CROSS ROADS CHURCH.**

There will be an all day Service at Cross Roads Church, five miles from Buckhead, on the second Sunday in September. Song service will begin at nine o'clock A. M.; preaching service at eleven o'clock.. After the preaching service, refreshments will be served and the song service will be continued in the afternoon. The public is invited to attend these services, especially singers. Bring your song books. There will be conveyances from Buckhead. We hope to have a good attendance.

Z. C. HULL.

Eld. J. M. Bagwell expects to be at Mt. Gilead Church, near Tennille, Ga., Saturday and fourth Sunday in September; New Beulah, Monday; Pilgrim's Rest, Tuesday; Mt. Zion, Thursday; Original Upper Chattahoochee Association, near Summit, Ga., Friday, Saturday and first Sunday in October; Vidalia, Sunday night; Ebenezer Association, Tuesday, Wednesday and Thursday; after first Sunday in October at Bay Springs, near Mount Rose, Ga.; Mt. Horeb, Friday; Pleasant Hill, Saturday and second Sunday; Lott's Creek Association with Black Creek Church, near Ellerbelle, Ga., Tuesday, Wednesday and Thursday; Prince Williams Association, S. C., Saturday, third Sunday and Monday in October.

**APPOINTMENTS FOR ELD. A. J. McLEOD IN NORTH CAROLINA AND VIRGINIA.**

Shady Rock, Sept. 1; Stuart, Sept. 1, at night; Liberty, Sept. 2-3; Center, Sept. 4; River View, Sept. 4, at night; Martinsville, Sept. 5; Axton, Sept. 6; Goodwill, Sept. 7; Friendship, Sept. 8; Draper, Sept. 9-10; Spray, Sept. 10, at night; Danville, Va., Sept. 11, at night; Mill Church, Sept. 12; Dan River, Sept. 13.

**SALEM ASSOCIATION—NORTH CAROLINA.**

The next session of the Salem Association will meet with the Church at Mount Vernon, about 5 miles south of Winston-Salem, October next, on Saturday before the second Sunday in October, will hold three days a general invitation is given to all that has a mind to come and be with us. Trains will be met at Winston-Salem on Friday evening and Saturday morning. Elder Hull please publish this as early as you can and come yourself.

P. W. WILLIARD.

**THE YELLOW RIVER ASSOCIATION.**

The Yellow River Association convenes with the Church at Sardis, Walton County, on Friday, Saturday and fourth Sunday in September. Visiting ministers who love the peace of Zion; brethren, sisters and friends are invited to be present.

Those desiring conveyance to the church from either Loganville or Monroe will please write Brother J. L. Brooks or Brother Laseter Ball at Monroe, Ga., R. F. D.

Brethren, let us pray that God will be in the midst to own and to bless.

**BEULAH ASSOCIATION.**

The Beulah Association will convene at Hickory Church, near Fayetteville, Ala., on Tuesday after the second Sunday in September. Those going by rail will be met at LaFayette, Ala.

**GOOD MEETINGS.**

We are having some splendid meetings in Texas, and quite a number are joining. Elder M. W. West baptized two; Elder J. W. West, one; Elder N. A. Allen, two; Elder M. L. Barrett, two, and I have baptized two. I have just returned from the Mt. Olive Association, which was well attended and was a spiritual feast from start to finish.

J. S. NEWMAN.

**THE FLINT RIVER ASSOCIATION.**

To the Gospel Messenger,

The Flint River Primitive Baptist Association will convene with the Church at Pisgah, commencing on Friday, before the first Sunday in October, 1922. Three miles south of Climax, Ga., Decatur county.

Yours in hope,

E. L. MAXWELL.

### SILVER CREEK ASSOCIATION, NORTH CAROLINA.

The next session of the Silver Creek Association is to be held, if the Lord will, with the Church at Philadelphia, in Caldwell County, six miles from Lenoir, N. C., beginning on Friday, before first Sunday in September, and continuing three days. We would be glad for brethren, sisters and friends to come and be with us, and especially ministers. Any wishing to come will please write T. H. Bentley, Stanley Creek, N. C., or J. P. Coffey, Rufus, N. C. and arrangements will be made for them to be met.

Very sincerely,  
MRS. J. P. COFFEY.

### MARIETTA ASSOCIATION.

The Marietta Association will convene with Macadonia Church, seven miles from Cartersville, Ga., Friday before the first Sunday in October. Trains will be met at Cartersville. A cordial invitation is extended to all, especially ministers.

### THE MEETING AT SARDIS.

On Friday, Saturday and second Sunday in August, the presence of our Heavenly Father was again graciously manifested to the little Church at Sardis, Walton county. Two dear children of God came into the fold bringing forth "fruit meet for repentance" and thus joy was spread into the hearts of all present.

As it was impossible for the pastor, Elder R. L. Cook, to be present, Elder James A. Monsees took charge of the meeting and baptism. Sardis Church will not soon forget his kindness to come to them in their need, in their loneliness and distress. Sister Monsees accompanied him on this visit and all felt that she, too, brought a blessing.

Elder Walter Allen was invited to be present, also. He and Elder Monsees both preached ably and comfortingly to bleeding Zion—bringing from the pure fountain, sweet messages of love that sank deep into the hearts of many, blessing them a hundred-fold.

Praise God forevermore! M. B.

### CHURCH CONSTITUTED.

Floyd County, Ky., July 30, 1922.

Met at Friendship, near Banner, Ky., and after preaching by Elders W. J. Hull and Lee Hanks, proceeded to organize a church, with Elders Lee Hanks and W. J. Hull, Presbytery, and with Elder Lee Hanks, Moderator; J. F. McArthur, clerk.

The brethren and sisters desiring to be constituted into a church having been received on an experience of grace and baptized by the authority of West Atlanta Old School Primitive Baptist Church, said Church having extended an arm here for the purpose of receiving members.

The members desiring to be constituted into a church consisting of brethren Melvin Hall, Burley Hall, F. M. Akers and Sisters Rosa Hall and Bertha Hall, presented their church covenant, articles of

Faith and Rules of Decorum. Appointed Brother Melvin Hall spokesman for the members desiring to be constituted into a church.

Elder Lee Hanks examined them thoroughly on faith and practice, the moderator pronounced them an Old School Primitive Baptist Church, gosselly constituted by the name of Pilgrim's Rest Old School Primitive Baptist Church.

The Presbytery extended them the right hand of fellowship.

Prayer by Elder Lee Hanks; charge by Elder W. J. Hull.

The church then organized themselves into a conference with the same moderator and clerk for the present meeting.

1. Invited visiting members of our faith and order to seats.

2. Extended an opportunity for the reception of members.

3. Called for general business and agreed to hold our meetings on fourth Sunday and Saturday before in each month.

4. Went into choice of a clerk, which resulted in the choice of Brother F. M. Akers, clerk.

5. Went into choice of deacon, which resulted in the choice of Brother Melvin Hall, as deacon.

Adjourned until 7 P. M., Sunday—Met and after preaching by Elders Lee Hanks and W. J. Hull, resumed conference.

Gave an opportunity for the reception of members.

The Church took up the ordination of Brother Melvin Hall, as deacon, with Elders Lee Hanks and W. J. Hull; Presbytery, appointed Brother F. M. Akers spokesman for the Church. Elder Lee Hanks examined the Church on qualification of Brother Melvin Hall, as deacon, which was satisfactory, and examined Brother Hall on the faith and practice, and finding him orthodox in faith and practice, proceeding to ordination by laying on of hands and prayer by Elder W. J. Hull; Presbytery and members extending him and wife the right hand of fellowship. Charge by Elder Hull. Then dismissed in order.

ELDER LEE HANKS, Moderator.

J. F. McArthur, Clerk.

Preaching Friday night by Elders Hull and Hanks, after which the arm from West Atlanta Church went to conference. Elder W. J. Hull acting with the arm and received Brother Melvin Hall and his wife, Rosa Hall, who told sweet experiences of grace.

Preaching Saturday morning by Elders Hanks and Hull, after which received Brother Burley Hall, Sister Bertha Hall, and Brother F. M. Akers, by experience, all of whom were baptized Saturday morning by Elder Lee Hanks.

Brother Akers' wife joined the newly constituted Church, and was baptized by Elder Lee Hanks, Monday. All told sweet experiences, and are firm in the faith. Prospects are very bright—Many lovers of truth there. May God bless them all.

LEE HANKS.



**CHURCH HISTORY WANTED.**

I would like to obtain a copy of Hassell's Church History, and will ask you to advise me from whom I can get it and the price, that I may send check with order.

Thanking you very kindly for the information, and with kindest regards, I am,

Your brother in hope,

Columbus, Ga.

COHEN HIGGINS.

If there is a brother or sister who can furnish Brother Higgins the Church History it will be appreciated.

Z. C. H.

I baptized five at County Line Church and two at Liberty Church in May and June. I feel like I can see that interest in the service is increasing.

Your brother in hope,

Ellaville, Ga.

J. M. MURRAY.

Elder E. B. Bartlett and I expect to be at Pilgrims Rest, Old School Primitive Baptist, Banner, Ky., at their communion and feet washing the fourth Saturday and Sunday in August; then go to the church in the Washington Association, as arranged by Eld. J. T. Stinson; to Senter Association, North Carolina, Friday and Saturday and second Sunday in September. Then fill appointments as arranged. Elder Bartlett attending St. Clair Bottoms Association Friday, Saturday and third Sunday and I am to be at Union Church, Allegheny county, North Carolina, Saturday and third Sunday in September. Will fill appointments up to Mountain Friday, Saturday and fourth Sunday in September. After the Association Elder Bartlett will go to Georgia to attend the original Upper Chattahoochee Association, Friday, Saturday and first Sunday in October.

Pray for us.

LEE HANKS.

**TO THE READERS OF GOSPEL MESSENGER.**

Dear Brethren:

I desire to give a sketch of some good meetings we have had lately.

On Saturday before the first Sunday, in June, at our regular meeting, at Ephesus Church, Jefferson County, Mississippi, Brother M. D. Brann and wife were received, by letter, from the Raulston Church, of Tennessee. Realizing the need of Brother Brann as an ordained minister, the church called for his ordination, calling on Elders D. E. Burris and C. L. Clark, as Presbytery.

After examination of Brother Brann by the Presbytery, and finding him sound in the faith and orderly in practice, proceeded to ordain him to the full work of a Gospel minister, and we recommend him to the Primitive Baptist everywhere as a worthy man.

We had spent two happy days in the sweet service of our Master, and all rejoiced together in sweet fellowship and love flowed from breast to breast.

Following this meeting, the unworthy writer, hav-

ing a call from certain brethren and sisters in and near Forest, La., to secure help and go to their assistance, by organizing them into a church at above named place. The writer having secured the assistance of Elders M. D. Brann and D. E. Burris, and Deacon Dan Smith (Sister Smith going with us), we landed at Forest at 3:30 p. m., Friday before the second Sunday in June, 1922. On Saturday morning at 9:30 we met in the school auditorium, and organized the Presbytery by choosing Elder C. L. Clark, Moderator, and Elder D. E. Burris, Clerk. After singing and prayer, the Presbytery called for the members present holding letters to come forward, when six brethren and sisters present letters from orderly Primitive Baptist Churches, to wit:

Brother and Sister Charlie Griffice, Brother and Sister H. L. Wale, and Brethren Troop Griffice and S. W. Clark. On examination, the presbytery finding these brethren and sisters sound in the faith and orderly in walk and conversation, proceeded to organize them into a church by prayer, and extending to them the right hand of fellowship. Elder Burris giving the charge, which was an excellent sermon, that made all rejoice.

The church then went into conference, by electing Elder M. D. Brann, Moderator, pro tem, and Elder D. E. Burris, clerk, pro tem.

Finding the church all in peace, opened the door of the church for the reception of members, when Brethren Pink and John Fallen, and Sister Troop Griffice came forward and related a wonderful experience, and were received amidst great joy.

The church then went into choice of a pastor, which resulted in choice of Brother S. W. Clark. Brother Clark not being an ordained minister, they proceeded to call for his ordination by the same presbytery that organized the church.

The presbytery re-organized by electing Elder M. D. Brann, Moderator, and Elder D. E. Burris, Clerk.

After examining Brother S. W. Clark and finding him steadfast in the Primitive faith and practice, we proceeded to ordain him to the full work of a Gospel minister by prayer, by Elder C. L. Clark, and laying on of hands.

Then we retired to a beautiful lake near by where Elder S. W. Clark administered the ordinance of baptism most beautifully to the three they had just received. Thus ended one of the most glorious days of service the poor unworthy writer ever experienced. Praise His holy name!

Sunday morning the congregation met early, and as the church had made choice of two brethren to fill the office of deacon, to wit: John Fallen and H. L. Wade. The presbytery organized by electing Elder S. W. Clark, Moderator, and Elder D. E. Burris, Clerk, and finding these brethren duly qualified in every way to fill the office of deacon. The presbytery ordained them to the work by prayer, by Elder S. W. Clark, and laying on of hands.

The charge was then given them by Elder C. L.

Clark, after which we had preaching by Elder D. E. Burris, and the writer, during which time many tears of joy were shed, I do not think I have ever witnessed such a manifestation of the Holy Spirit in a meeting before in my life. At the end of this most glorious service some friends came to us and asked that we preach in the afternoon at a school house about two miles out of town, which we tried to comply with their request, and had a very sweet meeting. Many who had never heard a Primitive Baptist preach before, rejoiced at the sound of the gospel.

"How loath we were to leave the place where Jesus shows His smiling face." Thus ended one of the sweetest meetings it was every our privilege to attend. May God's rich blessings remain with those dear people, and enable them to live in peace, and remember their first love, is our prayer.

Dear ministering brethren should any of you have a mind to visit them I assure you it will be appreciated.

Forest, La., is on the Mobile Pacific R. R., south-west of Eudora, Arkansas.

Should you have a mind to visit them, write Elder S. W. Clark, Forest, La. When we reached home from this trip we found all as well as we left them. Praise the Lord!

In hope,

C. L. CLARK,  
Harriston, Miss.

I feel lonely this evening. I have just been reading The Gospel Messenger. It is sad to me to hear of Eld. A. P. Tucker's death. He was a sound minister and brother and Brother Eld. Temples, which have passed and gone and left a poor sinner like me. Sometimes my hope is so little I think I'll throw it by. Sometimes it seems sufficient. If I were called to die. Sometimes I take my Bible and its so sweet to me. I can not help from crying. God been so good to me. Brother Hanks, remember this poor, unworthy dust. I do like to read the Gospel Messenger. There is so many of God's precious little ones, writing such lovely pieces I wish everybody would subscribe for the paper, Brother Hanks. I was at the general meeting and Brother Woodward from Hawkinsville, preached ably Friday morning and also did others during the meeting. I wish you could have been with us and other too. Good preaching is a feast to me. My precious brethren and sisters are precious to me, while I have a host of friends and I love them and may God bless them all. God moves in a mysterious way. His wonders to perform. He plants his footsteps in the sea and rides upon the storms. Remember me when it goes well with you. May God bless everybody. Farewell and come to see us. Yours,

J. H. HOWELL,

Irwinton, Ga.

## OBITUARIES

### MRS. CARRIE I. GARNER.

It is with a sad and broken heart I attempt to write the obituary of my dear sister, Carrie I. Garner, who departed this life May 13, 1922. She was born February 12, 1875, making her stay on earth 47 years, 3 months and one day. She was afflicted with asthma when three years old and never was well any more, but she bore her whole life's afflictions with patience. She had three hard cases of pneumonia and in the third case the heavenly angels claimed her as their own. She said on her dying bed that she believed that Jesus had a home for her and if He did she wanted Him to take her, for she had been a sufferer all of her life. She suffered nine days with pneumonia and quietly passed away. All was done for her that loving hands could do but none could stay the hand of death; when God called she had to go. Oh! what a sad farewell when I had to say good-bye to sissie. It seemed like more than I could bear. All I could say was "Lord have mercy on me and reconcile me to Thy will." She was united in marriage January 8, 1902, to David F. Garner, for which they lived happily together until the day of her death. To this union there were no children.

Oh! that home! that lonely home!

The voice we loved is stilled.

A chair is vacant in that home

Which never can be filled.

She leaves behind a devoted husband, a kind father and loving mother, two brothers, two sisters and a host of friends to mourn their loss, but our loss is her eternal gain. We mourn not as those without hope, for we feel assured she has passed the golden gate in safety and is now resting on the sunny banks of sweet deliverance with Jesus and His angels.

We miss her, yes, we miss her;

We miss her everywhere,

But, oh! what a blessed thought to know

That she is at rest over there.

Sleep on, dear sister,

And take thy rest.

We all loved you,

But Jesus loved you best.

To know her was to love her; she was loved by one and all; she was always cheerful and wore a smile and always ready to lend a helping hand in every line of need. She loved her Bible and had read it through twice and began the third time. She lived a Christian life, always trusting in a true and living God. She was an obedient child to her parents, a devoted wife and a friend to all. She was always a Baptist believer and attended meeting regularly when health would allow. On the eighteenth of July, 1912, she united with the Primitive Baptist church at Newport and was baptized, together with myself, by our pastor, Elder Isaac Jones, and remained a consistent member the remainder of her life, always filling her seat when able. Dear brothers, sisters and friends everywhere who may read this, please pray for us bereaved ones when at a throne of grace. May the good Lord enable us to live the life of a Christian as we believed she lived. The burial services were held by Elder W. W. Roberts and she was tenderly laid to rest in the family cemetery to wait the resurrection morn.

Weep not dear husband,

Breath not a sigh;

You will join your dear wife again  
in the sweet by and by.

Weep not dear father,

Reflect over the past.

She strewn flowers in your pathway,  
But she has left you at last.

Weep not dear mother.

Shed not a tear,

For she has joined Heaven;

She would not be back here.

Weep not dear brothers,

Cheer up for a while,

For she has crossed Cannon Shore,

With a sweet and loving smile.



Weep not dear sisters,  
Weep not any more,  
For she has joined our loved ones,  
Who has left us long before.

Weep not dear friends;  
Build up a better heart.  
Pray that we will all meet her  
Where we will never part.

Written by her loving sister.  
Newport, N. C.

WINNIE L. MANN.

#### MRS. ANNA ELIZABETH LORD.

Anna Elizabeth Hawkins, wife of Iverson Lord, was born October 22, 1859, died March 25, 1922; age at death 62 years, five months and three days. She died as she lived trusting in God. Her last words, "Oh, God take me." She had been almost an invalid for over six years. She had a severe attack of pneumonia from which she never fully recovered. She suffered with great patience, without a murmur. She and Iverson Lord was married November 27, 1884, lived together thirty-four years, four months, twenty-five days. To this union was born seven children, three boys and four girls. Iverson H. Lord and John W. Lord, of Savannah, Ga.; James Sidney Lord, of Tennille, Ga.; Miss Lila E. Rogers, of Thomaston, Ga.; Mrs. Martha Amamther Sheppard, of Tennille, Ga.; Mrs. Lucy K. Reynolds, of Atlanta, Ga.; Gussie Lord, of Tennille, Ga.; also two step children, Mrs. Mary Kains and I. Luthin Lord, of Atlanta; also an aged father, one brother, half brother and half sister and a husband nearly 78 years old to mourn their loss. She died suddenly, lived only about thirty minutes. She was up all day, sit up until bed time. At 1 o'clock I was aroused, call the doctor, when he arrived she was unconscious. He said she died with congestion of the lungs and heart failure. She was one of the best women I ever saw; a loving, faithful wife and indulgent mother.

She was born and raised by Methodist parents. She joined the Methodist in her childhood. After our marriage she never attended the Methodist Church, but was a regular attendant of the Primitive Baptist Church. I was satisfied she had a hope when we were married and thought he would soon unite with the church, but she feeling His unworthiness put it off until the last of September or the first day of October, 1910, at an appointment at Mount Giledd Church by Elder Lee Hanks. She came before the church, related her experience and was received. She was baptised the fifth Sunday in October, 1910, into the full fellowship of the Primitive Baptist Church, at Mount Gilead, by Elder Hudson Temples, the pastor of the church. She was one of the most faithful Baptist I ever knew; she often went to church when it looked like she ought to be in bed. I often would have to help her in the house and help her to seat. Oh, it is so hard to give her up, but I have to submit to the will of God, whether I am reconciled or not. May God, in his mercy, still be my God and my help as he has been for over fifty years. Oh, what am I left here for. God only knows. I ask God's children everywhere to pray for poor me. The Mission Baptist tendered their house. The funeral service was held in the Missionary Baptist Church in Tennille, Ga., by Elder A. J. Banks, her pastor, and pastor of Mount Gilead Church, after which her mortal body was taken to Zeta Cemetery, in Tennille, Ga., and laid to rest until Jesus comes the second time, then it will be raised immortal soul and body; will reunite and enter the ternal rest and see Jesus like He is and like Him. Oh, Lord, give us this rest.

By her aged husband,  
Tennille, Ga., August 8, 1922. IVERSON LORD.  
(Primitive Baptist Please Copy.)

#### MRS. EMMA YOUMANS.

The subject of this sketch, Sister Emma Sutton Youmans, the daughter of the late Brother A. L. Sutton, of Wade, Ga., was born May 13, 1867, and died May 30, 1922, making her stay on earthly fifty-five years and seventeen days. She was married to Brother T. N. Youmans July 2, 1885. To this union was born fifteen children, nine of whom in an early age went before her into eternity, but six of them, four girls and two boys, together with her precious companion, remain to mourn her departure. She joined the church September 28, 1888, and was baptized by Elder Isaac Jones. She lived a consistent, humble, devoted Christian life; filling

well the station of our daughter, wife and mother; always manifesting the deepest sympathy and love for family and friends, and above all an undying devotion to Christ and His church upon earth. She was a great sufferer from bodily afflictions, and for many years seemed to walk in the very valley of the shadow of death, but 'God knew the way which she took, and when she was tried she came forth as gold.'

Tested by a furnace of fiery trials and trouble upon every hand, "she endured as seeing Him who is invisible," and became to be more like Him, who was a man of sorrow and acquainted with grief. Her last illness was accompanied with the greatest pain, but in it all Jesus, Heaven and eternal rest, was her song in the night of trouble and affliction. At last, we feel sure, the Shepherd whispered to her through the night, child come home. The angels hovered near while the soul vacated its corrupt, dying, suffering temple of clay, to be borne upon the snowy pinions of angels, to bathe forever in the sea of eternal bliss; and to associate with spirits of just men made perfect; and to dwell in the house not made with hands, eternal in the Heavens; and to see Him face to face and tell the story saved by grace; until her sleeping dust, together with all the dear saints shall be raised in glory, and caught up into Heaven, ever to be with the Lord, and to sing forever the resurrection song. P. H. BOYD.

#### GRIFFIN BROWN PORTER.

It is with sadness that I write of the death of my father, Griffin Brown Porter, son of the late Elder L. B. Porter. Griffin Brown Porter was born in Russel County, Alabama, September 22, 1855, and died October 23, 1921, making his stay on this earth 66 years, 1 month and 1 day. He was married to Miss Georgia A. Chadwick November 28, 1878. To this union only two children were born, one a son, Preston Grimes Porter, the other a daughter, Minnie Elizabeth, both children and wife survive him. He has also one brother, J. T. Porter, of Fort Worth, Texas; three sisters, Mrs. E. P. Tucker and Miss Lizzie Porter of Seale, Ala., and Mrs. Kate Porter, of Fort Mead, Fla.

Pa's life was one of hard work, having been blessed with fairly good health, until the past few years, he continued his farm work, doing most of his work himself. He was taken sick and was carried to the hospital in Columbus, Ga., on Saturday before the fourth Sunday in August, 1921, where he received medical treatment until Thursday following, being able to come home and was able to go to the meeting at Old Union Church on the second Sunday in September, where he had joined on the second Sunday in August his baptism being postponed until the second Sunday in September. He was able to go and was baptised by Elder R. A. Thompson. He had been a firm believer in Jesus and showed a great deal of interest in the Old Baptist for many years. He dated his experience back 43 years, it having taken place at the same old church, where he at last joined. He told his dear companion, who was a member of the same church with him, that as he left he looked back, believing it to be the last look at the old place he would ever have. He loved the spot his father had served this church for many years. He had also selected just before service closed, the song, "Farewell My Dear Brethren," and sang it so sweet with so much feeling.

Pa was honest in all his dealings and was blessed with a wonderful memory. He was known and respected for his honest opinion and dealings. His was a life far surpassing many who professed. He revered the church as being too sacred a place to make a mockery of, and felt too unworthy to ask a home with them. So many of the older Baptist showed so plainly their appreciation of him. He said, to me, I appreciated the love they manifested, but felt too unworthy to have it.

After his baptism he began to go back in health. Bright's disease being his trouble he soon weakened away. But was so patient in his last days, desiring to be reconciled to God's will. He passed quietly away on Sunday morning, September 23, at 10 o'clock, with his wife, both children and two of his sisters standing near his bed with a few dear friends.

His pastor, Bro. R. A. Thompson, being sick at the time, we asked for Bro. J. T. Satterwhite to come, which he did and spoke words of comfort and satisfaction, singing sweet songs, some of which was his own selection and which he had sung so many times. Services being held at the home, his body was then carried to the family burying ground and laid to rest, in a spot selected by himself.

His daughter.

MINNIE ELIZABETH MOORE.



**GOD IS DUE ALL HONOR.**

God is great in power. He made the world's earth, seas, man and beast and everything that creepeth upon the earth and the fowls that fly above the earth. There was nothing made but what God made. Great and marvelous are Thy works Lord God Almighty, just and true are Thy ways Thou King of Saints. Who shall not fear Thee, O Lord, and glorify Thy name for Thou only art holy and worthy to receive all the glory and honor and praise. We give Thee thanks, O Lord God Almighty which art and wert and art to come because Thou hast taken to Thee Thy great power and hast reigned. God is great in knowledge. He is Alpha and Omega, the beginning and the ending. There is nothing new or old with Him. His great knowledge embraces all things. There is not anything that ever has been or ever will be that can be hid from Him. He knows all our thoughts and the intents of our hearts. Seeing we have such an all-wise God, what manner of persons ought we to be in all holy conversation and godliness. God is love and every one that loveth is born of God and He that dwelleth in love dwelleth in God and God in Him. We love Him because He first loved us. God who is rich in mercy for His great love wherewith He loved us even when we were dead in sins hath quickened us together with Christ. Therefore, it is by Grace we are saved. How excellent is Thy love and kindness O God, therefore the children of men put their trust under the shadow of Thy wing. They shall be abundantly satisfied with the fatness of Thy house and Thou shall make them drink of the river of Thy pleasure for with Thee is the Fountain of Life. Continue Thy loving kindness unto them that know Thee. Greater love hath no man than this, that He lay down His life for his friend. O what a blessed Saviour to lay down his precious life to save poor sinful man.

God is great in mercy. It is through the mercies of God that we are alive today. We can look on every hand and see the mercies of God. He is God and His mercies endureth forever. If we ever reach Heaven and immortal glory it will be alone through the mercies of God. We will not get there on our good works. Therefore all the praise, glory and honor is due Him. Your little sister, I hope,

Kennedy, Ala. MRS. B. A. CRAWLEY.

**TIMELY ADMONITION.**

To the old school Baptists everywhere: Dear brethren and sisters let's be careful how we speak, let's not talk of our brothers or sisters faults until we have corrected our own. When we stop to think of our own faults we find that our brother's or sister's faults are nothing compared to our own. Dear people I feel like this is true.

Dear brethren and sisters, we are very commonly heard speaking of our ministers, calling this one and that one big preachers and saying we don't like to hear this other little fellow preach or he

doesn't preach to suit us, and talking about the way he preaches and what he says, and how he says it. My dear brethren and sisters everywhere, it is not right, we should not have anything to say about God's work that is not in harmony with it. Our ministers are all called and prepared by the same power, that power is the power of the almighty God, to preach the gospel of the Son of God to all that are saved, or to all that hear and understand.

All of our ministers do not preach just alike, but it is all leading or alluding to the same thing, they all believe the same thing, some are deeper than others, according to the will of God, and dear brethren and sisters, it is not right for us to speak of our ministers as this big preacher over here or that little preacher over there, they all look alike in the sight of God, so dear brethren and sisters let's be careful how we speak of them.

I meant to say a few words in regard to the welfare of our pastors, it is our duty to help them, it is our duty to pay their expenses to and from our churches, and give them something that they can use at home as well. They are away from their homes, their families and their business, from two to twelve days out of every month. Dear brethren do you expect them to make a living for themselves and their families, and not work but half the time. No! We do not expect it, but at the same time we are careless, and very often we neglect our duty and let our pastors and their families suffer on account of it.

Now dear brethren let's not be so careless and neglect our duty so often.

Submitted in love,  
Chula, Ga. WILLIAM G. FLETCHER,

I certainly enjoy reading the Messenger, especially those articles that are so full of the spirit of peace. Elder A. B. Ross has hit the keynote and I hope others will do as he said he would do; use his talent and influence for peace.

That is what we should all do. If we all would do this there would soon be a most blessed union of our people. If there are a few that are determined to have their way about things, it might do them good to find out that the church can do without them at least for a while.

God will punish His people that continue to falsely accuse those that are as sound and as orderly as they are.

J. S. NEWMAN.

Order the  
Old School Church Hymnal,  
40 cents each; \$4.00 per dozen.

Z. C. HULL.



# The GOSPEL MESSENGER

VOL. 44

ATLANTA, GEORGIA, OCTOBER 1, 1922

No. 15

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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Published Semi-Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building

ATLANTA, GEORGIA

# *An Appeal*

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I have refrained from making any statement in reference to the financial conditions of The Gospel Messenger for the past few months, knowing that during the late Spring and Summer season money was scarce. Now, as we are nearing the Fall season, I come to you with this statement, trusting that the great expense I have had during the Summer, will be earnestly considered by each Subscriber. My sacrifice for the past few months has amounted to considerable money. I have felt that my Subscribers would be in position in the Fall season to aid me. Your support is especially needed at this time. I have several hundred Subscribers, who are badly in arrears on subscriptions. There is a great number who pay their subscriptions when due. I have been carrying some Subscribers for two or three years. This is a personal expense to me. Now is the time for each Subscriber to pay all back dues, which they owe me for carrying their accounts and all who are due subscriptions in October, to remit promptly and to start an active campaign in each locality for new Subscriptions. If all would do this, you would remove this great obligation from my shoulders, and enable me to publish The Messenger twice a month again. If you want The Messenger twice a month, you will have to give me your co-operation. I am going to leave this matter in the hands of my Subscribers. If you are interested in this proposition, write me a letter to this effect, stating just what I can depend upon.

Z. C. HULL.



# The Gospel Messenger

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## EDITORIAL

### THE SO-CALLED BEEBE AND CLARK OLD SCHOOL BAPTISTS.

On account of some expressions about 1850 by two or three able ministers of The Corresponding Meeting of (Northeastern) Virginia, and considered to be unscriptural by nearly all Old School or Primitive Baptists—such as that Jesus Christ would never again come to this world, and that the Son and the Spirit of God are creatures. The Ketockton Association in 1842, and the Ebenezer Association in 1853 (both of these associations being in Northern Virginia) discontinued correspondence with the Corresponding Meeting of Virginia, and with the Baltimore, Delaware, Delaware River and Warwick Associations because these four last-named associations kept in correspondence with the Corresponding Meeting of Virginia, though the Ketockton and Ebenezer Associations did not believe or charge that the great majority of any of these five associations held the errors mentioned above. In August, 1895, 1896, and 1897 the Ketockton and Ebenezer Associations unanimously declared that they believed that the great body of the brethren of these five Northeastern Associations were agreed with them in regard to salvation by grace alone, and the divinity and second coming of Christ, and the change in the soul in regeneration, and the resurrection of the body, and the eternal judgment of God, consigning the wicked to everlasting punishment and welcoming the righteous to everlasting happiness, and all other cardinal points of the Old School or Primitive Baptist faith; and that they, therefore, took pleasure in declaring their hearty gospel fellowship for them, and in cordially inviting these brethren visit them and to behold their faith and order in the gospel, and their ministers to attend their meetings and preach for them, with a view to a restoration of their former brotherly relations. The Baltimore, Delaware, Delaware River and Warwick Associations in 1897 cordially responded to these invitations of the Ketockton and Ebenezer Associa-

tions, considering them a virtual withdrawal of all former acts of non-fellowship, and they have recently made a similar response to an invitation of the Ketockton and Ebenezer Associations to hold a convention with them for the restoration of their former brotherly relations; but a minister of the Corresponding Meeting of Virginia says that the time for such a convention has not yet come.

My father, Eld. C. B. Hassell, in his part of our church history, recognized the Ketockton and Ebenezer Associations as sound and orderly as Old School or Primitive Baptists. My beloved step-mother, Mrs. M. M. Hassell, considered Eld. John Clark as one of our most gifted ministers. Dr. John Thorn, of Baltimore, Md., told me that just before the death of Eld. Gilbert Beebe, in 1881, and that of Eld. Clarke, in 1882, Elders Beebe and Clark had agreed to meet at his home to compare their differences (proving that their differences were more personal and verbal than doctrinal and real). The distinction between the so-called Beebe and Clark Old School Baptists is not recognized south and west of Northern Virginia. Our ministers from all sections visit both of these classes of Baptists. The Lord Jesus Christ, our only Head, prays that all believers in Him should be one, as He and His Father are one (John 17:20, 21). The Apostle Paul beseeches us that we all speak the same thing, and that there be no divisions among us, but that we be perfectly joined together in the same mind and the same judgment (1st. Cor. 1:10), as one body, with one Spirit and one hope, one Lord, one faith, one baptism, one God and Father of all (Eph. 4:1-6).

I have repeatedly visited the Northeastern and the Ketockton and Ebenezer Associations, and have been received in love by all, and have found that the great majority of our brethren and sisters there are the same in faith and practice. Elders W. J. Purington and F. A. Chick so regarded them, and so does Eld. Joshua T. Rowe, of Baltimore. The Wall of prejudice is nearly broken down. All the religious world, both Catholic and Protestant, are against us. May the Lord, for the sake of His dear Son, and by the power of His Holy Spirit, unite all His beloved children in one humble, loving and indissoluble body.

I will be glad to mail, free, to any address, a pamphlet of eight pages, giving fuller information on this subject.

S. HASSELL.



## QUESTIONS AND ANSWERS.

Is the preacher an instrument in God's hands in the quickening or regeneration of the alien sinner?

No. The Spirit of God acts directly, independently and sovereignly in the alien sinner's heart, in the regeneration of sinners, and it is nowhere taught it has to act through the preacher. It is the Spirit that quickeneth, the flesh profiteth nothing (John 6:63). The wind (Spirit) bloweth where it pleaseth, independently and sovereignly (John 3:8). The hour is coming and now is when the dead (in trespasses and sins) shall hear the voice (not the voice of the preacher) of the Son of God and they that hear shall live (John 5:25). My sheep hear my voice (John 10:27). Flesh and blood (the preacher) hath not revealed it unto thee (Matthew 16:17). Some seed (the Gospel) fell into good ground (the renewed heart) the one prepared of God to hear and receive the Gospel; some hear and understand, because God gave them ears to hear and a heart to understand (Matt. 13:1-2). Feed my sheep (not make sheep out of goats). Feed the church of God (not regenerate dead sinners) which He hath purchased with His own blood (Acts 20:28). I will send for fishers and they shall fish them (living fish or children of God, not to make fish). Comfort ye, comfort ye, my people (not make dead sinners my people) (Isa.40:1). This people have I formed for Myself; they shall show forth My praise—the preacher did not make them. (Isa.43:21). The preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. They are saved **before** it is the power of God unto them (1 Cor. 1:18). But the natural man receiveth not the things of the Spirit of God (the Gospel) for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:9-14). Hence it is impossible for preaching to regenerate the natural man. Except a man be born again, he cannot see the Kingdom of God (John (3:3). Does the child that is born have to have a preacher to impart life to it to cause it to be born? Since the natural child is begotten and born independent of preachers, even so the child of God is born of the Spirit, independent of preachers. You remember the Hebrew children were born before the midwife got there—even so, God's children (spiritual Jews) are born of the Spirit before the preacher gets there. The preacher is always too late and not needed in the birth of God's children. Since not a Gentile (sinner) was born a Jew through the prophets (preachers); neither is the alien sinner born a spiritual Jew through preachers. The Gospel preacher is a Gospel teacher. Teaching does not impart life or born the unborn, but teaches those who are born and have the capacity to be taught; spiritual teaching belongs to spiritual subjects. Teaching does not element one from one realm of life to another realm or different

order of life. The term means and instruments signifies weakness. Our all-powerful God used no means or instruments in the natural creation, neither does he in the spiritual creation (Eph. 2:10).

The preaching of the Gospel strengthens weak hands and confirms feeble knees, comforts poor mourners, teaches the living children of God, opens their eyes to the truth, turns God's children in ignorance to the Gospel light, feeds those who hunger for spiritual things on the sweet Gospel promises, establishes and saves the true believer who is already a child of God, from error and false and bewitching teaching. There is a revelation in the Gospel from faith to faith—from the preacher whom God has given faith to the hearer to whom God has given faith. God always works at both ends of the line and prepares the preacher to preach and the hearer to hear. His work is perfect. Preaching the Gospel is good news and glad tidings to God's children. Preaching the Devil, the terrors of Hell, and that the alien sinner must save himself eternally therefrom by his own efforts, is not the Gospel, but a doctrine of men and Satan and mortifies the true spiritual hearer instead of comforting him. Our God does not need preachers as deputy saviors. He will accomplish His work. What His soul desireth, even that He doeth. His own arm brought salvation. He by Himself purged our sins. He did not need human agencies to assist Him. God sovereignly takes away the hard and stony heart and gives the poor sinner a heart of flesh. He needs no preachers to assist Him. God puts His laws in the mind and writes them in the heart and He will be their God and they shall be His people. No preacher needed to assist Him in this great work. Does God operate in the hearts of all men by His Holy Spirit and they resist the Spirit and become goats and have to be banished eternally from God for resisting the Spirit of God? No. Such doctrine is blasphemy against the Holy One of Israel. If they become goats for resisting the Spirit what were they before they resisted the Spirit? They certainly were not goats before, if resisting the Spirit **made** them goats or children of the Devil, it certainly made them something they never had been before. Then, since they were not children of the of the Devil before resisting the Spirit, it follows that they were either children of God, or that they were neither children of God nor the Devil. Inasmuch as they were not children of the Devil before God operated upon their hearts and they became goats for resisting the Spirit. Did God operate in their hearts by His Spirit in order to get to damn them? If He had never operated upon their hearts they would never have resisted Him, and would never have been goats or the children of the Devil. Would it not have been a blessing then for God never to have operated upon their hearts at all, then they would not have been goats. If the sinner can resist



the power of God and keep Him from saving him, cannot he resist His power and keep Him from sending him to hell? If God operates in the heart of a sinner, is not that a good work? Most assuredly. Paul says, "He that hath begun a good work in you, will perform it to the day of Jesus Christ?" If God operated upon the hearts of sinners, did He not think he would save them? "As I have thought so shall it come to pass and as I have purposed so shall it stand." Hence we conclude that all in whose hearts the Spirit of God operated will be saved in Heaven. God has never failed to accomplish His designs and never will. He speaks and it is done and commands and it stands fast. The Bible nowhere gives an example of where the Lord ever failed to accomplish His purpose. The God of the universe has never been resisted by poor nothings, the small dust of the balance and grasshoppers which are frail human beings (See Isa. 40:12-25).

Did Jesus Christ make a general atonement for the sins of all the human family? No. The doctrine of Primitive Baptists has ever been that all for whom Christ died made atonement (at-one-ment), all whose sins He bore, for whose sins He made reconciliation, perfect satisfaction, expiated their guilt that they will be saved in Heaven. Andrew Fuller, the founder of the mission Baptists, advocated general atonement and instrumentality of the preached and written word in salvation for which our people non-fellowshipped him and his followers.

The Bible does not teach that He made an atonement for the sins of all Adam's race. God, as the Divine Creator, preserves both man and beast. The work of Jesus Christ was to save His people from their sins and the angel so declared. He laid down His life for the sheep (John 10:11). He did not give His life for the goats. He gave Himself for the church (Eph. 5:22-25). Every offering under the law, representing the atonement of Christ, was for a special people. "We were as sheep going astray, and the Lord hath laid on Him the iniquity of us all." (Isa. 53. He did not lay the iniquity of the goats on Jesus. If He made an atonement (at-one-ment, made as one) for all the race, made perfect satisfaction for all their sins, bore all their sins in His own body, on the tree, put away their sins by the sacrifice of Himself; His blood cleansed them from all sin, what will take any to Hell? Sin cannot, for they are atoned for and the debt is paid and perfect satisfaction is made for their sins. If they go to Hell, it will be without sin, for Jesus atoned for them and washed them away in His own blood. By one offering He hath perfected forever them that are sanctified (the elect, those set apart) and no more. He came down from Heaven not to do His own will, but the will of the Father that sent Him, and the will of the Father was of all the Father gave Him, He should lose nothing, but raise them up again at the

last day. Hence His mission was not to atone for the sins of all the race, but for the ones the Father gave Him. Would He atone for any that He would not pray for? Surely not. He says, "I prayed for them. I pray not for the world, but them the Father hath given Me." Hence his atonement was not universal. He prayed for His sheep and He said the Father always heard Him; hence it follows all for whom He atoned will be saved in Heaven.

LEE HANKS.

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Elder Z. C. Hull.

Dear Brother in the Lord:—It has been with deep interest I have read the communications from the dear brethren, Elders Hassel, Cayce, Newman, Pittman and others in answer to the request of your dear father as to when the real vital relationship takes place between Christ, the head, and the members of his body. Oh! My soul, how I do rejoice to hear so many of our highly esteemed and dearly-loved brethren speaking out so boldly in defense of the position occupied by and expressed by your Father in propounding his questions. If the position occupied by him and that expressed by the faithful men of God in answer to his request is not baptistic and scriptural. I, for one, have long been deceived and badly bewitched; I have had a name among the Baptists for fifty years, and while I must admit that I have been a poor student, I have been a close observer and have spent much time among God's dear people and have met and heard the dear ministers mentioned in this communication as well as many, many others from all parts of our country; and if they have not all been preaching all the while to me that it was the poor lost sinners of the Adamic family that were the recipients of God's salvation I have been unable to understand them, I have never felt and do not now feel that the visitation of the Holy Spirit to poor me was to inform me of the fact that I was, and ever had been, a child of God; but, I do believe that it was the light from that source that revealed to me my undone condition. It appears to me if the office work of the Holy Spirit is to bring the tidings to God's children, informing them of the fact that they have been God's children from all eternity, they should receive the witness as a valid one and no more doubt the matter, then they would no longer have to be content to rely on a hope religion, but could be like some others that make sport of merely having a hope.. I have been trying in my feeble way for many years to preach Christ as the Redeemer and Saviour of poor sinners and by God's help I shall continue to so declare Him. It is the poor sinner of Adam's family that God, from all eternity, purposed to save, God from all eternity knew them and treasured in His Son grace for them, while as yet there were none of them in actual existence. In due time God created man and formed him and fashioned him as was pleasing to himself and pronounced him good, which, indeed, he was as nothing

but that which was good could come from such a pure fountain, yet nothing created was spiritually good but finite or naturally good. Man, in his created state, was not a fit subject for Heaven nor for Hell, not a fit subject for Heaven, because he was not spiritual and not a fit subject for Hell, because he was not a sinner having transgressed no law. But, soon we see his condition changed for by the disobedience of one man sin entered into this world and death by sin. Now, we see the great need of our blessed Redeemer, who by virtue of the fact that a people were given him out of this sin defiled family that must be delivered from the sad dilemma they are in by reason of sin. The demands of Divine justice must be met and the redemption price paid. We see one in the person of the lowly Nazarene, who by virtue of the fact that a people were given Him in the Covenant of Grace could come to their rescue and pay the redemption price for them. This was done, full and complete satisfaction was rendered for all who were given him and no more. Could not have redeemed that which He had no prior ownership to, but did fully meet all demand against his own. Please don't lose sight of the fact that it was poor Adamic sinners that fell in the first Adam that were redeemed by the second Adam, our Christ, and I hope elder Brother, I must insist that you permit me to believe and hope that it includes a poor being like myself that when God's wonderful work of salvation is finished and complete they will all appear in His presence in the glory world.

Yes, sinners of Adam's family who in a state of nature are without God; knows not God, fears not God, loves not God. Therefore, are not divinely or spiritually related to God, must be born again in order to spiritual relationship. And it is Adamic sinners, men and women that are born again and become thereby the real manifest children of God in a spiritual sense. And all such individuals should for their best interest and comfort avail themselves of the opportunity and become the children of God in a practical sense.

Brother Hull, I only intended to write you a few lines while I am sitting here at Attalla, Ala., awaiting my train on my way to the Mt. Zion Association, it looks like there is no stopping place so wonderful is the thought of salvation for poor sinners. Do with this as you think best.

Yours in hope,  
R. O. RAULSTON.

Dear Brethren in the Lord:—I have just read Elder W. J. Hull's request to Elders Hassell, Cayce, Newman, Wilson, Swain, Pitman and House, and after reading his piece and all the answers from the different elders, I feel inclined to pen a few thoughts in connection with theirs which I feel will not be out of place, for I fully agree with all of them. But it may be that my views in connection with what they have written may assist some one of God's

little ones to more clearly understand this wonderful and mysterious work of our God and Savior, Jesus Christ. God, in speaking to national Israel, says "You think I am such an one as you are, but my ways are as high above your ways, as the heavens are above the earth and my thoughts above your thoughts." So our poor finite mind cannot comprehend the wonderful works of God only as He reveals such to us as He wants us to know, and it did please Him to reveal some things to us that we cannot fully understand. One thing is that there is no future nor past with God. From that viewpoint Jesus was as a lamb slain from the foundation of the world and the church was complete in him and his delights were with the children of men, while as yet there were none of them. So we see that the end of time was and is as present with God, as the beginning. But time and timely things had a beginning and will have an end, and it is during time that Christ said "I will build my church" and as time has not yet come to an end that work is still going on by the Holy Spirit, seeking out, preparing and adding to that spiritual building the ones that God in His wisdom gave to His Son and His Son was not yet born, yet being one eternal now with God. He stood as a lamb that was slain from the foundation of the world. So we can understand that God created the earth and all things that are on it, and man was part of his creation. Then God elected before time began and gave to His Son some of His creation and predestinated them to be conformed to the image of His Son. His Son was holy, harmless and separate from sinners, but that body which God had prepared to wit: Jesus, a sinless and holy one, was made to be sin that we poor sinners might be made the righteousness of God in him, we being aliens to God and strangers to the commonwealth of Israel, and dead in trespasses and in sin. The apostle says "You hath He (God) quickened that is given eternal or spiritual life. Then it is that the (He and His) law enters our hearts and we try to fulfill its requirements but make a complete failure and fall at the footstool of mercy crying, "O, Lord, have mercy on me." Then it is the blood of Christ is applied to our hearts which cleanseth us from all sin. Then it is we are brought actually into relationship with God and Christ and can claim Christ our Savior and elder brother and God our Father. Then, because ye are sons, God sends forth the Spirit of His Son into our hearts crying abbie Father (or Our Father). It is the man here in this time world that is saved and brought into relationship with God and Christ. The soul is quickened into spiritual life and has its travail of sorrow and grief until its deliverer (which is Christ) comes; then the burden of guilt is taken away, and joy, peace and praise is given the poor sinner in its stead, so as sin has reigned unto death, so grace reigned unto life through Jesus our Lord. Thus we are brought into relationship with God. So we groan within our-



selves, awaiting the adoption, to-wit, the redemption of our body, for the creature itself shall be delivered from corruption. O what a wonderful God is ours and how mysterious are His ways. My great desire and prayer is that all of God's dear little children would let brotherly love continue and strive for things that make for peace and let the strong bear the infirmities of the weak, and all his ministers study to show themselves approved unto God, rightly dividing the Word of Truth and not be caviling about words to no profit, but to the subverting of the hearers.

Dear Brother Hull, I have written this because I felt impressed to, but you do as you think best with it and all will be well with me.

Your brother in love for the cause,

J. M. BAGWELL.

Carrollton, Ga.

Dear Brother Hull:—The September 1st issue of The Messenger received, containing the questions of Eld. W. J. Hull. Dear Brother Hull, I want you to know that your belief is just what I believe, and have been trying to contend for for twenty years, and it is just as sweet to me now as it was then, and when I read the expressions of our able and gifted ministers of six different states on these vital questions, all of which together with Dear Brother Hull's belief, though they are from six different states, yet it was as the voice of one man.

I feel like I want to ask God to bless every one of them, and keep you all closely knitted together, that there cannot be a "drop stitch" found. Oh, Dear Brethren, words fail to express the feelings of my heart, when I read from the pen of gifted ministers from several different states, all giving the same sweet sound on the same subject, behold how sweet and how pleasant it is for brethren to dwell together in unity. May God bless every one of you, and enable you to go on contending for these great truths in my prayers.

In Gospel Bonds,

Somerville, Tenn.

J. T. DAVIS.

#### MY TRIP TO RICHMOND. THE REUNION OF THE CONFEDERATE VETERANS AND TO WASHINGTON, D. C. AND BAL- TIMORE, MARYLAND.

I left home in Atlanta, Ga., June 19th, in company of my wife and a number of veterans for Richmond, Va. When we arrived the morning of the 20th, at 10:30 o'clock A. M., we went to the home of Brother W. R. Moore, 808 Decatur Avenue, S. Richmond, where we spent the night very pleasantly. Wednesday night, the 21st, we had meeting at the home of Sister Frances Boland. The next night, Thursday, 22nd, had meeting at the home of Brother W. R. Moore.

Friday my wife and I took the train for Fredericksburg, Va., where we were met by Elder Thos. Alderton and Mr. Chas. Sullivan, and went to the home of Mr. Sullivan, where we were entertained most pleasantly. Went Saturday to White Oak Church where we had a most pleasant meeting and spent the night at the home of Elder Thos. Alderton. We returned to White Oak for meeting Sunday, this being Communion time. We went back to Fredericksburg and spent the night with Sister Ennis. We saw the place where Gen. Washington, the first president of the United States, was principally raised on the Rapahannock River. Visited the Rising Sun Tavern where General Washington entertained the celebrities of his day. Saw Thomas Jefferson's desk on which he wrote the Declaration of Independence, and also the chair Ex-President James Monroe used in his law office. Also saw the room and bedstead Gen. LaFayette slept on while he was the guest of General Washington. Saw the home of Mary Washington, mother of George Washington, where she died from the results of a fall. We saw her spinning wheel, also her flax wheel, the table of the family in her dining room. We went to the monument erected by the ladies of America over her grave and the grand old home of her daughters called to this day Kenmore. All these buildings denote antiquity.

We left Fredericksburg to go to Occoquan Station and there went to the home of Brother John Dewey. Next day went to Greenwood Church where we had a good meeting and left the next morning for Washington. From there to Springhill and then to Bethel Church where we tried to preach morning and evening, and went to the home of Brother Compton at Cherrydale, Va. The next day went with Brother Compton to Rockville, Md., to the home of Brother Hickerson, and took dinner. From there to Seneca Church, Md., and went back to Washington. Had meeting at the church, spent the night at Sister Garbers, and left next morning for Baltimore. At Baltimore, we were met by Elders Dalton and J. T. Rowe. Took supper with Brother Rowe and then went to the Primitive Church in Baltimore.

The next morning we went back to Washington, D. C., where I left my wife. She and Sister McDonald went to the places of interest in the city and I left on the train for Whitaker, N. C., where I arrived at ten o'clock that night. Spent the night at the home of Brother White, and next day went to church at Whitaker, and had good liberty. Saturday and Sunday spent the night again at Brother White's, and went the next morning with Elder J. C. Moore to Williams Church, and from there to the home of Brother J. J. Pittman, where we rested until morning, Brother Pittman conveying us to the church at Tarboro. Took dinner with Sister Gillespie in Tarboro, and then went to Hobgood where I spent the night with Elder W. B. Strickland. The next day had meeting at Mt. Zion Church and went from there to Scotland Neck. Went to Kehukee Church, which is the mother church of the Kehukee Association, 156 years old.

I then went to Oak City and to the home of Brother



N. M. Worely, and the next day to Conaho Church, and from there to Rocky Mount. Spent the night with Mr. Pittman, and the next day went to Falls of Tar River Church. Had a most glorious meeting Saturday and Sunday. One joined on Saturday and was baptized Sunday morning. This meeting was a great spot in my memory. I spent the night with Brother H. L. Northern, went Sunday from Church to the home of Brother H. L. Brake, and went the next day to Pleasant Hill Church. Here I had another grand time, and went to the home of Brother J. J. Hale, who is quite old and feeble, being totally blind. The next day went to Upper Town Creek Church and spend the night with Brother J. M. Williams. From there to Elm City, where I had a very pleasant meeting and was endorsed by their pastor, Elder Pridgen, took dinner with Sister Fannie Winstead, and went to the home of Mr. M. W. Wiggins, who is not a member, but a lover of the Truth. He carried us the next day to Moors Church. Came back to Mr. Wiggins' and he carried us the next day to Mill Branch, and his dear wife went with us to Mill Branch.

From there went to the home of T. R. Smith, a member of Contentnea Church; the next day went to his church, that being their regular and quarterly meeting which is the annual meeting of churches in Georgia. This is a very large church, over one hundred members, and the congregation was very large. Elder George Boswell is the pastor of this church, whom we think is a very safe man. We went to his home Saturday night and there I met Elder Cobb, who lives at 106 Tarboro Street, Wilson, N. C. Went Sunday to his home, and that night spoke at his church in Wilson, which is one of the finest meeting houses I know of among the Primitive Baptists. My appointment was for Monday night when we met a fine congregation and had good liberty in speaking. Elder C. F. Denny is the pastor of the Wilson Church.

Went Tuesday to Greenville, where we had another good meeting. Took dinner with Sister Brown, an excellent lady. Left on evening train for the Briary Swamp Church, and went to the home of Brother Warren. Next day from church went home with Brother C. L. James, and the next day to Flat Swamp Church, where we had a pleasant meeting. The next day went to church at Robertsonville, and preached that night and the day after met a fine congregation. Spent the night with Mr. J. D. White, another lover of the Old Baptists, and took dinner with Brother J. L. Roberson. Went to the home of Brother D. J. Lilly next day and then to the Smithwick Creek Church, here we had another good meeting, both Saturday and Sunday, the congregation was large. Spent Saturday and Sunday nights at the home of Brother J. J. Manning.

Monday took the train at Williamston for Wilmington, where I arrived that evening, going to the home of my son, W. B. Head. Had meeting at the Primitive Baptist Church there Saturday and Sunday; had a

lovely meeting, but though the weather was exceedingly hot. Will speak at this church again if the Lord wills it. Went to Peachland Friday, where we were met by Brother H. M. Baucum, after twelve o'clock that night. Attended services at Lawyer Spring next day and Saturday, and Sunday had another good meeting.

Was carried to Monroe Sunday evening by Brother McClelland, and there I boarded the train for Atlanta, Georgia, arriving Monday morning, and found loved ones well and glad to see me, for which the Lord be praised.

I would like to have given a more detailed account of my trip but space would not permit. I feel so thankful to the Lord for his goodness to me on this trip in giving me the strength to fill all the appointments made for me. I am now in my 80th year, and today as I write this, it is the sixty-fourth year I have belonged to the Primitive Baptist, realizing the Lord has been merciful and good to me. I want to express my heartfelt thanks for the reception and kindness shown me while on this trip. May the Lord bless and reward you all, is the prayer of your unworthy brother, I hope in Christ, Jesus.

T. J. HEAD,  
215 Gordon Street, Atlanta, Ga.

I feel sure that the many readers of The Gospel Messenger will be glad to even read about the glorious meetings we are having in Texas. I am sure that our people in other states have a right to justly look upon us with more or less suspicion because of the divided condition we are in. In the midst of all this unnecessary disturbance and division we hear cries for peace in the pulpit and out of it by preachers and the members of the church. At the same time we have a few preachers and members that seem not to want peace but to conquer or to kill seems to be their aim and desire. I first visited the Mt. Olive Association, this was one of the sweetest meetings I have attended this year, while no one joined the church during the meeting the pastor writes me that at their last meeting one joined by experience and baptism. I also attended the Southwest Texas Primitive Baptist Association. The preaching was excellent with four additions to the church by experience and baptism. I also was at a three days meeting held with Tennes Creek Church. I baptised three and three joined by confession. I next attended the West Texas Association, which was also a fine meeting with six accessions by experience. I was also at the association that met with Wanders Creek Church; this was also a most excellent meeting with six accession to the church. I was at Zion's Rest Church at their regular meeting and I baptised one during the meeting. I met with the West Texas Association at Tahoka, embracing the fourth Sunday in August. The preaching was in power and demonstration of the Spirit during the meeting eight joined, two by confession and six by experience. I baptised four Sunday in



a baptistery in the Missionary Baptist Church. At Snyder a young sister joined and is to be baptised at their next meeting. The first Sunday in September I was with Comfort Church in Taylor County, and W. M. Little was received under the watch care of the church until he could be restored by the church that excluded him thirty-one years ago for preaching that God predestinated all the sinful acts of men and devils. He told the church for ten years he had been convinced that this view of predestination was wrong; he was advised to make his acknowledgements to the church that had excluded, which he has done. Sister Little was received on a letter of recommendation. Let all who desire peace pray God for the peace of Zion. J. S. NEWMAN.

### GOD SENDS MEN TO PREACH.

What does "We preach not ourselves but Christ Jesus the Lord" mean? It does not mean that the Lord does all the preaching through man as water poured through a funnel. If it did all would speak the same things. There are mistakes often made by preachers. God makes no mistakes. The preacher is exhorted to study to show himself approved unto God. If the Lord did all the preaching there would be no heresy preached. God sends men to preach the Gospel, and they should not preach themselves. They should not preach their ignorance, their intelligence, their soundness, their many revelations, their new doctrines that confuse the Lord's people, their meanness, or talk about themselves so much. Preach Christ Jesus the way, the truth and the life. We do not preach ourselves as the Savior of sinners, but we preach Christ Jesus as the only Savior. It is the called man of God that preaches by the enabling grace of God. He cannot preach the Gospel without the Lord enables him. He is a poor needy beggar. Preachers make many mistakes in preaching, and they are to blame for all mistakes. It was chosen men that Jesus sent and told, "Go, teach," and "Go, preach." They should preach Christ as the only Savior of sinners, the builder of His church, the only Law-giver to His people. They do not preach themselves as lords or bosses over the church, but as humble servants of the church. If they preach heresy, they are to blame. If they preach the truth they praise God for His enabling grace. They should preach what the Scriptures teach and no more that will unify—LEE HANKS.

Elder Z. C. Hull,

Dear Brother in the Lord:—I have just read the last Messenger and feel that I want to speak a word of encouragement, if possible.

I do hope that the dear brethren will come to your aid.

I enjoyed especially the article by your father in the last page together with the opinions of other brethren. These are all good and sound expressions, if I know the truth of the matter, and it was,

indeed, encouraging to see the great oneness of sentiment on this question in the mind of our brethren, the scattered to remote parts of our great country.

God bless you and yours. Remember me to your companion and children.

I am, I hope, your brother in the Lord,

J. L. COLLINGS.

### GOOD MEETINGS.

It has been my privilege to attend three associations during the present summer. These were the Primitive Baptist at Limestone Switch, Little Flock at Little River and the Duffau, near Exray, in Erath County.

These meetings were well attended. The churches reported some ingathering and all reported in peace. The three associations are composed of some twenty-two churches.

The preaching was a unit. Very little hobby riding was apparent at either of the meetings. They all came telling the same old story of salvation by grace and grace alone. All agreed on the essentials. All seemed to be working for peace. Love and fellowship abounds.

We have had no great ingatherings during these associational meetings. One united with the church at Limestone Switch, by baptism, during the associational meeting only. But I have never seen more interest manifested by those on the outside than during these meetings. Many expressed themselves as being convinced that this was the church and that they longed for a home in the church, but felt they were unworthy of a home with so good a people. Prospects are good for an ingathering at each of these churches.

It was a pleasure to attend these meetings. It did my poor soul good to meet the dear brethren and sisters from the different parts of this great state and to hear them tell of the dealings of the Lord with them, and many of them did. This seemed to be their theme. It was a great pleasure to join our voice with their's in hymning songs of praise to our dear Redeemer.

Now that the meetings are over, we feel like exclaiming with David, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Truly, it can be said to be "like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment."

Like "the dew of Herman, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessings, even life forevermore."

Brethren, let us endeavor to "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long sufferings, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds of peace."

J. L. C.

# Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder Z. C. Hull, pastor.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk. Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika. Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C., Elder O. J. Denny, pastor.

Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meeting days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

Kitty Hawk, N. C.—The Church meets quarterly, Saturday and fourth Sunday in February, May, August and November. The annual meeting Friday, Saturday and fourth Sunday in May. Union meeting Friday, Saturday and fourth Sunday in August of each year.

All lovers of truth are specially invited. J. P. TINGLE.

Gilliam Primitive Baptist Church, Altamahaw, Alamance County, North Carolina, meeting fourth Sunday in each month. Elder J. W. Gilliam, pastor.

Washington, D. C., Old School Baptist Church meeting at Ga. Ave. and Sheppard St., N. W., on second and 4th Sunday each month at 11 A. M. Eld. T. S. Dalton, Pastor. J. E. L. Alderman, Clerk, 3827 Ga. Ave., N. W.

Big Creek Old School Primitive Baptist Church. Meeting second Sunday and Saturday before. Cynthiana, Ind. Elder C. F. Lowe, pastor.

Cullman, Ala., Mount Olive Church, meeting second Sunday and Saturday before in each month. Elder B. G. Parker, pastor.

The Associations are now convening and while we joyfully meet together in love our hearts are sad to see so many vacant seats. We met many dear brethren, sisters, friends and true ministers, a year ago, whose faces we shall see here no more. They are gone to their eternal home. How sad we feel to give them up. After they are gone we can think of our mistakes toward them. Perhaps we did not appreciate them as we should. We might have treated them with indifference or spoken unkindly to them unintentionally. Perhaps we did not



visit them and cheer them on their way by kind words and administering to them of our carnal things. We may have shut up the bowels of compassion from precious saints. If you have kind words, speak them now. If you have carnal things to bestow, let the dear saints enjoy them now. It is too late for flowers after a brother dies. Let him enjoy them now.—L. H.

### THE MOUNT ZION ASSOCIATION.

I was blessed with the privilege of attending the Mount Zion Association, held with Mount Moriah Church, twelve miles north of Oneonta, Ala., Friday and Saturday before the second Sunday in September. I have never attended a meeting where there was a greater manifestation of the Spirit of Christ. The preaching was in perfect harmony and all whom I heard preach, preached the word in love.

The following elders were in attendance: Gresham, of Texas; Vandiver, Best and Raulston, of Tennessee; Turnipseed, Hull, Childers, Moon, Bobo, Sparks, McCormick, Putman, Yancey, Gilliland, Allen, Parker, Graves and Heath, of Alabama.

I met the following licentiates: Brother Blackwood, Robinett, Davis and Streetman. There was a large attendance.

I had to leave the association Saturday afternoon. Regret that I could not remain for the Sunday services. I reached home, in time on Sunday morning, to reach my home church at Cross Roads for Sunday service.

Associations are a great blessing to us when they meet for the purpose of what the name implies. Associations should not be held as a disciplinary body, and should not set themselves up as judges, but rather to bring about unity in our beloved Zion.

Z. C. HULL.

Dear Brother Hanks: We have had Eld. J. N. Wallace with us. He is a good sound preacher. I baptized one at Sand Hill last meeting and two at Irvine. All were made to rejoice. Glad to hear of your good meetings. With much brotherly love.

J. N. CULTON.

Dear Readers:—We, the church at Providence, Jasper county, Mississippi, take this method of presenting to your our beloved Brother and Elder U. C. Wade, he was given the privilege to exercise his gift on Saturday before the fourth Sunday in October, 1920, which he did with demonstration of the grace of God. He soon proved to the brethren his calling by his walk and conversation, as it was always Godly and upright. So his ordination was called for by Bethlehem Church, Jasper county, Mississippi, and he was ordained at Providence church by the following presbytery, to-wit: Eld. R. L. Blacklege, Deacon M. L. Shows and Eld. J. E. Alderman, as moderator, on Saturday before the fourth Sunday in

May, 1922. Brethren, we can heartily recommend him as being sound and orthodox in preaching salvation by grace in an able and Scriptural way; therefore, we ask that you receive him as an ordained minister of the Primitive Baptist faith and order and wherever his lot may be cast among you that you throw the mantle of charity around him and pray for him that he may know nothing among you save Jesus and Him crucified.

ELD. J. E. ALDERMAN, Mod.  
W. T. RUFFIN, C. C.

The one hundredth and twelfth session of the Ocmulgee Association was held recently with Crooked Creek Church, Putnam county, Georgia. The following named elders were present with us: John Lord, J. M. Adams, R. L. Cook, V. B. White, Walter Allen, Walter Heard, J. A. Monsees, Ben Williamson, Hunt and Bro. Bowen. Had a very harmonious session. All of the churches were represented except one. All reported peace with some ingatherings. Our correspondence was not as full as we desired. Our next session was appointed to be with our sister church, Smyrna, Monroe county, usual time, 1923. Brethren come to see us.

J. C. CURTIS.

We attended the Senter Association, Friday, Saturday and second Sunday. Had a sweet meeting. Elders Davis, Kilby, Cave and Church are their home preachers. Elders Bartlett, Barker, Miller, Royal, Simcox, Grear and the writer were in attendance. Peace prevailed. We had a sweet meeting at North Fork Monday. Three precious children united with the church. Prospects bright there. Praise the Lord.

L. H.

Eld. P. H. Byrd has promised to be with us at Cross Roads the second Sunday in October. He will be at West Atlanta Church Saturday before the second Sunday. Brethren, please circulate these appointments as much as possible. Give this dear brother a good hearing.

Z. C. HULL.

Dear Brother Hull:—I hope those who are behind with their subscription to The Gospel Messenger will pay all they owe you and in addition pay a year or more in advance. I am sure they do not aim for you to lose what they justly owe you. In my travels I have not heard one word of complaint about The Gospel Messenger. It has the name of being a peacemaker. I am sure that there has not been the slightest intention in its columns of wanting to disregard the fundamental principles of the Gospel in order that our people come together. If the churches wait until everything objectionable to some of the members and preachers are removed before a union is effected I am sure the churches will remain as they are now. As long as the spirit of the home son is suffered to prevail just that long will the breach remain and the saints of God will have to suffer

over an over-zealous spirit clamoring for order in the House of God. When a certain theory of order becomes established in the mind of some members and preachers their idea of order must be respected at all hazards or else we can remain divided.

If a church in an Association does wrong it is wrong to kill all the innocent churches and preachers in the Association just because one church has done wrong. If a church does wrong and repents of the wrong what more should be required of her? If a brother does wrong and repents of it what more should be required of him? It certainly is wrong to accuse a brother of believing what he positively says he does not believe. The brethren at Fulton in 1901 said, "We deem it unsafe to deal with a man as a heretic unless he avers the heresy." As long as those who are determined to have all "individual irregularities" removed before a reconciliation can be effected, are allowed to interfere and hinder the coming together of our divided people, just that long will the cause of Christ suffer and our children will be driven from us to our enemies. I know my time is short upon this earth and I wish to say once for all that by the help of the Lord I shall pray and labor for the peace of Zion. I will not lend a helping hand to those that want war and are hunting for something to hinder our people that are agreed on all the fundamental principles of the Gospel from coming together. I want to be identified with those who are willing to labor for peace in our churches.

Who wants to join me in this glorious and much-needed work?

J. S. NEWMAN.

Dear Brother Hull:—I have just been reading The Messenger for September, have read your appeal to the subscribers. I want you to know that I feel an interest in the dear Old Messenger. My subscription is paid up to May, 1923, but I am enclosing one dollar—"not to go on my subscription"—I am donating this to help you a little. It is not much, but if all the subscribers could or would send you this much, it would greatly relieve you of your expenses now resting on you.

I read with much interest the communications from your Father, also the replies of several different brethren from different states, I am so glad that they have spoken out so plainly on this subject. I feel that such declarations are both timely and profitable.

I certainly hope the subscribers and Baptists at large, will come to your aid, so that you can again give use The Messenger twice a month.

Your Sister in Hope,

Wooster, Ark.

MRS. MARY PATTON.

Dear Brother in a precious cause.

I have neglected to send in my renewal for the "Gospel Messenger," which I have taken for a number of years. I have always enjoyed reading the precious truths that are set forth in its pages. May

the God of peace ever be with you to guide and direct you and all the able writers of your good paper. Sometimes I am cast down and if I am one of His, the least of all. But being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ, Phil. 1-6. I feel to believe that He will and has ever been with me in times of sorrow and affliction. Pray for me when it goes well with you.

I am, I hope, your sister in Christ.

MRS. J. C. ROGERS,  
2319 E. First St., Long Beach, Calif.

Dear Brother Hull:

Your letter received and highly appreciated.

Was very sorry indeed that you could not attend our good meeting, as I learned we had some able sermons preached by Elder House, and our dear pastor Elder Satterwhite. Besides we had brethren from four other churches: Mt. Olive, Ephesus, Columbus and Macedonia. We were so glad to have Elder House with us. Isn't he a most gifted minister? How I thank God for our young preachers.

I am in pain today, and have suffered so much the past week. But last night in meditation, I thought of the many characters of whom Paul spoke of having died in faith, and then says: "Seeing we are encompassed about with so great a cloud of witnesses, etc." This cloud of witnesses appeared before me so vividly till I was made to smile through intense pain. Then the word—"encompassed"—seemed to fraught with meaning that I saw no place where Satan could enter, and was made to exclaim: "These are they which have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." But today I am having doubts and fears and am pleading for mercy.

Remember us in your prayers.

Love to you and your household.

Yours unworthily,

LaGrange, Ga. NANNIE B. EDWARDS.

Dear Brethren:—With his permission, I am sending you copies of two letters from that dear old man of God, Elder B. C. Caldwell, for publication as early as possible. He is telling what he found in the Mt. Zion Association. We are glad and invited such investigation from any and all Old Baptists everywhere who care to know our standing and our order. Many do not know that there is a disorderly secret order element in this country, not recognized by Old Baptists anywhere, yet claiming to be the original Mt. Zion, and known locally as the Allgood party.

The ninety-eighth annual session of our Association has just passed into history and it was one grand meeting indeed. The Lord so richly enabled our visiting and corresponding elders to preach to our comfort and edification. They are L. J. Gresham, Saint Jo, Texas; W. J. Hull and J. J. Turnipseed,



Headland, Ala.; N. P. Vandiver, Good Springs, Tenn.; R. O. Raulston, Chattanooga; Z. C. Hull, Atlanta, and S. F. Best, of the Flint River Association.

Oh, how it did feed our souls to hear two boy preachers so ably proclaim the Lord's glorious Gospel! The Lord was surely with them. The Old Baptists are not all dead but increasing and God has not left Himself without a witness but He is still raising up young men to proclaim the good things of the Kingdom as was done on this occasion by Brother Vandiver and Brother Zack Hull, as well as those older brethren.

Brother Caldwell predicts an era of ingathering and upbuilding for us. Really this has been going on for a year and a half already. During this time we have received about one hundred and thirty by experience and baptism, and fifty or sixty from other sources as the Scriptures authorize. (I give these figures from memory without going to the records.) I saw nine baptized at same time since he was here and fourteen have joined at one church and several at others. The preaching at our Association was harmonious throughout and the meeting closed in peace and love.

S. E. COPELAND,  
Clerk.

Guntersville, Ala.

S. E. Copeland.

Dearly Beloved Brother:—I feel it would be unkind to you if I did not render my heartfelt thanks to you, and gratitude to Almighty God, for arranging for me the appointments just filled in your body, the churches of the Mt. Zion Association. I found them all to be God-loving and sound in the faith once delivered to the saints. A more lovely band of churches cannot be found. They are contented to be in the good old way as it was set up by Jesus and His Apostles. I found no strange gods among them. Their order is warranted by keeping the Gospel law given by Christ as the head over all things to His church which is His body. They are truly godly, loving, gentle and kind in their churches and godly homes. They love the Gospel of Jesus Christ and want no strange gods. I love them in Christ sincerely and fervently. I am so glad my lot was cast among them. They were so kind and loving to me. I want to go among them again if the dear Lord wills. They are all so dear to me. May God bless you all in your homes and in your churches.

B. C. CALDWELL.

Fayetteville, Ga.

Dearly Beloved Brother Copeland:—I will write you again, having written you as soon as I got home, in regard to your having arranged for me and otherwise assisting me on my trip among your churches. I still feel thankful to you and all others who aided me. It was so pleasant to me, though afflicted in body. Have been unable to be up much since I got home. Am at my oldest daughter's for a few days,

trying to recruit my health and strength, and I am thinking over my going in your midst. So many things to feast upon, but above all to see the Godly spirit of love and peace, gentleness and meekness among the churches and the Gospel order I saw among them does fill my poor heart with love and joy. I think I see an open door in your midst for ingatherings in the churches, and a spiritual upgoing and building among you all and it revives my poor soul. God will save and bless the humble and gentle spirit whose trust is in Him. But He rejects the proud and naughty spirit. In Matt. 5 we hear Him preach His own Gospel so sweetly to His poor in spirit, and afflicted in body and mind. To me His sermon there is the best I ever heard. It comes like distilled rain on the parched plants, and I so oft wonder is it mine, or have I an interest in it, or in Him? If not woe be unto me! If I have, all is well or will be some sweet day bye and bye, when this mortality will be swallowed up in death. Until then sin is a reigning power over my flesh, as it reigns in my flesh! But, thank God! He giveth us reigning grace through the righteous fleshly life of Jesus Christ, to reign unto eternal life by Jesus Christ, our Lord. This is my all for a happy home in heaven and immortal glory so I live in hope of the grace of God given me of God in His only begotten Son, that I, a poor sinner, may be washed by the Holy Spirit in the cleansing and purifying blood of Jesus Christ. So He is my all in all. O, that I could live to His honor and glory in this mortal life! But I fail to live as I hunger to live, so I cry, Lord save or I perish. These things concern me more than gold and silver or precious jewels and the glories of this world.

B. C. CALDWELL.

### EXPERIENCE.

Dear Brother Hull:—I have thought so often of asking you for a little space in your good paper, but feeling so unworthy of it, I have waited until now. I thought I would write a little of my experience, if I had any at all. I have tried to tell it to a few and could not. And when I asked for a home with the good old saints I felt that if I could tell them how much I loved them and tell what a great burden I had been carrying I couldn't say much. But, oh, how happy I did feel when they received me about thirteen years ago. When my sins all came before me I was on the bed sick and had been sick for a good while. And my two oldest sons were small and they would walk around and look so pitiful, and I couldn't do anything for them. And I lay and studied and had many thoughts that no one on earth knew, and all the rages and evil speaking came before me and it seemed to me it was more than I could bear. And I would cry to myself and would try to keep my troubles from mamma and my husband. But they could tell I was troubled and would tell me not to worry they did not mind waiting on me. But they just didn't know how I was burdened

down. It would seem like I was not worthy of anything. And I would try in my wicked way to ask the Lord to have mercy on me and to forgive my sins that had come before me and to help me to be able to care for my husband and children once more. And it seemed as if some one said, "Look to a higher power and not to medicine," and I began to feel better for a while and got up and around in the house. I was left alone and caught myself rocking the baby in the cradle and singing; I never will forget the song. I was singing, "What a Friend We Have in Jesus, all our sins and griefs to bear. What a privilege to carry everything to God in prayer." Oh! the words of that song were sweeter to me than they had ever been before. And I felt like God was with me and felt like he had raised me from the bed. I would sing that song and cry and felt like then if I ever went to the "High Shoals" church again I would ask for a home with them. One of my neighbors came in and I told her I was feeling better and I wanted to come up to her house; that I wanted her to sing and play the organ for me. She said she would. So in a few days I went and she sang and played to me. I couldn't keep from weeping, but would try to keep it all hid. When she got through playing she asked me why didn't I join the church, and I said, "I am not fit," so she asked me to go with her to her meeting next meeting day. I promised I would but the time came and I didn't want to go. I was afraid I was deceived in myself. I felt like I wanted to be alone and read the Bible and think over my condition; so I went on for several years. At times I would feel very well and at times it seemed like I would die. I would go to "High Shoals" meeting and would sit and look on during communion and wish I could wash their feet. But I felt afraid I was not worthy of them washing my feet. I felt like I wanted to fall down and tell them how much I loved them and tell them my troubles, but feeling so unworthy I kept it to myself. So my husband decided to move away and when he began to talk of moving to South Georgia I thought maybe if I got down there I could feel better. But it all seemed worse on me. I would think back and it seemed like I had left something undone that I should have done. And I very often caught myself singing and weeping and would think to myself, why didn't I join the church at "High Shoals" and tell them how much I loved them and be baptized by Brother Williamson as he was the one I first felt to baptize me. We lived in a settlement of Free Will Baptists and lived close to one of their churches. And some of my brothers and sisters were members there. I would go often to meeting but it seemed like there was but little comfort there for me. When they would begin to sing I would begin to think back of the duty at old "High Shoals" I had left undone and would try in my wicked way to promise the Lord if He would spare me to go back I would not neglect it any longer. So when four years ran out we moved

back and attended meeting at "High Shoals" again. I wanted to tell of my troubles but couldn't. So we had been back a year when my burdens seemed so heavy I could not keep them any longer from my husband. So I said to him one day just before meeting time, "Let's join the church," and he said, "I am not ready to join." He said he was not fit. I said I may not be fit, but it seems like I will have to ask for a home with them. I felt like I was a Primitive Baptist if anything at all and I felt like I would be saved by grace if saved at all. And I felt like I could not wait until meeting day. So when it came around my husband did not feel like going on Saturday to church, so I couldn't go. But I felt so sad and lonely all day. In the afternoon he and I went fishing. It seemed to me that I wanted to go and see the water. I would sit and look at the water and it did look so pretty to me. I reached down and put my hand in it and it did feel so good. I felt like I would give most anything to be baptized in it. So the next day we went to church and no one on earth knows just how I did feel. I would wonder did I love the Lord, and wonder am I not fit to be one of the very least among these good people. So Brother Williamson preached and the preaching was a feast to me. When he got through with the sermon he gave an opportunity for members. And then they began singing. And my sister-in-law went and I followed and another sister-in-law followed and oh! how much better I did feel and was made to wonder why did I carry this burden so long; why didn't I ask for a home with them sooner? We were all baptized the second Sunday in March, 1920, waiting one month to be baptized. And I never will forget the day. How pretty the water looked to me; how I felt no one but God knew I felt like it was all done just as my Savior had commanded for it to be. I felt in all my troubles and trials if I was ever baptized I wanted Brother Williamson to baptize me, just as he did. Now, Bro. Hull, I've made this letter rather long and not feeling like there is any comfort in it to any one but feeling like I wanted to write a little and tell what great things I hope the Lord has done for me; giving Him all the praise as I feel like he has been so good to me and feel like he has helped me through many troubles and trials and afflictions and I feel that without him I would have died in despair. Oh! it is so sweet to think of one so good to us who is never too late to make our poor souls rejoice. And at this present time, as I know my past life, I feel that the dear Lord has blessed me more than I deserve and I can rejoice even in my afflictions for I feel that He has been with me and led me through many dark places; feel that He's our all in all. He can make our crooked paths straight and the rough places smooth; feeling like it is so great to have a Savior like this to trust, One who has all power and hears our every cry. Now, Bro. Hull, I will close by asking you to remember me and my husband and children in your prayers. Trusting that God will guide us the right way to



bring our children up in this old sinful world; guide us each day that we may be found trying to set good examples before them.

Written by an unworthy sister, saved by Grace if saved at all.

MRS. ERNEST GULLEDGE.

Goggansville, Ga., R. F. D. 1, Box. 27.

MRS. A. H. RICE.

The subject of this sketch was born September 28, 1853, married to A. H. Rice September 28, 1869; joined the Primitive Baptist Church at Camp Creek, Baldwin County, Georgia, June 26, 1869, and baptized by Elder Scarborough. Sister Rice undertook to live with the Missionaries in the church with her husband, and, therefore, left the old Church in June, 1881, but was not satisfied with the doctrine nor practice of those people, so returned to her old church in August, 1906, and was gladly received. She subsequently removed her membership to Sardis Church, Bibb County, Ga., February, 1907, and from there to Elizabeth Church (Macon) in the summer of 1910, she being one of the charter members, to which church she remained a faithful member until claimed by death June 11, 1922.

Sister Rice's home was ever a home for the Baptist, and she enjoyed so much having them visit her and entertaining them; she was kind hearted to all, faithful to attend her meeting and visit the sick and almost generous to a fault.

Mr. A. H. Rice, while a Missionary Baptist, was a kind-hearted, good man, and was always glad to have the Primitive Baptists Ministers and others visit in their home, preceded Sister Rice to the grave several months, and I believe they are both in the happy embrace of a loving Savior. Surviving her are one son, C. W. Rice; three grandchildren; two adopted sons, and a host of other relatives and friends.

Our church misses her; we all miss her; but we feel that our loss is her eternal gain. May God bless the bereaved family and all who mourn for her. May He Sustain us all by His grace.

J. A. MONSEES.

MRS. SUSAN A. OUTERBRIDGE.

Mrs. Susan A. Outerbridge was the daughter of Aldridge and Harriet Andrews. She was born in Martin County, North Carolina, March 9, 1835. She married Stephen Outerbridge March 6, 1851. She lived with her husband on their farm near Hamilton, N. C., until December, 1866, they moved to Arkansas, where her parents lived. They returned to their old home in December, 1867. They both united with the Primitive Baptist Church on the fourth Saturday in November, 1868, and were baptized on the following Sunday by Eld. C. B. Hassell. They moved to Hamilton in 1882, where he was principal of the school for three years. In January, 1885, he moved to Robersonville, where he taught school for sixteen years, and passed into the Great Beyond on January 28, 1915. On the following December, she was stricken with a malignant form of shingles from which she never fully recovered. In June, 1916, she had a slight stroke of paralysis, which left her an invalid during the remaining years of her life. On the 9th of March, her 87th birthday, she seemed more feeble than usual. She gradually grew weaker as the weeks passed until the end came on the 10th of August, 1922. She had so often expressed the wish to depart and join her loved ones on the other shore, always adding, "Thy will, not mine be done." She was buried August 11th, besides her husband in the Robersonville Cemetery, Elders B. S. Cowin and S. Hassell speaking on the occasion. I never knew two brighter and warmer, lovelier, more useful, beloved, and exemplary Christians. They are and will be greatly missed.

SYLVESTER HASSELL.

MRS. HESTER BRYAN GILBERT.

Mrs. Hester Bryan Gilbert was born January 2, 1828, and sweetly fell asleep in Jesus' arms July 7, 1922. She was married to Elder R. M. Gilbert about 1844, with whom she lived a happy wedded life until he was called to the Great Beyond in October, 1900. To this union was born ten children, only four surviving her, two sons and two daughters, with several grandchildren, great grandchildren and one great great grandchild. She united with the Primitive Baptist church about 54 years ago and ever lived a noble conse-

crated Christian life until the Master's call. "Well done, good and faithful servant."

No night was too dark nor no winter winds too cold for her to respond to the call of friends or loved ones in sickness or distress. A long life well spent. Truly a mother in Israel has fallen.

MRS. M. S. MASSEY.

IN FLANDERS FIELD.

(To the departed saints whose bodies lie sleeping in Flanders Field).

Across the deep, blue sea,  
In Flanders Field they lie  
In sweet repose so peacefully,  
Beneath the azure sky.

Across the deep, blue sea,  
In Flanders Field they sleep,  
While moon and starry sentinels  
Their nightly vigils keep.

Across the deep, blue sea—  
In Flanders Field—no call  
Can ever bring them back again,  
To face another ball.

Across the deep, blue sea,  
In Flanders Field—no sound  
Can ever break their quiet rest—  
Their rest is so profound.

Across the deep, blue sea,  
In Flanders Field, so dear,  
No tap of drum, nor bugle call,  
Can penetrate their ear.

Across the deep, blue sea,  
In Flanders Field, the sod,  
Can never hold them down why they  
Have heard the voice of God.

Across the deep, blue sea,  
In Flanders Field they'll rise  
In spotless robes of righteousness,  
To live above the skies.  
LaGrange, Ga. NANNIE B. EDWARDS.

"For their rock is not as our rock, even our enemies themselves being judges. For their vine is of the vine of Sodom and the fields of Gomorrah; their grapes of gall, their clusters are bitter."—Duet. 32: 31, 32.

The above expression of scripture is embraced in the song of Moses just before his death, B. C. 1451, and is highly symbolical, and as all Scripture is given by inspiration of God (2 Tim. 3:16) and can be understood only by the revelation of God, the hidden treasure is received and enjoyed **only by those** whom it is revealed and upon those whom the Lord bestows it. Dan 2:28.

The first "rock" of our subject could appropriately be called "Baal," (a substitute, a false God, an im-

poster) before whom the world is ever ready to bow and pay homage to. He makes the way easy, always offering inducements that the flesh is continually lusting after. The second rock of our text, if you will notice, begins with a capital letter (Read it, Deut. 32:31) He is not like their rock. It was He who said, "Thou shalt have no other gods before me."—Duet. 5:7. "Upon this Rock I will build my church."—Matt. 16:18. "A stone of stumbling and a rock of offense."—I Pet. 2:8. Our rock said: "I looked and there was none to help; I wondered that there was none to uphold."—Isa. 63:5. "The Lord has done all that he can do, He has offered salvation freely to all on the condition that you believe and accept."

Their rock.—

"Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions. He was bruised for our iniquities; the chastisements of our peace was upon Him, and with His stripes we are healed." (Our Rock) Isa. 53:4, 5.

"There is nothing that hinders the salvation of the vilest sinner on earth except his own determined depravity and voluntary rejection of the gospel, which rejection involves him in eternal condemnation." Their rock, history of races, Baptist association, Page 20, Article 6 of Declaration of Faith.

Men do not gather grapes of thorns nor figs of thistles.—Luke 6:44; Matt. 12:33.

The vine of our text symbolizes the apostate church or the church of anti-Christ; strictly speaking, in opposition to Christ and church—their vine (church) is of the vine of Sodom, an organization fostered and founded by men of design, their works is the fruit of it; it is bitter, unwholesome, unhealthy to the little babe in Christ who needs and desires spiritual nourishment, "their grapes are gall," their clusters are bitter, "their wine is the poison of dragons and the cruel venom of asps." Wine, no doubt, means doctrines, which is of the cruel, wicked serpent, which is the devil, whose teachings are always perverse to the teachings of God. The wine (deceptive teachings of the serpent) that our Mother Eve received of Satan in the Garden, is being dispensed to the poor, ignorant children of God yet," with all his Satanic majesty and power. As thousands, perhaps of the Lord's people perished in the flames of God's wrath when Sodom was consumed, there are still thousands multiplied, who die in the meshes of Babylon, never realizing that their redemption was fully secured to them in the death of Christ; they die, drinking to the last, from the bitter cup of tradition, never enjoying fully and freely a knowledge of their cleansing by the Rock, Christ Jesus.

J. A. MOORE.

1205 Cottage Ave.  
Houston, Texas.

I love our dear preachers. I do not want to become jealous of them, because they are abler than I. Thank God for the gift. There is room for all. We should hold up the hands of each other. How glad I would be to see our people sweetly united in love. We ought to be. I shall soon lay my armor by and go home and be at rest. May the Lord forgive all of our mistakes and unite us all in love.

Elder Bagwell and I took a tour through the Bear Creek Association, North Carolina, recently, and found a most lovely band of good old fashioned Baptists. Their preachers are sound, humble, loving servants of God, and did all they could to make us feel welcome. There are many precious lambs outside of the fold that should be with us. God bless every one whom we met. The meetings were all sweet. We saw three baptized.

L. H.

Dear Bro.:—After some delay I write you. I desire to express my many thanks to you for your labor of love and Godly zeal for the cause of our Heavenly Master in the churches of our Association. I am sure you did much good. I also want to thank you for your influence in getting Bro. Petty to come among us, for he is a good preacher and his labor did much good. I hope you may be blest to visit us again soon. Can't you be with us at our Association this time? It begins Friday before the fourth Sunday in September. Will be at Cross Roads church, seven miles west of Galax.

Your Bro.,

J. D. VASS.

Galax, Va.

#### FARMS FOR SALE.

Please publish in The Messenger that if there are any Old Baptist who want to settle near a good school and church, there are a few places for sale and rent near Hopeful, five miles from Fayetteville. Sister Lula M. Hartley has had a good deal of sickness, several deaths in the last few years, and other people's debt for which her deceased husband was security, and other misfortunes in forcing her to sacrifice her home, and we want some good Old Baptist to buy it, if possible. There are other places to be sold for debts. Full information if you write either of us, and if not asking too much, please send stamp as we could not answer a heavy correspondence.

We cannot understand why the Lord deals so gently with some and heavily with others of His dear people, but all things are His to use as He sees fit. He made all things and creatures for His own glory and use, and will preserve them for that purpose, and if He pleases to deal gently with one and hard with another, it is to His glory, and the harder one's life is, the more grace He gives that one to help in every time of trial. Although we can't realize it at the time at all times, sometimes He gives sustaining grace and His sweet presence in the midst of severe trials and it then a Heavenly place.

Paul and many others have testified to these truths, and rejoiced that it was so, for without trials, there is not so much grace and nearness to Him, and they serve as evidences that we would not receive were it not for being tried.

Yours in Hope,

GEO. W. JACKSON.

Fayetteville, Ga., R. 3.



# The GOSPEL MESSENGER

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"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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## SUNDAY SCHOOLS.

(Continued from August 1st Issue.)

But it matters not as to the high pretensions of this or that or any other human society in removing the seed of sin, and planting the precious seed of the Gospel, without any reference to the merits of Christ or the life-giving power of the Spirit of God, all such pretensions are nothing short of blasphemy or gross idolatry. I do not question the candor or sincerity of most of those who favor and support Sunday schools. Their minds have been moulded into that channel for them before they were sufficiently matured to investigate for themselves. Whenever the youthful mind is taught by parents, teachers and preachers, that literature, which signifies a knowledge of books, or to be learned in the science and philosophy of the world is the seed of the Gospel, and can be planted by human teachers so as to change the corrupt heart, remove the seed of sin and build up for the church a zealous membership, no marvel if such children, when they become grown men and women, should be warmly and honestly devoted to the principles of their early training.

In reference to Sunday schools building up a membership for the church. I have been led to examine the Scriptures to see if there is any hint therein of such a thing, but have failed to find where even such society or organization is recognized of God at all. It is a society of a professed religious character, neither authorized nor recognized of God in His word. And as it is not recognized in the Scriptures, there are consequently no rules given in the Scriptures for its government, nor for the character of its membership. And yet it is claimed for it that it builds up for the church a zealous membership. "God will not give his glory to another, nor His praise to graven images." His inspired apostle, in addressing an organized church of Christ, says, "Ye are God's building." 1st. Cor. 3:9. If the whole church collectively be God's building, then certainly it is true of each individual member. "For by one spirit are we all baptized into one body, and God hath set the members in the body, every one of them, as it hath pleased him." 1st Cor. 12. And in Christ "All the building is fitly framed together and builded together for a habitation of God through the Spirit." Eph. 2:21. It is true that other builders and their works are described, but, "Except the Lord build the house (or church) they labor in vain that build it." Psalms 127. We read in the Scriptures that the Lord builds up Zion and appears in His glory." Psalms 102, 16. That He builds the walls of Jerusalem. Psalms 51. That He "builds the cities of Judah." Psalms 69. And that he will even "build the ruined places and plant what was desolate." Ezek. 36:36. Christ Jesus declares that "I will build My church and the gates of hell shall not prevail against it." Math. 16:18. Thus, we might go on to cite numerous texts from the Scriptures to show the utter fallacy of Sunday schools building up

a membership for the church. But what would it avail as proof of anything to those who ascribe so much to a society based on human wisdom? In this wonderful document which we are considering there is not one word said about even the **letter** of the Bible being taught in their Sunday schools, but to the contrary, the report expressly declares with great pleasure, that they have "**improved literature, prepared expressly for Sunday schools.**"

Here is a virtual acknowledgment that nothing is to be found in the Scriptures suitable for the object of Sunday Schools. A literature, therefore, a science of the world, a theology that is adapted to the carnal mind must be, and is prepared expressly for Sunday Schools.

The Lord recognizes the relation of parents and children in His inspired word and has given the rules by which that relation is to be maintained so as to secure the best results to both parents and children. He has ordained that parents shall be responsible to Him for the raising and moral training of their own children. However, great this responsibility may be, and however inadequate the parents may feel to discharge the obligation for the moral training of their children, still they can not free themselves from the obligation without sinning against God. They can not transfer the responsibility that God, in His word, has made binding upon them. No, surely this obligation cannot be transferred by parents to an irresponsible society, such as a Sunday School, which God, no where in His word recognizes as the parent of accountable children. It may be thought by some that the sentiment of this report was not carefully weighed by that particular Association, and that consequently other Sunday School friends would not endorse the sentiment. But this is a great mistake. Other sects and denominations who are engaged in the modern Sunday School movement have repeatedly and officially set forth the same principle in substance, and even worse. In the year 1866, a series of well written articles were published in the *Opelika Recorder*, under the heading of "**Sunday Schools—Their Tendency and Results.**"

It is not positively known by me who was the writer of those articles, but I have good reason to believe that they were written by a minister in high official position, a representative man in his denomination, of good moral standing, and a well cultured intellect.

The sentiments, therefore, as expressed by him may be taken as a denominational sentiment. In speaking of the "**Tendency and Results**" of Sunday Schools, he says: "It furnishes instruction in letters; but it looks to scholastic attainment only

(Continued on Page 12.)



# The Gospel Messenger

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## EDITORIAL

### THE 157TH ANNUAL SESSION OF THE KEHUKKEE ASSOCIATION.

The One Hundred and Fifty-Seventh Annual Session of the Kehukee Association was held with the Church at Flat Swamp September 30th and October 1st and 2nd. Out of 37 churches 36 were represented.

Thirty ministers were present, of whom twelve were from the Kehukee Association and the following eighteen were from five states: North Carolina, Ohio, Maryland, Virginia and Georgia. From North Carolina, Elders J. E. Adams, J. S. Corbett, S. B. Denny, L. H. Hardy, H. L. Hutchens, Luther Joyner, F. W. Keen, D. A. Newborn, W. M. Monsees, T. H. B. Pridgen, J. P. Tingle, and J. W. Wyatt; and from Ohio, Elder E. J. Harris; from Georgia, T. J. Head; from Maryland, J. T. Rowe; from Virginia, S. L. Harrison and P. S. Lester. The Elders of the Kehukee Association present were: B. S. Cowin, A. B. Denson, W. B. Harrington, N. H. Harrison, Sylvester Hassell, J. N. Rogerson, Tighlman Sawyer, J. A. Shaw, E. C. Stone, and W. B. Stricklin; and the Licentiates, W. E. Grimes and Joshua Ross. On Sunday there was preaching both at the stand and in the house; and there was preaching at Robersonville, nearby town each night, and also at some of the member's houses in the country. It was estimated that five thousand or more persons were present.

The preaching was scriptural and therefore harmonious-glorifying to God, and edifying to His children. It was doctrinal, experimental, and practical. Every minister, as do all true Old School or Primitive or Predestinarian Baptists, recognize the full Divine inspiration and infallibility and authority of the Old and New Testament Scriptures, and that the salvation of sinners is alone by the election of the Father, the atonement of the Son, and the regeneration of the Holy Spirit, and that this salvation is divine, full (both of soul and body), and almighty, and everlasting; and that all the elect of God were redeemed by His Son and have been

or will be regenerated by His Spirit and will be finally glorified in Heaven, will be holy and happy forever, and will ascribe all glory for their salvation entirely and adoringly to the Three-One God.

This is the plain teaching of the Scriptures, and was the belief of the Apostolic Church, and was believed at first, (four hundred years ago) by all the Protestant Reformers; but all the religious world has departed from this faith once delivered to the saints and has plunged on the downward road to infidelity and practical Athesism and is on the verge of temporal and eternal ruin.

The Kehukee, the oldest Primitive Baptist Association in the world, is by the grace of God, perfectly united in doctrine and practice, rejects all the religious inventions, speculations, and institutions of men, and stands uncompromisingly on the impregnable rock of the Holy Scriptures, and maintains that the Lord Jesus Christ, the Creator, Upholder, Governor, and Judge of the universe is the only and all sufficient Savior of poor, sinful men and women and children, (both born and unborn naturally) from sin and hell.

The next session of the Kehufee Association is appointed to be held, if the Lord wills, with the Church at Smithwick's Creek, ten miles Southeast of Williamston, Martin County, North Carolina, the first Sunday in October, 1923, and Saturday before and Monday afterwards.

SYLVESTER HASSELL.

### AN APPEAL FOR PEACE.

We have carefully guarded the Gospel Messenger to keep out of its columns bitter personalities, hobbies, strife about words, agitation of confusing expressions, realizing that all of us are imperfect and make some mistakes, and perhaps we have made some; but our heart's desire and prayer to God for our dear people is that they should be saved from division and all be sweetly united in love, leaving off everything that would sever the fellowship of orderly Baptists who are satisfied with the goodness of the Lord's house. We should love each other better than any hurtful unscriptural expressions or practice. We should beware of and condemn envy, jealousy, back-biting, malice, evil-speaking, immorality, dishonesty, non-debt paying, fornication, adultery, divorce and remarriage without a



Scriptural cause, railing, lying, drunkenness, lawlessness, heresies, sowing discord, making a brother an offender for a word, hobby-riding, etc.

We should all be followers of God as dear children and walk in love. The church cannot harbor crime and immorality. It cannot be a reformatory. (See Cor. 5: 1-13; Rev. 21:8). The great body of Primitive Baptists believe in the sovereignty, omnipotence, omniscience, omnipresence and immutability of God and that in all of our service to Him we need His enabling grace. All believe in election of a definite number of Adam sinners to grace and glory, that all for whom Christ atoned will be saved in heaven, that the Holy Spirit effectually calls and regenerates all for whom Christ atoned independent of human means, and He keeps and preserves them so none of the elect will be finally lost. They believe man is composed of body, soul and spirit, and that regeneration is a heart work and at death the renewed spirit of the righteous goes to heaven and the body to the grave and in the resurrection, soul and the mortal body will reunite and the vile body will then be vitally changed, spiritualized and man in his entirety will bear the image of the heavenly awakening in His likeness, and glorified in heaven. There is a hell—an endless punishment for the wicked and Cain, Judas, the goats and all the wicked shall be punished therein forever and ever. When born again we possess two natures at war with each other. The Scriptures are addressed to the children of God as complex beings under the Gospel law and subjects of Gospel address. In regeneration they are wholly passive and after being born again they are active in the spiritual realm. God's government over them is parental and He deals with them as with sons, not as with stocks and stones under a physical law. The sun, moon, stars, rivers, winds, and the stone thrown by a boy, are under a physical law and never violate any law. We should be careful to show that the Bible commands and exhortations to go, walk, run, seek, work, etc., implies action and accountability. It would be wrong to say Christ is the Christians' obedience or obeys for him, for the commands and exhortations are not given to Christ, but to His children. Many of them disobey. Christ does not disobey. If the Christian does wrong, it is his fault and his experience teaches him that he is to blame. David said, **"I have sinned."** We exclude people for wrong doing and we blame them for the worry. God is not the author of sin and wickedness, does not cause, co-erce, influence or approve of sin. **"Sin is of the devil."** **"By man came sin."** Predestination is God's act, what He does, causes to be done, or suffers to be done. God does not act sin, do sin, or cause sin. When the Bible speaks of predestination it pertains to salvation, not to damnation. **"God has not appointed us to wrath, but to obtain salvation."** **"Whom He did foreknow, them He also did predestinate to be conformed to the image of His Son."**

**"Having predestinated us unto the adoption of children."** You have not chosen me, but I have chosen you and **ordained** you that you **should** go forth and bring forth fruit." **"As many as were ordained to eternal life believed.** (Rom. 8:29, 30; Eph. 1:5; John 15:16; Acts 13:48). If all will preach predestination like the Scriptures teach, we will all be sweetly united on that point and we should be. We should not blend predestination and fore-knowledge. It would be wrong to say God absolutely fixed every step we take in eternity and we can't help taking it. This doctrine does away with all law and responsibility. It would be licentious to say God predestinated one man should shoot and kill another, for in that event he would be obeying God's decree no matter what he does. You have no right to convict a man for obeying God. If holiness and sin proceed alike from the Lord, it would leave the devil without an office. Jer. 7:9: 19:5). Foreknowledge is an attribute of God. God foreknew all things and acts of men and devils.

God's relation toward holiness and righteousness is causative. His attitude toward sin is overruling. The most of our dear brethren accept this and if we all would use Bible expressions on these points and teach as the Bible authorizes, sweet fellowship would be restored. All true Primitive Baptists will accept predestination as the Bible teaches. That should be good enough for all of us. We see a growing evil among our people. Exclude a man in one church and he will go to another church and in another Association and be restored, then a church in that Association excludes one and he will go to the first named Association and join on confession of faith, all without one particle of gospel or church investigation or labor. This is all wrong and our people can never have peace that way. It is a departure and a new practice among Primitive Baptists. No excluded member should be restored until gospel investigation, labor of love and withdrawal from the church that excluded him. All who are guilty should repent and rescind all such acts. While this practice is going on in different states, it will cause sad division and we know it is wrong and our people should correct this wrong. The excluded party owes the debt to the church that excluded him and cannot pay it elsewhere.

We should all remember that discipline belongs solely to the church and Associations have no jurisdiction over the church whatever. Every church that has done wrong should repent and sweep her own house and let us return to Gospel faith and practice. The church cannot tolerate Russellism, no resurrection of the body, crime, etc., and have peace. Our discipline has not been enforced as strictly as it should be. One church or Association cannot afford to be a dumping ground for another. Let all repent and do their first works—return to Gospel order in faith and practice and put out all things that are offensive that cause division, then sweet



peace and fellowship will be restored. No true Baptist believes in eternal children, annihilation of the wicked, no soul, universal atonement, tolerating Christless secret societies, etc. Christ's kingdom is not of this world. The churches should see that a strict discipline is enforced and all criminals removed and that all follow God as dear children and walk in love. When all churches set themselves in order they should be gladly received with open arms. Our preachers so much need each other and should not be jealous of each other. We should all thank God for our young orderly preachers. They are God's gifts to the church. Thank God for them. We should love and appreciate our old faithful ministers who have so long suffered in the master's cause. It is sad to misrepresent and oppose each other. Let us all strive in love for peace and not expect perfection in any. Jesus has forgiven us so much, we should forgive all personal wrongs. Let us confess our wrongs and rectify the same and return to Gospel order, putting out **every offensive thing** and all orderly ones come together in sweet fellowship, burying all the past and henceforth use Scriptural expressions on controverted points. Let us pray for each other more and pray for the peace of Zion.

Dear brethren, cannot all true Primitive Baptists come together on these suggestions? I love you all and love our blessed cause. I shall soon go home and be at rest. Oh, that I could see our dear people dwelling together in unity before I go hence.

Dear saints, cannot you sacrifice every offensive and unscriptural thing for the fellowship of your brothers?

Prayerfully submitted.

LEE HANKS.

### THE RESURRECTION.

I have been preaching in much fear and trembling that there will be a resurrection both of the just and the unjust. I have understood the Holy Scriptures to teach and the Primitive Baptists to believe that just men and women die and that unjust men and women die. The just are resurrected to life, while the unjust are resurrected to condemnation. It was Lertullus, the orator who informed the Governor against Paul. This orator told the Governor that "We have found this man a pestilent fellow" and "a mover of sedition" and a "ring-leader of the sect of the Nazarenes," "who had gone about to profane the temple." But Paul said "neither can they prove the things whereof they now accuse me." Paul in his defense said to the Governor, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." Acts 24, 15. The just man that

dies is in an absolute state of justification which is the act of acceptance of a man by God as being justified by the merits of Jesus Christ, while the unjust are those who finally die in their sins and will be resurrected to damnation for the reason that was the condition they were in before they died and of course they were in the same awful condition after death and when Jesus comes again He will find them in the same state or condition and they will be resurrected to damnation, in the language of Jesus "Marvel not at this; for the hour is coming in the which all that in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 5: 28, 29. The identical man that did good is the man that must die and it is the very same man that dies and it is the same man that will be resurrected unto damnation. This is the resurrection both of the just and the unjust. The man that is just or justified from all things cannot be in the same condition that the unjust are in before or after death. The wise man said "For there is not a just man upon earth, that doeth good and sinneth not." Eccl. 7.20. The just man of this text is the man God has saved by His grace and freely justified him through Jesus Christ who was delivered for our offences, and was raised again for our justification." Rom. 4-25. The just or justified man and the unjust man, the man that does good as well as the man that does evil sleep in the dust of the earth. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." Dan. 12, 2. The Son of God descended into the lower parts of the earth in His body because He knew His saints in body would also descend into the grave or the lower parts of the earth. The body of Jesus Christ did not see corruption. (Acts 2-31), for the reason that His body or flesh was not a sinful and corrupt body as ours are. The bodies of the saints of God are still natural and for this reason vile or corrupt. If man in body was now changed as the same man in spirit is changed there could be no warfare or death for man in any sense. The body of the child of God is said to be corrupt and I have always believed this. "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." 1 Cor. 15: 42, 43, 44. If man was now spiritual in body he could not be natural in body or corrupt in body. The man in body will be quickened or made alive when he hears the voice of the Son of God and comes forth unto the resurrection of life. Paul said "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead

shall be raised incorruptible and we shall all be changed. For this corruptible must put on incorruption and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

To say that man is now regenerated in body is heresy and for that reason the Baptists of Texas or elsewhere have never believed said heresy. The man who would preach that the body is now born again would be at once excluded from our churches if he did not repent and turn from it.

J. S. NEWMAN.

I desire to add my feeble testimony to the many able articles written in answer to the request of Eld. W. J. Hull in the September number of the Messenger.

It does my poor heart good to see the unanimity that exists among God's faithful ministers. I have for nearly 38 years feeling of necessity or constraint so to do in much weakness, been publishing salvation in the name of Christ. During all these long years I have tried with such ability as the good Lord has given me to preach salvation by grace and grace alone, and that it is Adam sinners that are saved and I am hoping when I am called to lay my armor by and this mortal corrupt sinful natural body laid down in the ground that when Christ, who is my life shall come in His power and glory, when His voice shall be heard by those in the graves that this vile body of mine shall come forth in the likeness of Christ. That I shall see Him as He is and be like Him, that it will be me a sinner of Adam's race, a sinner saved by grace.

For myself I believe that God's knowledge is perfect. That He has always known what He knows now and that before the foundation of the world His covenant heirs were chosen in Christ to the intent that they should be holy and without blame before him in love, that the salvation of His covenant heirs was as sure with our God as it will be when His entire bride shall be brought off conquerors through Christ, who gave Himself for them. That He, God by His foreknowledge knew where and who each heir of salvation was and in His time, according to God's purpose and grace will bring each and everyone of His covenant heirs for whom Christ died off conquerors through Christ their husband, who is head over all things to the church which is His body. But by nature they were the children of wrath even as others.

If I live to see the 6th day of November, 1922 I will be 80 years old. I love the doctrine of grace. I need mercy each day, yea each hour. I have sweet hope that God has been mindful to my sins. I know that mercy and mercy alone can save a poor sinner like me.

Dear children of God who may read this, when it goes well with you remember the poor weak worm that I am. May God bless you all.

J. N. CULTON.

Richmond, Ky.

There is unity "in the Heavenly Trinity. God the Father, God the Son, and God the Holy Ghost. There is also a Trinity in the Gospel of the Son of God. The doctrine, the experience and the practice faith and works both together. To preach doctrine to the exclusion of the experience and practice is not treating the church with justice. To preach practice to the exclusion of the doctrine and the experience is not treating the church with the proper teaching.

The church needs a full gospel, the doctrine, the experience and the duties, on the good works, one of those angles without or apart from the other two is not a full or a complete gospel. A complete and full gospel is the three parts all agree in one. All the gospel is the power of God unto salvation to everyone that believeth to the Jew and also to the Greek.

The gospel is not the power of God to a man or woman that has no change of heart, or an experience of grace. But Paul declares the gospel is the power of God to a believer. So the gospel belongs to the living child of God and not to the dead alien sinner and the living child of God has eternal life in his soul, already born of God and eternally saved from sin and hell. But it pleased God by the foolishness of the gospel to save the believers or the living child of God from false doctrines of men and devils, to feed his little soul on the heavenly food—the gospel that he may grow in grace and in knowledge of the truth, grow up as calves of the stall, as lambs in a green pasture. All this is to the praise and glory of God on the earth and to the comfort of His children on the earth. We won't need the gospel after death. Therefore, leaving the principles of the doctrine of Christ let us go on to perfection. Heb. 6, 7.

The apostle did not say to leave the practice and experience off and preach the doctrine to the exclusion of the practice and experience. But the lesson taught and the lesson to be learned by the Lord's little children is the foundation of God stands sure. It needs no propping, need not spend all the time talking and preaching about the foundation, but preach about the building on the foundation and the fruits and evidences of God's people in the building and the beauties of the revelations of the building and the many comforts to be gained by the Lord's little children by walking about Zion, and in humble obedience to God, sacred laws of that building. Not stand still but go on to perfection.

Affectionately,

J. R. WILSON.



**EXPERIENCE OF W. P. DAVIS, CULLMAN, ALA.**

Dear Brother Turnipseed: I don't know why it has been with me as it has, I don't know whether it is of the Lord, or not, but from some cause, God only knows, I have had a great desire before I leave this world, to leave with my children and my dear brethren and sisters, and all lovers of the Blessed Truth, of God's word, a little sketch of my life since I first began to have thoughts of what would be after this world, and what would become of me. When I was a small child somewhere about the age of 8 or 9 years, I remember one day an old Methodist preacher gave my father a Bible, and from some cause while my father never did belong to any church, he seemed to be somewhat concerned about reading the Bible, and while it may sound strange, it was trouble to me, to hear father read the Bible. I would get out and leave when he would begin to read, it seemed to condemn me, in some way, from then on, all through my travels, during my boyhood days, although a bad reckless boy, seemingly fearing nothing, still at times, I would have serious thoughts about a hereafter, at about the age of 14 or 15 years, while out on a big sporting trip, after two nights dancing all night, taking in the pleasures of this world with no fear of God before my eyes, on my way home, almost worn out, everything sad and lonely, something caught my mind with force, I don't think it would have had any more effect if it had been a voice, my mind was so bound and controlled by that one solemn thought, it seemed that I had no control of myself to think of anything else, still almost all my time was engaged in trying to get rid of this trouble, I still went on in this way trying to make this world's pleasures my pleasure, but I tell you, it never was the same any more, as the day rolled by, my troubles rolled on, and the mountains of sin heaped upon my sinful soul, until I tell you my loved ones, who may read these lines when I am under the clods, death would have been sweet to the poor boy, days and nights as I would watch the hours go by, glad to see one more day or one more night passed off. I tell you my brethren and friends and my dear children, too, you don't need anyone to tell you to pray, the very breathings of your heart is, "Lord have mercy on me, a poor hell deserving wretch. I don't know how long I went on this way, but during this time I became afflicted; I felt sure I was going to die; my whole time was spent in trying to find something I could do, that God would save me from this awful hell, that seemed to be pulling me down, and my poor mind was burdened with, day and night, I went to all the protracted meetings that I could get to for help—they told me they could help me, and I believed it. I hardly missed an opportunity when they would call mourners, but only seemed to get worse and worse, until finally I lost all confidence in anything they could do or anything I could do—no chance for me, I am bound to go down to a yawning hell, I have been so wretched and sinful, have

committed so much sin and God is so righteous and so just, that his righteousness and justice can't remain and save one that has sinned as I have. Oh, we need not try to tell the awful agony and heart aches of a poor mourner at this time, he feels that all has been done that can be done and still no mercy found for him. Right at this time, one day I was sitting in the house, not able to do anything else. My dear mother was busy doing her work around the place singing some good old song to the top of her voice, and all at once she began to shout and praise God and clap her hands with joy praising God. This seemed to cause my mind to sink deeper and deeper in despair—just a few more days here in this troublesome world and I must sink down into an awful hell, there to suffer the just punishment of an endless hell, while mother is basking in the sweet presence of a loving Savior. Many times I watched the sun as it was sinking low in the West, almost ready to go out of sight, no hopes of ever seeing its brilliant light any more. I would begin to inquire of myself, what will I do. I have tried so many times to beg God for mercy, my hopes are all gone, but I will slip off to myself and try one more time to pray and beg the Lord for mercy. My hopes are all gone.

At last there was a night that I was blessed to see that this poor old sinner never has nor never will forget. Father was gone from home that night, mother and the children at home—I was growing weak in body and in mind, I felt sure this was last in this world. I went to bed begging God with all the power I had for mercy. I lay there in this condition until some time after the turn of the night. No sleep for me.

All at once, unexpected to me, this burden was all gone, and instead of those awful thoughts of condemnation, my mind was carried out of reach of the troubles of this world; before I realized it, I was on my feet and called mother. I wanted to tell her how happy I felt. Mother was on the floor at once, and we had a sweet little meeting right there, and my troubles being gone, I thought they were at an end. And for several days hardly a wave of trouble come over my mind, but soon I began to feel that I was not doing my duty. I felt impressed to join the church, I never had read the Bible one bit in my life. Father bought me a Bible and I began to read it as best I could. I had to spell the words as I went. I did not know what to do, I had lost all confidence in those meetings where I had worked so hard to get relief and found it all in vain.

I never had heard an old Baptist preacher, I had heard that they preached infants to hell, and that God made a part to be saved and a part to be lost. After going to hear everything else without getting any comfort, it not agreeing at all with what I had been taught in my travels. nor what I could find in God's word, I was forced to seek for something else. I went to Old Harmony Church to



see what I could hear there, and there I heard the truth, which was food to my poor hungry soul, they tell my travels and my experience.

I continued reading my Bible the best I could, going to hear those good old brethren preach. I wanted a home with them, but did not feel worthy to ask for a home among them. My mother and all my connection belonged to those other folks, and me a poor ignorant boy, they were urging me to join them. But I couldn't do that—I was craving a home with those old Baptists but I didn't feel worthy of a home among them, but it seemed that was the only way to get ease of mind. Finally in some way I made known to mother to have my clothes ready by the next meeting at Old Harmony, I was going to ask them for a home with them. When the time came to start to meeting I noticed that mother's clothes and mine were packed. She had not said a word to me about joining. We both joined and were baptized together.

This was another happy day. Sailing on flowery beds of ease for a short time my mind was at ease. But soon dark clouds began to come over me—my mind become troubled until I couldn't rest at all, continually feeling yet that I had not done my whole duty. But I was not able to tell what it was, and I am still not able to tell, till this good day, I have carried this burden all the way.

(To Be Continued.)

#### FROM A. J. McLEOD.

I was requested by several while in North Carolina and Virginia to give a sketch of my travels among the dear Baptists in the two states where I went.

I will say, I met with many precious Elders and I would like to mention hundreds of lovely Baptists. I would like to mention their names, but it would take up too much space to do so. I will say I appreciate the warm receptions that were extended to me at so many places. I have never been among Baptists that were more easily to preach to and I feel the Lord was good to me and enabled me to preach what I felt to be the doctrine that all Baptists love and that is Jesus. This is what I understand the servants are commanded to do, preach Jesus and Him crucified and when this is done there is no Baptist that can reject it. The many times these words were spoken to me the doctrine you preach will never confuse or divided the Baptists. I feel so thankful that the Baptists feel this way about me. I do not think the servants of God have got time to ride hobbies which I am sorry to say I heard some of the most influential preachers doing this on my trip—and it is disturbing peace among God's little ones. There is no use for hobbies, there is no use for applied words to preach Jesus.

So far as the doctrine of election and predestination, there is not an old Baptist anywhere but what believes in election and predestination and Baptists

everywhere will agree that election and choice of God is not depending on condition of the person. The servants should take heed of themselves and not use words that will confuse and divide God's little children. Preachers ought to be more God-fearing than to become crossed with his preacher brother and then criticize one another from the stand. Baptists should not allow preachers to do this. He should be called down when he does it. We should never follow a preached farther than he follows Christ and the way you can tell when a preacher is not following Christ is when he begins to sow seeds of discord among his brethren. The Baptists should carefully watch this, a preacher will not go very far by himself. But if he can get followers there is no telling how far in destruction he will go.

Yours in best wishes for the welfare of Zion.

A. J. McLEOD,

Whigham, Ga.

#### MUCH APPRECIATED LETTER.

Elder Z. C. Hull.

Esteemed in the Lord.

I am sending money to pay for the renewal of our dear little paper. I would be glad were it in my power to express the appreciation of my poor heart for the valuable service you are rendering the cause. I love so dearly in publishing the paper. And above all I pray God that He will give you wisdom to continually search for the old landmarks—to stand upon the walls that are builded without the help of man—they that surround the city of our refuge and separate us from the nations around. They are busy at all hours seeking to make inroads into our quiet habitation, and make league with us. But God forbid that we partake of their fornication in any sense of the word.

Wisdom herself has builded her house, and to try any change at all would be an abomination in the sight of God. When the plumb and line of strict discipline be neglected in a church, she is in danger and should she continue to practice slack discipline the candlestick will be removed and she is then like salt that has lost its savor, good for nothing but to be cast out and trodden under the foot of man.

God has placed you, my brother, upon the high tower, where you can see, upon a fenced wall. This wall is fenced in by the wills and shalls of Jehovah. You are placed upon this wall, not to protect those on the outer courts but to warn those under you in the inner courts of any approach of danger, and to admonish them to duty. Yours is no easy lot, I feel sure, as you must also reprove and rebuke when need be. You are a steward over a portion of God's vineyard and O! may you ever be ready and glad to give unto God an account of your stewardship!

Now, why I have written as I have I cannot tell, for I had no thought when I began writing as I have and God knows I do not feel worthy to take up any



of your valuable time even reading my scribble, much less to admonish you, one of the anointed of the Lord, in any way. God forbid that I have said aught that I should not. Forgive me if I have.

I am a poor lame beggar, crippling down the western slope of time, hoping that when I reach the end of this mortal life, the strong arms of Jesus will bear me safely over to that mansion that I sometimes see by an eye of faith, and embrace it as home, sweet home. O! the glorious and amazing mercy of the Saviour of sinners. To prepare a home, a mansion for a beggar who has no worth or merit to commend her to His favor. This thought is too wonderful for me.

TERRESSA DUNAWAY.

Dechard, Tenn.

### THE YELLOW RIVER ASSOCIATION.

Dear Readers of the Gospel Messenger:

"Beloved of God called to be saints." On Sept. 22, 1922 the Lord blessed the Yellow River Primitive Baptist Association to meet with the Church of Christ at Sardis and enjoy another peaceful meeting. For which all honor is due unto His name. "Praise ye the Lord." We feel that He was in the midst to own and to bless. Truly it was a love feast. From day to day as we were blessed to sit in the assembly of the saints our hearts were made to burn within us, and we felt that we were "No more strangers and foreigners, but fellow citizens with the saints and of the household of God; and were built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord."

We feel that the Lord gave us a spiritual vision of this "holy temple" as we were made a partaker of the joys at Sardis; and desire to say continually, "The Lord be magnified." To you dear ministry servants who came to us "in the fullness of the blessing of the Gospel of Christ," our hearts joyfully and thankfully received you. We desire to praise God for raising up and giving us true and tried shepherds. May you ever feel the sweet presence of His Holy Spirit, so that you may go forth in love and great boldness earnestly contending for the faith once delivered unto the saints; realizing that your "sufficiency is of God." He saith "my grace is sufficient for thee."

The church at Sardis together with sister churches and the good friends of the community kindly and beautifully cared for the visitors. Surely, Love spread the feast.

"When love in one delightful stream  
Through every bosom flows and union sweet, and  
dear esteem,  
In every action glows."

How lovely to behold! Such heavenly beauty this poor sinner was permitted to behold in the sweet Association at Sardis.

"Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Although so poor and unworthy to claim this Divine relationship, we feel to hope He hath done great things for us whereof we are glad, then again I say "Bless the Lord, O my soul."

"I will make mention of Thy righteousness, even of thine only."

"Jesus, thy blood and righteousness  
My beauty are my glorious dress;  
'Midst flaming swords, in these arrayed,  
With joy shall I lift up my head."

Humbly submitted in love by the least one.

Your sister in hope,

SILLA WILSON.

### WITHOUT THE SHEDDING OF BLOOD THERE IS NO REMISSION.

If Jesus Christ left one sin unatoned for everlasting banishment will be our doom. Jesus Christ was the only one that could atone for sin. There is none in heaven or earth that could atone for sin but Jesus. He bore all of our sins in His own body. His blood cleanses from all sin. Who gave Himself for us that He might redeem us from all iniquity.

Jesus was all the one that could free us from the guilt of sin and justify us.

"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Mic. 6: 6-7.

"For by one offering He hath perfected forever them that are sanctified." Heb. 10:14.

The offering of Christ was for all of our sins; past, present and future.

It is not right and just to call a preacher from his wife and children to serve a church at his own expense. It does not prove that a church loves a man who is thus treated. People will not plow an ox and turn it out and not feed it. We should not treat a servant of God worse than a dumb brute. People do not like to make sacrifices. The cause of Jesus should be willing to make great sacrifices for His service.

It will not do for any one to decide he is perfect, and all must bow to his dictates. There is not a just man upon the earth that doeth good and sinneth not. we are all poor needy sinners. If saved at all, we are all poor needy sinners saved alone by grace, if saved at all.

L. H.

# Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder Z. C. Hull, pastor.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk. Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C. Elder O. J. Denny, pastor.

Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCray Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

Kitty Hawk, N. C.—The Church meets quarterly, Saturday and fourth Sunday in February, May, August and November. The annual meeting Friday, Saturday and fourth Sunday in May. Union meeting Friday, Saturday and fourth Sunday in August of each year.

All lovers of truth are specially invited. J. P. TINGLE.

Gilliam Primitive Baptist Church, Altamahaw, Alamance County, North Carolina, meeting fourth Sunday in each month. Elder J. W. Gilliam, pastor.

Washington, D. C., Old School Baptist Church meeting at Ga. Ave. and Sheppard St., N. W., on second and 4th Sunday each month at 11 A. M. Eld. T. S. Dalton, Pastor. J. E. L. Alderman, Clerk, 3827 Ga. Ave., N. W.

Big Creek Old School Primitive Baptist Church. Meeting second Sunday and Saturday before. Cynthiana, Ind. Elder C. F. Lowe, pastor.

Cullman, Ala., Mount Olive Church, meeting second Sunday and Saturday before in each month. Elder B. G. Parker, pastor.

## APPOINTMENTS FOR ELDER J. M. BAGWELL, OF CARROLLTON, GA.

Saturday and first Sunday in November—High Hill.

Monday, Nov. 6.—Crooked Creek.

Tuesday, Nov. 7.—Meadow Creek.

Wednesday, Nov. 8.—Clarks Grove.

Thursday, Nov. 9.—New Zion.

Friday, rest day.

Saturday and second Sunday—Concord.

Monday, Nov. 13.—Running Creek.

Wednesday, Nov. 15.—Liberty Hill.



Thursday, Nov. 16.—Freedom.  
 Friday, Nov. 17.—Mountain Creek.  
 Saturday and third Sunday—Flat Lake.  
 Monday, Nov. 20.—Howards Chapel.  
 Tuesday, Nov. 21.—Jones Hill.  
 Wednesday, Nov. 22.—Jerusalem.  
 Thursday, Nov. 23.—Pleasant Grove.  
 Friday, rest day.  
 Saturday and fourth Sunday—Watson.  
 Monday, Nov. 27.—Union Grove.  
 Tuesday, Nov. 28.—Monroe at Esq. S. A. Helms residence, (night).  
 Wednesday, Nov. 29.—Liberty.  
 Thursday, rest day.  
 Friday, Dec. 1st—High Ridge.  
 Saturday and first Sunday in Dec.—Lawyers Springs.  
 Sunday and Monday nights—Wadesboro.  
 Wednesday night, Dec. 6—Moorsville. Place of service to be arranged by Brother Lee and friends.  
 Thursday Elder S. G. Candill please meet Elder Bagwell at Statesville Station on first train from Moorsville.  
 Then Friday, Saturday and second Sunday Elder Bagwell will preach at Pleasant Hill. I can sincerely recommend Elder Bagwell to you as a true, faithful and comforting minister of the true faith.  
 J. M. JONES,  
 Peachland, N. C.

#### ELD. C. H. CAYCE.

Please publish these appointments for Eld C. H. Cayce in the bounds of the Mt. Zion Association:

New Clear Creek, Nov. 4-5; Zion Hill, 6; Mt. Moriah, 7; Mt. Joy, 8; Salem, 9-10; Brown's Creek, 11-12; Shiloh, 13; Mt. Vernon, 14; Mt. Olive, 15; Dripping Springs, 16; Gum Pond, 17; Harmony, 18-19; Littlevine, 20; Rocky Mount, 21; Little Branch, 22-23; New Hope, 24-25-26. Thence into the Sand Mountain Association as Eld W. J. Ball may arrange.

We are giving Brother Cayce a day or two more than authorized by him, but he goes to New Hope just one day before regular meeting, so we include both meeting days for good measure and glad to have him.

Yours in hope,

D. E. ALLDREDGE AND S. E. COPELAND.

#### GOOD MEETINGS.

We have heard of quite a number of additions to the churches of late. Elder W. C. Edwards baptized three at High Hill, N. C. Eld. J. R. Wilson baptized three at Pleasant Grove. Eld Helms one at Concord; some joined at Salisbury, three at North Fork, two at Big Helton, two at Union, four at the Mountain Association. Eld. G. O. Key has baptized a number of late, fourteen baptized at Strawberry Church by Eld. J. R. Wilson within the last year. Eld. P. H. Byrd has baptized quite a number in

the original Upper Canoochee. Elders Swain, Wilkinson and perhaps others have baptized quite a number in the Lott's Creek Association. Praise the Lord.

L. H.

I am now in Mississippi, in the Aunite Association, having sweet meetings. Have met many good Baptists.

L. H.

#### ERRATUM.

IN MY ARTICLE ON PAGE 3 OF THE GOSPEL MESSENGER OF OCTOBER, 1921, SECOND COLUMN, EIGHTEENTH LINE, "COMPARE" SHOULD BE "SETTLE."

S. HASSELL.

Please publish the following appointments in the Bear Creek Association for Eld. B. H. Harrelson in your paper (The Gospel Messenger): Lawyer Springs, Nov. 22; Pleasant Grove, Thursday, November 23; Watson, Friday, Nov. 24; Crooked Creek, Saturday, Sunday, Nov. 25-26; Clarks Grove, Monday, Nov. 27; Meadow Creek, Tuesday, Nov. 28; New Zion, Wednesday, Nov. 29; Concord, Thursday, Nov. 30; Running Creek, December 1; Bear Creek, Saturday-Sunday, Dec. 2-3; Liberty Hill, Monday, Dec. 4; Mountain Creek, Tuesday, Dec. 5; Freedom, Wednesday, Dec. 6; Howard's Chapel, Thursday, Dec. 7; Jones Hill, Friday, Dec. 8; Jerusalem, Sat.-Sun, Dec. 9-10; Union Grove, Monday, Dec. 11; High Hill, Tuesday, Dec. 12; Liberty, Wednesday, Dec. 13; Rest, Dec. 14-15; High Ridge, Sat.-Sun., Dec. 16-17.

Thanking you ni advance, hope to remain,

Your brother in hope,

W. C. EDWARDS.

#### THE OLD SCHOOL CHURCH HYMNAL NO. 2

We have long since seen the need of a good Hymn and Tune Book, containing good spiritual songs for the church and home that is in the reach of all, so church songs added.

We have at last succeeded in publishing a hymn and tune book with complete rudiments that we feel sure will be a blessing to the cause. Every church should be well supplied.

#### Prices:

##### Cloth Binding—Improved

Each .....	\$ .40
One Dozen .....	4.00
Two Dozen .....	7.00
50 Books for .....	13.00

#### ELD. Z. C. HULL

Atlanta National Bank Bldg.

Atlanta, Ga.

(Continued from Page 2.)

as a means to an end." No one ought to object to poor or rich children being instructed in letters, in good morals or good manners; neither do I know of any who object to or oppose scholastic attainments as worldly science in enlarging the natural faculties to understand and apply the laws of nature to proper and useful purposes. But when it is boldly claimed that these attainments in worldly sciences are only designed as means to an end, and that end is declared to be "to make Christians," we protest against the sentiment as heathenish and idolatrous.

How very low must be the standard by which such persons determine what Christianity is, and how very low must be the ideas first found in the youthful mind with regard to the means of making a Christian when he is taught to learn Webster's spelling book or to know how to decline a noun or conjugate a verb, is a means by which he is to be made a Christian. It is therefore leading children astray from the truth before their minds are sufficiently developed to investigate and reason for themselves. It is teaching them that science, or literary attainment is a means of making them Christians, and thus it comes to conflict with the plainest teaching of the Bible. A true Christian is a true believer in the Lord Jesus Christ as his only Savior; and he is one who is born, not of blood, nor of the will of the flesh, nor of the will of man, but God.—John 1:12. And his salvation cannot, in any sense, be ascribed to his knowledge of letters, nor to his scholastic attainments, because God has declared that if saved at all "It is not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost." Titus 3:5. To say, therefore, that the design of Sunday Schools is to make Christians by giving children instruction in letters, is to ascribe to Sunday Schools what heathen worshipers ascribe to their idols. It is in that respect heathenish and idolatrous.

In the Opelika Recorder of April 21st, 1866, the article to which we have referred, in speaking of the results of Sunday School teaching in letters as a means to an end, says, with emphasis. "Mark: To make Christians is the grand object—the object from which attention is never turned." And after thus emphatically asserting the grand object, he gave illustrations of success in attaining that grand design by saying that "Multitudes are annually converted. In a certain school in this county, the rule is that the scholars are all converted in due time." Yes, the "rule is that they are all converted in due time" to the sentiments and principles of the Sunday School, else the rule would soon expel them. If their conversion brings them into fellowship and harmony with the sentiments of these Sunday

School documents, they are certainly in a much worse and more pitiable condition after their conversion than they ever were before. The learned and intelligent gentleman, whose articles we are now considering, says: "Much labor has been bestowed upon text books" for these schools. "Beginning with infant manuals," they go on to neatly bound volumes that "attract by the charm" of mechanical finish the attention of the youthful mind, filled with moral tales, biography, history and thrilling descriptions of scenes and incidents in every department of human life; they furnish a rich and inexhaustible mine of information. "Within the last quarter of a century unlooked for improvement has been made in Sunday School literature." Thus the attentive reader will see that what is called a means of making Christians is a knowledge of letters, scholastic attainments, neatly bound books to charm the youthful and unsuspecting child, just as a sugar coating would be put over some bitter and poisonous drug to attract by the charm of mechanical finish.

The Scriptures, the word of God, are not mentioned at all as suitable or necessary for the use of Sunday Schools. Indeed, there is a clear acknowledgment that there is nothing contained in the Bible adopted to the use and design of modern Sunday Schools.

If the Bible authorizes and recognizes such an institution, certainly there would be some rule given therein for its government. And if the Bible is to be regarded as a suitable book for Sabbath Schools, why speak of literature being prepared recently for them? Why speak of improvements in the last quarter of a century in Sunday School literature? Have they had any new revelation from God? Can uninspired men improve upon the Scriptures which are given by inspiration of God? Sunday School literature may be improved upon because it is a science of the world, but the Scriptures are profitable for instruction in Righteousness, and "thoroughly furnish the man of God unto all good works." What more does the man of God want? The man of the world wants literature, moral tales, charts, pictures and neat red bound books that will decoy and charm unsuspecting children into the net. But the man of God wants the Bible as the only rule of faith and practice. Primitive Baptists are, by no means opposed to the teaching of the Bible. They believe it to be the infallible standard for every relation of life. Whether husbands or wives, parents or children, masters or servants. These relations of this life being recognized and established of God in His word, the relative duties and responsibilities are also therein established. It is the duty of parents and guardians to teach their children according to the principles laid down in the Bible to be truthful, honest, just, modest, sober, in-



dustrious of good behavior at home or abroad, to obey their parents **in the Lord.**" And who is a parent "in the Lord" except such as discharge the responsibilities as bounded by the authority of the Lord? But when children are truthfully instructed in all their moral obligations and duties, never teach them that these things are Christianity or the means of making them Christians. This would contradict the Bible, though in harmony with modern Sunday School literature.

W. M. MITCHELL,

Opelika, Ala., 1878.

Editorial—Same issue of Primitive Pathway, March 15th, 1879, without signature, (but written by Elder J. E. W. Henderson).

### Sunday Schools.

It is observed that this issue is largely devoted to the subject of Sunday Schools, for which we would offer an apology were it not a subject upon which our people need enlightening. Some of our brethren have given encouragement to the cause of Sunday Schools by suffering their children to attend and participate in them; while others perhaps have discovered no particular harm in them, except that the Baptists, as a rule, object to them. Now we hope that no Primitive Baptist, after carefully perusing Elder Mitchell's article on the subject will ever feel inclined to compromise his principles to that extent. It should be noticed by the reader that Brother Mitchell has condemned the advocates of the Sunday School abomination out of their own mouths, or from their own denominational documents. And to convince the reader that they get no better, but rather "wax worse and worse, deceiving and being deceived," we cull the following report of Sunday School Board from the minutes of the Carrollton (Missionary) Baptist Association, adopted by that intelligent body in 1876, to-wit:

"We are glad to learn that our people have taken more interest in the Sabbath School this year than they did during last year. The Carrollton Church gives us the encouraging report of twelve conversions. The Bowden Sabbath School, that of an interesting Bible class, meeting weekly. The future prosperity of our country and by the help of God, the eternal salvation of our children depends much upon their early training. The Sabbath School offers an appropriate opportunity for directing their minds to the cross of Christ. Youth is said to be the seed time of ideas. If truth is not sown early in the mind, Satan will seek to poison the mind against every good impression. Therefore, in the moral, as well as in the religious world, the Sabbath School is a necessity. We therefore, earnestly solicit every church in this Association, where a Sabbath School is not carried on, to organize at once a school within the bounds of the church, and we urge pastors to do all in their power to accom-

plish this good work. Let existing schools be fostered and improved; Let the Bible be the text-book and the conversion of souls the single object. Let pastors preach frequently to the children of their respective charges, and with God's blessing, a new era will soon dawn upon our beloved Zion." We have given the report in full, and it speaks for itself, so that we need offer no comment on it. Any child of God can see from what we have now shown from the Missionary documents that the Sunday School is relied on by them, professedly, at least, as a means of saving souls. We hope they will now cease to deny this, and we also hope that all Christians will heed the admonition of the Apostle to-wit: "Little children keep yourselves from idols." Brethren, remember that "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

Those who encourage and patronize modern Sunday Schools, encourage and participate in idolatry. Therefore, we exhort Christians of every age and condition of life to flee from idolatry.

The eternal salvation of our children depends entirely upon the atoning merit of the blessed Redeemer, while we, their parents, are responsible for their early moral training; and if we would teach them rightly, we should never be found blaspheming the name of God, nor worshipping idols.

Eld. Z. C. Hull.

Dear Brother:

Enclosed find \$1.50 for year's subscription to the Gospel Messenger. This was a request to us children made by our father, J. R. Callaway a short time before he died. He said that he subscribed to the Messenger before the first issue went to print and had been a continuous subscriber ever since, and he asked that we help to hold up the arm of the Messenger in his absence.

I will now endeavor to write a few lines in memory of father, as my mind might be directed. A short time before he was taken sick one night in a dream I saw him standing before a large congregation of brethren and though the congregation was large he was facing all of them with his back to the world and was teaching in his usual way. And I heard them singing and shouting and I saw him rise in their midst and ascend upwards still with his back to the world. Shortly after this he was stricken with paralysis and I had no hope of his recovery. Although he lived four months being confined to his bed.

He seemed to suffer but very little only in mind, and he often remarked that his sickness was a paradise to him. He called upon numbers of people to talk and make prayer, not that he was not willing to be submissive but it was a great feast to His soul and he often remarked during his sickness that the



church was all that he wanted to live for and that he thought that he could do some good yet at the church, and when meeting days would come he would beg us to put him on a cot and carry him. How hard this was to refuse. He prayed daily until his death, making prayer only a short while before death struck him and asked the Lord to take him home.

I had another dream a short while before his death and in that dream he was taken from my presence and flew as a great white bird in the direction of the church. As he was about over the church he was very high and suddenly there was a cloud that hid from my view and when I awoke I was in a tremble and was satisfied he would soon leave us which he did. Father was the greatest friend to the poor of any man I ever knew and his doors were open to every one. He said he could not turn off anybody for the reason that these words were always present with him. (Be not forgetful to entertain strangers for many have entertained angels unaware).

His house was a house of prayer and he never failed to call on any one that he thought would offer prayer when they would visit him. For many years there was scarcely a night that he did not offer prayer before retiring and he was called on far and near to go to the bedside of the sick and in many cases when the doctors would give patients out he would go and make prayer and the evidence would be so strong he would tell the party before he left you are going to get well. He comforted many poor mothers during the World War who called on him to pray for their sons in a foreign land by telling them that your son will come back unharmed, which he never missed in a single instance.

Surely a great man has gone—He was not only a father to us children, but a father to the entire community and the leader of the church he adored, in which faith he died firm and oh how much old Anderson's Church has missed him. It seems that the whole church is in mourning over him. But yet we believe his gift will never die and the old home is home no more. How many time I have gone down to see him and he would be preaching when I got there and when I left and I have often remarked that I did not have to go to church to hear preaching, just only go to father. And I just now come to realize what I have lost. But God knew best. He was often quoting the writing of Job during his sickness and especially the 19th chapter, beginning with the 23rd verse. He raised eight children and had the pleasure of seeing them all unite with the church in which he belonged. He never lost his interest in the church during his sickness. When there would come a traveling preacher through he would inquire of me how much they made up for him and when I would tell him he would say I am satisfied and I am glad that the church

was not neglectful and would tell me, John, when making up contributions do not forget to put in for your father as you know he cannot be there.

He was always called on to settle trouble of any kind in the settlement or church and was always asking the Lord to be his guide in everything. He walked not alone. To write a history of his life would require a great book, which I am unworthy to write, but have just written a few of the things that have run through my mind. I want to ask the prayers of God's people that I may be able to remember and walk in the principles of my father.

His unworthy son,

J. L. CALLAWAY.

#### DEACON J. R. CALLAWAY.

According to the request of Brother J. R. Callaway, I am making the effort of writing his obituary.

He departed this life July 24, 1922. Slow paralysis was the cause of his death. Those who were intimate with him could see for months that he was failing rapidly before the time came for him to take his bed. He was the son of Elmore and Samantha Callaway. He was reared on the farm and obtained a limited education from the common schools of his time. He married Nancy Gleson, a daughter of John and Mirum Gleson, of his community, Tatnall County, Georgia. To them were born two boys and six girls.

In the year 1872 the Lord showed him that he was a sinner, and regenerated him by His Holy Spirit, giving him a sweet hope in Christ his Savior.

He conferred not with flesh and blood but soon joined Anderson's Primitive Baptist Church on June 19th, 1874, baptized by Elder Basil Jones. Not long after his baptism he was ordained deacon of Anderson's Church and abided in his calling to the time of his death. Well can it be said of him that he was a deacon indeed, and in truth. In the year 1911 his wife, Nancy Gleson died, she was a deacon's wife, indeed, a member of his church, faithful in all things.

In 1913 he married Mrs. Delbie Summerling, a member of Lower Lotts Creek, who was faithful in all things and aided him in every discharge of his calling whom he has left to mourn his loss. Brother Callaway exercised in public and was gifted in exhortation and prayer. He delighted in peace and strove to maintain this trait by a well ordered walk and a Godly conversation. Yet he was firm in his conviction and unwavering in his determination to maintain discipline as given to the churches. He was not rich in this world's goods yet always had plenty and some to spare to others. He divided his property some time before his death, giving each child a home, reserving his old home for himself and wife. His chief desire in life was to make others happy by doing deeds of service, and especially was he always delighted in entertaining his brethren and sisters at home and those of God's ministers who visited his church. I suppose it can truthfully be said of him that he entertained more ministers than any other brother in the Lott's Creek Association. He wrote many articles for publication, giving his experience and views on various subjects. His article on the deaconship received much praise and commendation from brethren abroad. During his entire sickness his mind was on the Scriptures and he talked much about the goodness and mercy of God. He was 72 years, 5 months, 17 days old. He was funeralized by his beloved pastor, Elder A. R. Strickland and J. A. Bowen and the writer and laid away in Anderson's cemetery in the midst of a very large congregation of sorrowing friends and brethren and sisters. Truly a great man is gone. Much more could be said but for want of space.

In hope,

H. B. WILKINSON.

The Gospel Messenger and Primitive Baptist are requested to publish.

On Monday, of June 20, of this year, 1922, I was requested to go to the bedside of our dear Bro. J. R. Callaway, who had been on his bed of afflictions for some ten or twelve



weeks at that time, to do some writing for him, which was with great pleasure to me to do anything for him that I could, feeling him to be very near indeed to poor unworthy me. I could not resist whatsoever he asked and upon this occasion he desired me to write some of the manifestations of God's grace to him along down life's journey.

Though my unworthiness being so great, it seemed to be a greater task than I could do, but realizing nothingness in this life I endeavored to write as the Lord directed me.

And on the date above mentioned this dear brother summoned the physician (Dr. J. C. Collins) of Manassas, to his bedside and upon entering the doctor asked him what he wanted him to do and he told the doctor to get the Bible and read the 19th chapter of Job, which he did with the greatest of pleasure. This dear brother asked the doctor if he had ever been to a patient before in life that asked him to read the Bible, and the doctor replied that he had not.

Brother Callaway then began to relate to the doctor of how merciful the Lord had been to him. He said that in his first wife's lifetime there was a working at his Bro. Williams' home, and they went. His wife going because she wanted to go and enjoy the day, and believed also that she had a perfect right and that "God" had prepared a good dinner and that she was one for whom God had prepared it.

So in the evening part of the day there rose a great cloud and she went to her husband and related to him that she had left her beds and fruit out, and she didn't want it to get wet. So he hastened off at once and the cloud was coming hurriedly. So he began to run and praying while he was running. When he came near to the house he could see the rain just a little ways beyond the house but he continued to pray. And when he arrived at the house, the rain was right near but he was getting the beds and fruit in as fast as he could and praying to God to hold the rain off until he secured his necessities, and when he had got all secured he noticed out on the back side of the house and it was raining rapidly just beyond where the beds and fruit was.

Then he noticed a tree that was standing a little ways from where the beds were and the water was pouring down the tree as if some one had poured a barrel of water on the top of the tree. And then he began to walk the house in praising God and said that God placed a song in his mouth which was "Come, thou fount of every blessing. Tune my heart to sing thy praise, etc., and his wife believed that the Allwise God of heaven had prepared a dinner for her at that working which caused her to be the more anxious to go. And Bro. Callaway (her husband) stated that the same God that prepared that dinner for his wife, placed that sweet song in his mouth to sing and he said that he sang to the top of his voice and while he was on his bed of affliction he mentioned several of like circumstances.

He was ever a man that when he was in trouble over anything he went to this same God for relief.

He was a member of Anderson's church since June 19, 1874, making forty-eight years, and was a deacon from a short time after he united with the church until his death July 24, 1922. He was one that always stood for the true discipline of the holy word. He was a man that filled the deacon's seat in every way that he was taught by the Holy Spirit. If a member went wrong and he could help him by going to see him he didn't hesitate in going; and didn't only do unto the laity members this way but if a preacher went wrong he exhorted him at once. He was a trustee of our school and he was one of the best the school ever had, always looking after the welfare of the school.

And when he heard of trouble existing between two brothers or brethren or neighbors he would labor diligently to settle the trouble. And when he wanted a thing he always went to God in prayer, asking for an evidence. He looked after the welfare of the church, both laity and pastor. Sometime after I was requested to go to his bedside to do this writing mentioned my father related to me that on one occasion when there was being a donation made for the pastor, when all had quit, the donation was so small, until this dear brother reached down in his pocket and laid another dollar down after he had already donated liberally.

How can we, when we come to this dear old church at Anderson's keep from feeling at a great loss to think that one who has been so true to God and His church as this dear brother was. Meeting with the saints in a worshipping capacity was the pleasure of his life.

And when we go to dear old Anderson church and can't

see him nor hear his sweet little talk which were so comforting to those who were present it makes us feel as the poet said:

Our head and stay is took away,  
And we are left alone.

But we feel that the same God that was ever with him in his life will never leave us, praise His Holy name.

Oh, how many times I have enjoyed his presence, hearing him talking of the goodness and mercies of our blessed Saviour. I remember once I was working with him, and getting a fancy price for my labor, and being as rattlesome as I was I enjoyed hearing him talk about the things of the Lord. And it seemed to me that it was a pleasure to him. And it seems to me now that he was father to me. I often tell people that he seemed like a father to me. When I would go to him and ask him for anything it seemed to be a pleasure to him to advise or direct in any way that he could. And while on his bed of afflictions he praised God with all his heart and soul.

Now in the conclusion of this article, Brother Callaway has passed from this life to the sweet beyond. When we come to this dear old church of which he has been as a city set upon a hill and as a light to the world as I feel it has been. Let's don't forget to remember the discipline that this dear brother strived for and that's the discipline of the Holy Word of God.

May we all look at his life and follow him in his footsteps, praying God for His mercies upon us continually. May God's rich grace be with the bereaved widow, children and grandchildren. They have our deepest sympathy.

Read and received by the church and agreed to send a copy to Gospel Messenger for publication and also to spread a copy on the church book.

ELD. A. R. STRICKLAND, Mod.

P. P. HODGES, C. C.

This September 16, 1922.

#### SISTER LINDA PRICE.

Please publish our dear mother's death, who departed this life, Feb. 28, 1922.

She was born May 28, 1828, making her stay on earth 50 years and nine months. She was Linda Allsbrook before she married. She married to Willis Price unto whom were born three children (three girls). She leaves three children, husband, one sister and five brothers to mourn her loss.

Mother united with the Primitive Baptist Church at Deep Creek May, 1902. Her seat was never vacant when she could help it. She was a true and faithful wife and a devoted mother. She was a hard worker doing all of her work. Her faith in God was great—on Friday before she died Tuesday she prayed a pretty prayer and called her children to the bed and told them to pray and meet in heaven. She has paid the debt we all owe. We feel that she is at rest. We hate to give her up, but death was only relief. Oh the sting of death, yet it heals all our pain.

She always gave her children good advice. All was done for her that loving hands could do, kind friends and devoted husband, and daughter, Ella May—the Lord bless and comfort the bereaved ones, enable them to be resigned to His holy will. Her funeral was preached by Eld. Moore. She was laid to rest Wednesday afternoon in the Old Deep Creek Cemetery. Sleep on dear mother and take your rest. We would not call you back for we believe you are at rest. We hope to meet you on God's throne. She has left a Christian record written on the walk of time worthy of imitating by those left behind.

A precious one from us is gone,

A voice we loved is still,

A place is vacant in our home

Which can never be filled.

May God bless the family. Written by her daughter,  
LEAH PRICE.

#### EXPERIENCE.

Elder Z. C. Hull:

Dear Brother in Christ I hope.

I find I have let my subscription to the Messenger run out. And am sending \$3.00 to pay for a year's subscription for myself and two new subscribers,

which I am sending you. I do not want to miss a single copy, the good letters in it are a great comfort to me.

I have now and oftentimes for several years had a mind to try to write or tell some one my experience, if I have any, of what I hope the good Lord has done for me a poor needy sinner, but I have never been able to give expression to my feelings to my satisfaction.

I had for several years longed for a home among the Primitive Baptists, the people I love best, but felt unworthy to ask for a home with them.

But on the second Sunday in June, 1912, I offered myself to the church and was received, though I felt unworthy, I was filled with joy and peace.

I was baptized the second Sunday in July, together with my dear companion, and another dear brother and sister.

The day dawned bright and clear, everything in and around me seemed to be praising God, and when I came up out of the water the burden I had carried so long was all gone, I felt so peaceful and happy, I felt like I would never see trouble or suffer again, but I am so weak, imperfect and sinful, and continually tempted of Satan, I find myself walking in forbidden paths, and I am filled with groanings that cannot be uttered.

I am humbled to the dust trying to beg the Lord to have mercy on me, and that my soul be not left in hell, and I feel to hope, that the Holy One of Israel, who saw not corruption is today on the right hand of God pleading my cause.

My life is a mystery to me, but I hope as the Apostle Paul says in Colossians, third chapter and third verse, "For ye are dead (I know I am to the love of sin) and your life is hid with Christ in God."

Dear Brother, cast the mantle of Charity over this feeble attempt. Pray for me that God will guide and direct me in the way of all truth, and make me submissive and obedient to his will, and give me a home in Heaven, where I can praise him more perfectly.

Yours in hope of Eternal life,

JAS. J. GRIFFIN,  
Leakesville, Miss., R. No. A.

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### "THE EARTH IS THE LORD'S, AND THE FULLNESS THEREOF."

Why should we, despondent be, and feel our load so great?

When our Heavenly Father-God, owns all the world's estate?

The cattle on a thousand hills, they all belong to Him.

Why should we pine, and fret, and groan, and feel a load within?

He tells us: "What Ye ask in faith, the same Ye shall receive."

Why can't we hold upon His word, and vanish unbelief?

If we had "faith as a mustard seed, the hills we could demand,

To planted be, within the sea; they'd go at our command."

Why should we weep, and fret, and cry, our very souls away?

Why not get down, upon the ground, with humble heart and pray?

Give me, my God, all things I need; for nothing else I ask;

A humble heart in "very deed," and strength for every task.

Thou knowest best what's good for me, and this sure suffice.

I want to rest, and happy be, and learn to sacrifice,  
Such worldly things that tend to loss, and draw me from Thy love,

I want to drop immediately, and seek the things above.

The things that tend to poverty, O, vanish far away;  
Enable me to trust in Thee, with "strength as my day."

Lift every load and burden off, this troubled heart of mine;

And, thine the praise and honor be, all glory shall be thine.

The Millionaire, with all his gold, has nothing he can claim.

Like those who trust in Jesus' word, and trust in His dear name.

For Jesus let me live, for Jesus let me die;

For He, His love did freely give; for me the Lord did die.

My very life, and heart, and soul, I sacrifice to Thee.  
O, give me everything I need; I'll worship only Thee.

I love to speak His praise abroad, to every one I meet;

And exalt the name of God, who directs my very feet.

In the way He'd have them go, to honor His dear Name.

His will is what I want to know, and live and do the same.

O, lift me up, I pray Thee, above the toils of earth,  
And may I drop these earthly things, for nothing are they worth.

—Composed 9-7-1922, by Mrs. F. W. Zastrow, Los Angeles, Calif.



# The GOSPEL MESSENGER

VOL. 44

ATLANTA, GEORGIA, DECEMBER 1, 1922

No. 17

"It was necessary for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."—Jer. 6:16.

PUBLISHED IN THE INTEREST OF THE OLD SCHOOL BAPTISTS

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Published Monthly

ELD. ZACK C. HULL, PROPRIETOR AND PUBLISHER

Atlanta National Bank Building

ATLANTA, GEORGIA

## IN CHRIST

Dear Brethren:—I send you a New Years' greeting, and with it a few thoughts for your readers upon the expression, "In Christ," which is so often in the mouth of Paul and others of the New Testament writers. We are continually running across this expression in the writings of Paul. In a hasty looking over of his epistles, I have counted no less than sixty-seven times in which he has introduced these words. How very important must the truth contained in these words have seemed to him! and how fondly and lovingly does he introduce them upon every occasion! With him every thing is in Christ. There is nothing out of Him. We are continually meeting with such expressions as, "the saints and faithful brethren in Christ," "baptized into Christ," "all one in Christ," "God in Christ," "faith and hope in Christ," "rejoicing in Christ," "walking in Christ," "faithful in Christ," &c. &c. Our dear Lord Jesus contains all the fullness of the Godhead. In Him are all the treasures of wisdom and knowledge. The children of God are complete in him. In every way and everywhere Paul introduces the name of Jesus, and exalts and glorifies Him. So let us strive to contemplate these wonderful words for a little time, that we may be comforted and instructed and prepared to exalt his name also.

1st. Believers are said to be in Christ. In this we have the testimony of our blessed Redeemer also, as recorded in the parable of the vine and its branches (John xv.); and in His prayer (John xvii. 21, 23.) This is the peculiar privilege of believers. Others are in the world, and of the world. Others dwell in sin, and worldly-mindedness, and uncleanness. Others are in darkness and blindness; their dwelling-place is the kingdom of darkness. But this peculiar and happy people are in Christ Jesus. None but a quickened, penitent sinner and believer in Jesus, has any right to claim to be in Christ. It is of believers that Paul predicates this truth; it is to believers that he holds out the comforts of it. It was to His own chosen disciples that Jesus said, "Ye are the branches;" "abide in me." It was for His own disciples that He prayed that they might be one in Him and in the Father. How much are believers exalted above the worldly and the unbelieving! They may be poor in this world, they may be sick and suffering, they may be friendless and homeless, but they are in Christ and He is in them. Of course not, it is not meant that we are in Him as I am in my house, in any physical or bodily sense. Neither is He said to be in us in any physical sense. But spiritually and figuratively, and yet really and truly, the believer is in Him. When it is said that Christ dwells in us, it is meant that His spirit, power, grace, life is ours, to guide, uphold, save and preserve us. It is also meant that His humility, meekness, love, obedience, and all that makes Him lovely, dwells in us. Often we say that we love another because we see Jesus in them; that is, we see the meekness and gentleness of Christ manifest in their deportment and language and also the other graces of Jesus. Sometimes we say that we love some who follow the Lord, better than others; and the reason is given that we see more of the image of Jesus in them than in others; that is, we see more conformity to the will of God, more obedience, faithfulness and love. In the same manner, to be in Christ, and to dwell there, is to believe in Him, to trust in Him, to hope in Him, to live in Him. It is to see and feel that our salvation is all in, and of Him. Such an one can say, If I live, it is because He lives; if I am warm, it is because He warms me; if I walk, it is because He strengthens me; if I love, He has shed His love in my heart. "He is my all, and in all."

"I am a poor sinner, and nothing at all—  
But Jesus Christ is all, and in all."

2nd. We are said to be in Christ because we were "chosen in him before the foundation of the world."—Eph. i. 4. Election, then, is one of the blessed gifts which were treasured up in Christ for His people. Sinners were chosen (before the world was made, before Adam was formed of the dust of the ground, before man had sinned), to be saved. There was no reason why one sinner should be chosen and another not chosen, save the eternal purpose of God, which He purposed in himself ere time was. Here we can have no controversy with any man. Paul, in Romans ix., has put any controversy where it belongs. It is a reply against God. And God will justify His own ways. The life of every child of God, of the whole Church, was in Christ in eternity. It is eternal life. Christ himself is the life. And

He gives this life unto His chosen sheep. In eternity God chose or elected what ones of Adam's fallen race, should be made recipients of this life—in whom He would Himself dwell—and who should finally be brought to Himself in glory. Their life was in Him, and therefore they were said to be chosen in Him. Our natural life was in Adam; and so it may be said we were in Adam and died in him. In like manner, our spiritual life was in Christ; and so we could be said to be in Christ, and to be made alive in Him. The fallen nature of Adam descends to us all as his children; and so the spiritual life and nature of Jesus is given us when we are born again, and appears afterward in our emotions, our affections, our words, and our conduct. There is nothing spiritual, nothing that pertains to salvation, aside from Jesus. From the election of grace to the final glory, all, all is in Jesus. All the treasures of wisdom and knowledge! As all that we need to save us is in Him, so the election was also in Him.

3rd. All spiritual blessings are given us in Christ. God himself is revealed to us in Christ. He said, "he that hath seen me hath seen the Father."—John xiv. 9. "We have the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. "He is the image of the invisible God."—Col. i. 15. "In him dwells all the fullness of the Godhead bodily."—Col. ii. 9. Then to be absent from God is to be dead. It is life and hope when He is revealed. He is revealed in Christ. To know Him is life eternal. To be ignorant of Him is death. The revelation of the fullness of the Godhead bodily is in those words: "In Christ."

4th. Here also in Christ, the fullness of the Church dwells. Here, God the righteous Judge, and man the fallen sinner, meet. His name is emphatically "Immanuel" (God with us.) In the incarnation of Jesus, he contained the sum and substance of the kingdom of God. The "forerunner" preached, "The kingdom of God is at hand." He was as entirely the Son of man as He was the "Son of God." "He and His Father were one," and in like manner His believing people and He are one.

5th. All that we need to help us in this life is in Jesus. What precious things does that name, Jesus mean! What do we need that we do not have in Him! For the hungry, bread; for the weary a staff; for the laboring, rest; for the condemned, righteousness; for the sinful sanctification; for the foolish, wisdom; for the lost, salvation. Are they sons, He is the Elder Brother; are they sheep, He is the Shepherd; are they a bride, He is the Bridegroom. He is their Prophet to teach, their Priest to intercede, their King to rule over them in righteousness. What is there that He is not to His people?

6th. They abide in Him. It is not as boastful man would have it: that we may be in Christ today, and out of him tomorrow. "They are kept by his power."—1 Pet. i. 5. "They are preserved in Christ."—Jude 1. "He that has begun a good work in them, will perform it to the day of Jesus Christ."—Phil. i. 6. Jesus said: "Upon this rock I will build my church, and the gates of hell shall not prevail against it."—Mat. xvi. 18. How safe they are in Christ! Until the powers of darkness can prevail against this refuge, believers are safe.

"He that hath for his refuge God,  
Shall find a most secure abode."

7th. Being in Christ is the Christian's security for final glory. "They that sleep in Jesus, God shall bring with Him." The bodies of the saints can not be holden of the grave; for He in whom they dwell conquered death and has ascended on high. Jesus destroys death, and, abiding in Him, we may join the enraptured strain and cry, "O death! where is thy sting? O grave! where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Thus, dear brethren, I have briefly sketched a few thoughts that in my mind have linked themselves to this wonderful expression, "In Christ." I submit them to you. I wish other brethren would add to what is here said.

As ever, your brother in hope,

F. A. CHICK.

Reisterstown, Md., Jan. 7, 1883.



# The Gospel Messenger

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## EDITORIAL

### ABSTAIN FROM ALL APPEARANCE OF EVIL. (1 Thess. 5:22.)

The words rendered "all appearance of evil" mean "every form of sin."

The Apostle Paul had just said—"Prove (or test) all things; hold fast to that which is good"; he then adds—"Abstain from every form of sin." So, in Rom. 12:9, he says—"Abhor that which is evil; cleave to that which is good."

The child of God should test everything in doctrine or practice by the Holy Scriptures of eternal truth (Isa. 8:20; 2 Tim. 3:15-17; Psalms 117:2; Mark 13:31); and if the doctrine or practice does not coincide with the Scriptures, no matter from whom it proceeds, he must reject it; but, if it does coincide with the Scriptures, he must stand by it forever (Jude 3).

The plain teaching of the Scriptures, to which we are to cleave uncompromisingly, affirms the eternity, three-oneness, sovereignty, the perfect holiness, justice, unchangeableness, mercy and grace of God, His creation of all things out of nothing in uprightness, and of man in His own image and, therefore, without sin, His hatred, prohibition, threatening, and punishment, yet sufferance, of sin, His eternal love and choice of His people unto salvation by the atoning blood of His incarnate Son and the renewing power of His holy spirit, His fatherly chastisement of His children for their sins, yet His merciful forgiveness of them for the sake of Christ; His preservation and sanctification of them unto death, and His resurrection of their mortal bodies at the second personal coming of Christ in judgment to the world, and His just condemnation of the wicked to the everlasting fire prepared for the devil and his angels, and His gracious glorification of His children, in both soul and body in heaven—the evidences of their preparedness for heaven being their living faith and hope and love and obedience to Him, and their loving and unselfish ministrations to their suffering brethren and to their enemies.

By His holy Spirit He puts in their hearts the earnest desire to love Him with all their mind and soul and strength, and to love their brethren as they love themselves and as Christ loves them, ever giving Himself for them, and to do unto all men as they would have them do unto them; to seek first of all things the Kingdom of God and His righteousness; to do honest labor and to economize to maintain those dependent on them and to help the afflicted and poor; to live soberly, righteously, and godly in this present evil world; to worship God in spirit and in truth, and none but Him; that husbands should love their wives as they love themselves, and as Christ loved the church and gave Himself for it; that wives should love and reverence and obey their husbands, and love their children, and be helpers at home; that parents should bring up their children in the nurture and admonition of the Lord; that children should honor their parents and obey them in the Lord; that servants (or employees) should be obedient to their masters (or employers) in singleness of heart, as unto Christ, and that masters should be kind and gentle to their servants; that we should be subject to civil magistrates, the higher powers, for they are ordained of God for the punishment of evil-doers and for the protection of those who do right; that we should not forsake the assembling of ourselves together for the public worship of God; that we should pray without ceasing, and in everything give thanks to God; that we should consider the Lord Jesus Christ, the Apostle and High Priest of our profession, and deny ourselves, and take up our cross, and follow Him as our perfect example, and run with patience the race set before us, looking unto Jesus as the author and finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God. By God's rich and reigning grace, we may thus hold fast or cleave to that which is good (to Christ and His word); and by the same grace we may abhor and abstain from that which is evil (Rom. 5:21; Philip 6:13).

The inspired, Christ-like, self-sacrificing Apostle Paul said to the elders of the church of Ephesus: "I know this, that after my departing, shall grievous wolves enter in among you, not sparing the



flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29-30). And in his letters to Timothy, he wrote: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (demons), speaking lies in hypocrisy, having their conscience seared with a hot iron." (1 Tim. 4:1-2). And in Tim. 3:1-5, he writes: "This I know, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away." And he adds, in the 13th verse, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." And in the next chapter he says most solemnly: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine; for the time will come when they will not endure sound doctrine, but after their own lusts, shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:1-4). Even the children of God, if not watchful and prayerful, and thus left to themselves, may err in this manner.

Now we are, by the grace of God, to abhor and abstain from every form of sin in both doctrine and practice. If we do not follow Satan, the flesh, and the world, but follow Christ, we will believe and cleave to God and His word, we will reject all the infidel philosophy and falsely called science taught in the schools, colleges, theological seminaries, universities, pulpits, periodicals, and books of the world; we will believe that good works are, not the causes but the effects of salvation, which is by grace alone; we will not ever seem to charge our sins to the foreknowledge or predestination or providence of a most holy God, but will take all the blame for our sins to ourselves, and we will confess, hate and strive to forsake them; we will give all the praise for our salvation to the three-one God, and will desire to glorify Him in our bodies and spirits, which are His; we will keep our bodies in subjection, and abhor and abstain from the lusts of the flesh, the lusts of the eyes, and the pride of life; we will dress ourselves and our children modestly, and not read or let them read fiction; we will not go or let our children go to protracted meetings, or to secret oath-bound orders, and not go or let them go to lascivious and demoralizing dances, gambling card parties and horse races, ruinous stock speculations, shameful theatrical exhibitions, moving pictures of vice and

crime, indecent circus performances, or Sunday or other schools where the minds of the pupils are poisoned for life against the truths of the Scriptures and against the children of God who believe those truths. "Abstain from every form of sin" in doctrine and in practice.

SYLVESTER HASSELL.

#### SPEAKING THE SAME THINGS.

Elder G. Beebe said, speaking of predestination, "When rightly understood, does not involve the idea of man's acting involuntarily, in sin; nor does it exonerate him from accountability."

Elder Beebe again says, "In the case of Joseph, we are taught that notwithstanding the foreknowledge and determinate counsel of God, which bounds the rage and wickedness of all beings that exist, men and devils act voluntarily in sin, without the least regard to the purpose and decree of God, of whose purpose and decree they are totally unconscious (See Joseph's brethren). Thus we see that while men and devils act from wicked motives, with wicked hands, God means it for good; over-rules even their wicked acts and murderous designs for His glory, and the good of all such as are called according to His purpose."

Again he says, "Those who are finally lost, are condemned and damned for violating the law of God, which requires perfect and perpetual obedience of all who are under it, and that, too, on pain of everlasting damnation. . . . Repentance is not the cause or means of grace, or salvation, but an effect; none but quickened sinners ever felt its power or realized its salutary effects. It is the work of an exalted Prince and Savior to give it, not of dead sinners to manufacture it; it is a fruit of the Spirit wrought in the heart of Him. It is not demanded of unregenerate sinners in the Gospel. . . . To avoid grieving the Holy Spirit of God, in the sense of the admonition, requires that all the saints should walk worthy of the vocation wherewith they are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace, that we be no more children tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness whereby they lie in wait to deceive. That we walk no more as other Gentiles walk—in the vanity of their mind. That ye put off concerning the former conversation, the old man which is corrupt, according to the deceitful lusts. And putting away lying, speak every man the truth with his neighbor, for we are members one of another. Let not the sun go down upon your wrath, neither give place to the devil. Let him that stole steal no more. Let no corrupt communication proceed out of your mouths. By indulging in any of those things discountenanced by the apostle or by neglecting anything enjoined, will necessarily grieve the Holy Spirit of God, whereby they are sealed unto the day of redemption."

Oh, that the Lord may enforce this important admonition upon all His dear children! We feel our need of its special application to our heart and we would, in the language of the apostle, beseech our brethren to attend to these things. Let brotherly love continue among all those whose calling is by a vocation from God, to one hope of our calling. "Let all bitterness and wrath and anger and clamor and evil speaking be put away from among you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—G. Beebe.

If we take the ground that Christ died for the original sin of man, or in other words, for part of the sins of all mankind, we are still in a wretched condition; for he that transgresseth the law in one point is guilty in all, and there would be on this ground no rational hope for the salvation of a single soul. . . . "The wicked shall be finally raised when death and hell shall be challenged to deliver up their dead; they shall arise then to a resurrection of damnation—a resurrection of shame and everlasting contempt. The resurrection of the bodies of all that are Christ's shall take place at the sound of the trumpet of God, and at the voice of the Archangel they shall meet their Lord in the air and so shall be forever with Him. After the resurrection of the dead in Christ, the dead that are not in Christ shall be raised in the manner before stated. . . . We believe the happiness of the saints and punishment of the wicked will be alike interminable." . . . "Read the history of a Moss, a Warren, and a thousand more, of whom the world was not worthy, who



have scaled the loftiest mountains, penetrated the wildest forests, stemmed the most appalling discouragements, have traveled thousands and thousands of miles barefooted and destitute of comfortable apparel or food to satisfy the cravings of nature, and have baptized among the poor of such as God by His grace had brought to the knowledge of the truth, the constituent members of all our early churches. In those times, the Baptists had no organs in their meeting houses, no fiddles to worship with, no velvet cushions in their pulpits and pews."—G. Beebe.

Phil. 2:15. "This may be understood, both actively and passively."—John Gill, 1748. "But a doer of the work (James 1:25); of the work of faith, and labor and love, and patience of hope, and of every work and ordinance, the Gospel ministry points unto; doing, and being subject to all in faith, from a principle of love, and with a view to the glory of God, and Christ. This man shall be blessed in his deed; or doing, and whilst he is doing; not that he is blessed, for what he does, but in what he does.—See Psalms 19:11. He having, in hearing the word, and looking into it, and in submitting to every ordinance of the Gospel, the presence of God, the discoveries of His love, communion with Christ, and communication of grace from Him by His Spirit; so that wisdom's ways became ways of pleasantness and all her paths peace. (Pst. 65:4; 84; 4, 5). Moreover, in all, such a man does, he prospers; so he is blessed in his deed, by God, whose blessing makes rich, both in spiritual and temporals." (Psa. 1:1-5).—Dr. John Gill, 1748.

"O that thou hadst harkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isaiah 48:18).—Isaiah. "When a man's ways please the Lord, He maketh even His enemies to be at peace with him." (Prov. 16:7).—Solomon. "For with many of them God was not well pleased: for they were overthrown in the wilderness." (1 Cor. 1:5)—Paul. "Let us labor therefore to enter into that rest lest any man fall after the same example of unbelief." (Heb. 4:11; 3:15; Tit. 3:8; James 2:17).—Paul. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man." (James 1:13; Tit. Jer. 7:9, 10; 19:5). "Let us be careful to express these facts: That the Sovereign God causes holiness, and suffers sin; that though fallen and helpless, all men are blamable or accountable for sin, even though renewed by grace, we are so weak and dependent, it appears we have not sufficient ability to obey except through Christ, or the present stirrings of the Holy Spirit working in us that which is well pleasing in His sight (Heb. 13:21). I would humbly ask those extreme brethren not to make the unscriptural claim, that God's predestination or purpose extends to sin as it does to holiness; and I beg that they refrain from the undue use of "Can't help it," leaving room for the inference that Christians are not enabled to avoid committing even theft, murder and adultery, etc." Beloved, each of us may safely say: I can't do as well as I desire; but I (by God's grace) can turn from sin, go to meeting, join the church, and so, 'Do all things through Christ, which strengtheneth me.'" (Gal. 4:13; Phil. V:17; Mark 14:8). There may be many who are thought to be extreme on predestination who are not so inclined. These, if no more, you may save from being misled, if you courteously walk in love. Very many only mean to express the truth as we believe it; that God, the One that inhabiteth eternity, did predestinate the salvation of the chosen." (Rom. 8:29). Dr. M. D. Denman, 1907, "God did not compel Adam to transgress this law which He had given him, but, withdrawing His restraint He left him to his own volition, and Adam sinfully chose to disobey God's commandment. And such is the case with every sin in the universe; instead of originating and approving it, God hates and punishes it, if unatoned for, with eternal wrath. He inflicts endless death upon the guilty unredeemed sinner—everlasting separation from His holy presence; because the Holy, Holy, Holy Lord of Hosts, our Righteous Creator, Governor and Judge, is purer eyes than to behold iniquity. . . . Surely, then, it were the most dreadful blasphemy to believe that God is the author of sin or source of wickedness, and no Baptist, no Christian, no Bible predestinarian, does or can believe it. Such an idea would confound God with Satan, who is the great tempter to evil."—Elder S. Hassell. Hassell's Hist. 650. "God neither commands sin, nor approves of it, nor persuades to it, nor tempts nor forces to it; but all the reverse; He forbids it, disapproves of it, dissuades from it, threatens to punish for it, yea, even chastises His own people for it; and, besides, overrules it for great good, and for His own glory." Dr. John Gill, Hassell's Hist. p. 651. "No Primitive Baptist believes that God worked sin in man;

it never has, in any age, been believed by the church that God in His word forbade a thing, and that God in His Spirit prompted disobedience to His word. That would destroy His unity."—Eld. J. R. Respass. Hassell's Hist. p. 651.

Elder John Rowe said, "God's decrees are not the causes of men's sins, any more than the sun is the cause of darkness." Elder Chick asked, "Do we serve God from motives of policy or from principle, for reward or for the delight of the service? Do we obey God as a child, or as a slave, as water runs down hill or as it is forced up hill?" . . . "The religion of Christ claims to give such a spirit that, that if he had no hope of Heaven or fear of hell, no expectation of good in this life, or fear of temporal evil, he still would follow holiness, esteeming its possession greater riches than all other treasures. . . . "Do you and I serve God for hire? Do we love holiness for holiness' sake? I have to confess feeling much legality about me yet. Still I believe I love the service of God for its own sake. Oh, to be more like Jesus, who said it was His meat and drink to do the will of His Father in Heaven."—Eld. F. A. Chick. Hassell's Hist. page 659.

Remarks: We could produce many more witnesses to prove the unity of our dear people. All true Old Baptists believe in predestination most firmly that God has predestinated them to be conformed to the image of Jesus. They all believe that God is a Sovereign over all worlds and not the tiniest insect could exist without His providential care. We live and move and have our being in Him. No true Old Baptist believes that God is the author or cause of sin. All believe man is accountable being and is to blame for his sins. None feel like charging their sins to God's decree. All believe that God is the source of all good. We all realize that we are poor, needy beggars at best and when we enjoy His presence in the path of obedience, we praise God from whom all blessings flow. We feel at best to be poor, unprofitable servants. While many times my cup has been made to run over in His service I have always felt that I did not deserve it. I always feel unworthy of His sweet presence and sweet communion with the saints. We serve God as a loving privilege as His children. (Col. 3:24), but often feel that at best, we are very disobedient children. At best we have sore trials and conflicts and feel so much our need of His grace. Surely God has fashioned our hearts alike and we are all taught in the school of grace and are made to hate sin in ourselves and others and we hunger and thirst after righteousness, then cannot we labor in love and gentleness for unity and fellowship and cease the agitation of questions that cause strife and saying hard things of each other? Surely we need each other. We should not bite and devour one another. Let us as little children walk in love. We are all imperfect and make mistakes. Let us watch over one another for good.

LEE HANKS.

### MY TOUR THROUGH TEN STATES.

Elder Hanks and I left Buell, Mo., August 22. Our first appointment was at Banner, Ky. This is a newly constituted church composed of six members, all well established in doctrine and practice. This church is situated in the rich coal fields of eastern Kentucky. We shall not soon forget the kindness shown us by those brethren and sisters.

We attended the Center Association of North Carolina. Elder Kilby is their moderator. This is a good body of Baptists.

We also attended the St. Clair Bottom Association of Virginia in the rough mountain sections; here we met many good sound Baptists.

We next attended the Mountain Association of Virginia at Baywood, Va. Forty preachers were present. Here we met Elder R. H. Pittman, of Luray, Va., and many other brethren we never met before. After we left the Mountain Association we were conveyed by automobile about 80 miles through the mountains. Crossing the great Blue Ridge mountains on our journey our Elder Hanks left me at Salisbury, N. C., and went home. I then went to



Augusta, Ga., and spent the night with Elder A. J. Banks and went from there to Graymont, Ga., and spent some time at the good home of Dr. Coleman, thence to the Original Upper Canoochee Association. Here I met many good old-time Baptists. Elder A. J. Banks is their moderator.

From this Association I came to Atlanta, Ga., and had a pleasant visit at the office of The Gospel Messenger in company with Elder Z. C. Hull; then spent the night in the pleasant home of Elder and Sister Hanks. Here I met some of my kindred in the flesh, Mr. Walter Bartlett and wife, who came over to Elder Hanks to see me. We had a pleasant visit together. I preached at West Atlanta church next day. After meeting I took dinner with Elder Hanks and wife and at 5 o'clock Elder Hanks and I started for Hattiesburg, Miss.; traveled all night and arrived at Hattiesburg next morning about 8 o'clock. We were conveyed to the good home of Brother Vance, who is a fine singing school teacher. We attended the South Mississippi Association, beginning on Friday before the second Sunday in October, then went to a church near McCall Creek, Miss. This was my last appointment. Here I left Elder Hanks and started for home. I arrived at home on Friday, October 13, and found my family well, for which I feel to thank the Lord.

Elder Hanks and I were together for almost seven weeks. We traveled over many rough and rugged places, on mules and horses and sometimes on foot. Elder Hanks is a true yoke fellow and a lovely companion. The more I am in his company the more I love him. In all of our travel together we have never yet disagreed upon the doctrines and practice of the Primitive Baptists. We are agreed upon the teaching of the Bible. Dear Brother Hanks may God's richest blessings rest upon you and shield you from all harm.

On this tour I traveled through Illinois, Indiana, Kentucky, Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi and Tennessee, ten states in all, and visited five associations; one in North Carolina, two in Virginia, one in Georgia and one in Mississippi.

I wish to state that the South Mississippi Association voted unanimously to take up correspondence with the Cuivre-Siloam Association of Missouri, which is our home association. We appreciate it very much and hope to have them visit us.

E. B. BARTLETT.

#### GOOD MEETINGS.

At our annual communion meeting at Lafayette Springs Elders J. N. Wallace, E. M. Beshears, W. V. McDonald and R. M. Brown were with us and each of them was blessed with the presence of our Saviour. The church communed on Saturday and the unusual large audience was touched with great solemnity, I never saw better order or more respect shown. There were five additions by experience and baptism and the meeting closed on Tuesday after the writer baptized them.

We went from Lafayette Springs to Hopewell Church except Brother McDonald who had to return home, here we met the Elder Hankins and again we were made to rejoice for the Lord was in our midst and the church communed on Thursday, here we had five more additions and three have joined since. After services Friday we came to Oxford except the two Brother Hankins, where we had service Friday night and we communed Saturday and Saturday night. Brother J. A. Morris, son of the late Elder A. B. Morris, came asking a home with us and was received amid many tears of joy and was baptized by the writer Sunday. We sincerely hope that Brother Jimmy, as we call him, will be given grace to go forward in the work we feel that God has impressed him to do. This was the fifth Sunday in July. Elders Beshear and Wallace went from here to Pilgrims Rest, Water Valley, and Bethel, where they had good meetings and met them again at Shiloh on the first Sunday in August. Here we had another good meeting and Sister Ricy Pittman came asking a home with the church Sunday night after we had held services in the Methodist church in Coffeetown, Miss. We had to return home but from here Elders Wallace and Beshear in company with Brother McDonald went to Loosacoona church where they had another feast with three additions by experience and baptism. Elders Wallace and Beshears went to Mt. Pisgah and returned to Oxford Thursday evening and we had services Thursday night and Friday morning. I conveyed them to Pleasant Grove church and we had services for three days and much interest was manifested and on Saturday Brother Lucius Waldrip and sister, Mrs. Nannie Granberry, were received by experience and baptism. We often feel much anxiety over the churches as many of the members are getting old and must soon go the way of all the earth, and I told the church I felt that I was ready to give up for I had tried to preach with all the ability that God had given me and yet the many children of God who continued to linger around the fold would not enter in and if they would call some one else may be the churches would flourish, but it seems that each time when we are ready to give up that He is pleased to give us some fresh tokens of His loving care and renewed evidences of our call and his upholding power. We baptized Sister Jimmy Eskridge, wife of J. C. Eskridge, Proctor of the University of Miss., at our last meeting, (the first Sunday in November). She had had a desire to come to the church for thirty years, but though she waited long it can truly be said she went on her way rejoicing. Yes, she has been riding in Elijah's chariot since her baptism. Oh, how encouraged we feel to press on, for surely God has remembered Zion in this part of His vineyard. I heard many shout God's praise during these meetings, and there has been much cast upon the water to be gathered up many days to come. In hope,

W. L. S.



## QUESTIONS ANSWERED.

1. Do you believe that man is an accountable being? Yes.

2. When man sinned or does sin now, who is to blame? The man. To say that God is to blame for man's sin, is blasphemy.

3. Is it right to say that the Devil is a good devil, and glorifies God as much as Jesus Christ? It is false to say so.

4. Is it right to preach that God predestinated one man to shoot and kill another and punish him for obeying God's absolute decree? I do not have any use for such language.

5. If a member of your church were to steal a horse and claim to be justifiable because God predestinated it, what would you do with him? Exclude him promptly for blasphemy. A man who believes such ideas is as rotten as the Munsterites in South Germany, who advocated all such.

6. Is it right to say that every step we take was fixed in eternity and we have it to take and can not help it? It is misleading, for while God foreknows our every step from all eternity, He does not cause us to take a wicked step, that comes from the flesh and Satan.

7. Is it right to exhort God's children to disobey as long as they can? It is wicked to do so.

8. Do you believe that man is wholly passive in regeneration? Yes.

9. Is it right to obey the Lord? It is.

10. Should we exhort God's children to obey the Lord and to strive for the things that make for peace? Yes.

11. Is God's relation to holiness the same as His relation to wickedness? It is not. God's relation to holiness is causative, but to sin it is that of overruling, as with Absalom.

12. Do you believe that predestination is an act of God? It is an act of His will or mind.

13. Is foreknowledge an attribute of God? Wisdom (prescience) is an attribute of God and foreknowledge is the direct effect of prescience. Attributes of God: Omnipotence, Omniscience, Omnipresence, Immutability, Holiness, Truth, Justice, etc.

14. Should the doctrine of predestination be preached in such a way as to license men to sin? A constant hobby rider and do nothing air is not the Gospel, for it says "teaching them to do all things whatsoever I have commanded you."

15. If man is under physical law only, is he responsible for his acts? He is not. The trees are not accountable.

16. Is the regenerated child of God as helpless and inactive as the alien sinner? He is not.

Of course, none of us can be perfect in our statements, but I know the Bible teaches responsibility because of blessings, and that in duty's paths we find the sweet approval of God. But I am such a poor short hobbling creature that I find myself most

of the time away down in Lodebar. But I yet hope in His mercy, because I can recall times when I fed at the King's table. I am both a beggar and a great complainer, but I do not blame God for my darkness nor for my sins. God is righteous though He slay me.

Sometimes I feel like I would like to travel and work for the Messenger, but it may be that on account of so many divisions and strifes I better stay at home. I am opposed to the extreme and doubtful phrases on predestination. I have used a few of them, but I have seen the folly of it. I want to see peace, but sometimes I give it up. May the Lord shine upon us.

Yours in bonds,  
Graham, Texas. J. H. FISHER.

Eld. Z. C. Hull:

Dear Brother:

For some cause I have been impressed for over twelve months to copy this letter of Brother L. H. Hardy and send it to you to have it republished if it is not asking too much of you. I hope it is for a good cause that I have been impressed to send it. This letter was published in Landmark November 15, 1916. I have also sent it to the Landmark.

May the Lord bless us all in life, especially the Old Baptists to live in peace.

Yours little brother, I hope,  
C. O. BOAZE.  
Dry Fork, Va.

Dear Brother Gold:

I am at home from my very pleasant trip to the Kehukee, Contentnea, White Oak and Black Creek Associations and some appointments between those Associations. I want to say that I have never taken a trip which gave me more pleasure and upon which I can look back with more pleasure. I did not enjoy trying to preach every time it became my duty. Nor did I enjoy preaching every time the brethren spoke. I am a poor dependent one and can do nothing unless the Lord leads me into that enjoyment. I heard some of the sweetest preaching, it has ever been my privilege to enjoy, and I heard some which appeared to me to be somewhat on the extreme. I remember that some years ago I heard one of our brethren say to the little ones on the outside, "You wait until the Lord makes you go. Wait until you cannot wait any longer." I never thought that to be good advice. I heard some expressions which appeared to me to have the same meaning as that. I do not think it is good advice to give to the Lord's children. They have enough of that in them without having it cultivated. The word of God to us is, "Teaching them to observe all things; whatsoever I have commanded you." Tell them if they love the Lord to keep His commandments that they that do His commandments, do enter in through the gates into the Holy City. Without the city are dogs, whoremongers, sorcerers, idolators, and all who love and make a lie. These are not fit companions for the little children of our God. We should tell them so

and encourage them to come out of such company. It is so very subject to lead the children astray. Their going astray does not destroy them but it does destroy their comfort, that the children very much need while traveling in this world of sin and sorrow. Then as well as to teach them to observe the things God has commanded we should also warn them against the things He has not commanded, the things which look to the glory of man and not to the glory of God. We cannot serve the things of the world and ourselves and serve God at the same time. No these things are so perfectly opposite that they will not come together here nor hereafter.

... In speaking of the heresy of the non-resurrection of the bodies of the saints the Apostle said, "It eateth as doth a canker." Other questions do the same thing. ... We should have good literature in our homes for our children who are sometimes inclined to read things which we read and we should want both to read good true literature and to provide for our brethren when they are with us and for those of our household. The propagating this, or that reading matter will not make children of God out of our children, but it will show them that we believe in the things which give all glory, honor, majesty and power to our God for our great salvation. That is worth something to me and it should be to all of us. We do not expect to endorse all we find in any paper of human origin and of human management for such would amount to perfection in the flesh, and there cannot be such a thing. However, we should be careful to avoid that which will amount to a continued discussion of points of differences among our brethren. ... The Scriptures are given by inspiration of God that the man of God may be perfect and thoroughly furnished unto all good works. Anything added to these things is dangerous and should be shunned as we would a viper.

It appears to me that these are perilous times with our people. Our brethren who are sound in faith and doctrine have reasons to stand shoulder to shoulder and contend earnestly for the faith once delivered unto the saints. I heard a minister using the words of David for a text: "All Thy works shall praise Thee O Lord; and Thy saints shall bless Thee." (Psa. 141:10). In his exposition of the text he left the full impression that all his evil deeds were the works of the Lord, and that they were for His praise. If my evil deeds are works of God where are the works of the Devil? What experience have I with him? Does no such being exist? My own experience tells me there is such a being. He is my tormentor. I often find that he has dictated to me and I have followed his evil ways and am brought very low in repentance from my evil ways. For this very cause I am made to hate myself and to pray to God to deliver me from myself and all my ways. Satan is a snare and a trap to the children of God and my brethren I do not feel that I

should put it to God's account. We should be careful to shun every appearance of evil, not only the evil itself, but the very appearance of it. There can be no danger in not coming anywhere near a rattlesnake. We might stand straddle of him and not get hurt—but we had better be farther away, even beyond his reach. Then we are sure he cannot hurt us. So with every evil thing. Shun evil and temptations. Do not put ourselves in places where we know that temptations are likely to rise. None of us are any too strong and all of us are weak enough. ...

I hope He will give me grace to love and serve Him as long as I live and to praise Him in all eternity. As ever your brother in hope of the resurrection of the dead."

L. H. HARDY.

Atlantic, N. C.

"Remarks—We fully endorse the above sentiments, the old fashioned true doctrine and exhortations of God our Savior."

P. D. GOLD.

—Zion's Landmark, Nov. 15, 1916.

The Gospel Messenger endorses and commends the above as sound and safe and heeded by all will unify our people.

LEE HANKS.

#### APPRECIATED LETTER FROM ELD. HEARD.

Elder Z. C. Hull.

My Dear Brother:—I feel today to try and fulfill my promise to you to write a piece for The Messenger. I believe I promised to write on "Associations" and especially on "Formal Correspondence of Associations." Now I like associations when it only implies what the word signifies. When we can meet and associate and worship God together. When we can meet as one family and hold a great "family reunion" where brethren and sisters can come together in love and fellowship with each other with no object in view save to worship and praise our adorable Savior, and where friend can hold fellowship with friend. How good, how pleasant and how sweet it is when we can thus associate and I think that this kind of association is well pleasing in the sight of God. But when we regard the association as a kind of supreme court to hand down its decisions, to bind the churches, I feel sure it is a curse instead of a blessing to the family of God. The association is only a creature of the churches. And how unholy it is to put the creature above the creator. And yet in many sections this is the case.

Now, as to "formal correspondence" of our associations. I feel sure this custom is not only useless but is the prolific source and fruitful hotbed of confusion.

I saw this summer at an association with whom we correspond two good humble and faithful ministers greatly embarrassed, as well as some friends who had invited them to come from an adjoining



state and be at this association. All because of "formal correspondence." This association actually refused to receive them as visitors and, of course, to preach them. Why? Were they in disorder? No. Were they worthy and faithful and God-called ministers? Oh, yes; they were all of that, but they are not, or their "association" is not in "correspondence" with another association with whom we correspond and it might ruffle their feelings. Now children of God, do you not know this is all wrong? Then why not let's suspend this part of our associations and let it be understood that all Baptists of our faith and order, if they are at peace at home, they are at peace with us, and if they are not at peace at home, then do not come amongst us till you make peace at home; then come and welcome. Brethren, do you not think this is right? If you fuss and wrangle with each other do keep it at home, and do not try to import your troubles on your sister associations. Now one other subject has been weighing on my mind over which some of the children of God do not understand alike and this is the "ordinances," some thinking that baptism and the Lord's supper constitute the ordinances and others that the washing of the saints' feet comprises a part of the ordinance. Now both cannot be right. And I would say with the apostle, Come, let us reason together, and try to arrive at the truth. First, let us see what they represent. We hold that baptism represents a burial and a resurrection, without which there is no salvation. Christ died for our redemption and rose for our justification. Surely no salvation without both redemption and justification. Then the elements, the bread and wine. We, as Old Baptists, say that these are emblems or represent the broken body and shed blood of our Blessed Savior, without which there is no salvation. Then when the Blessed Master had ministered and explained these "ordinances" to His disciples, He girded himself with a towel and began to wash His disciples' feet and told them He gave them this for an "example." And as He did to them they ought to do to each other. Now children of God, I believe in the members of the Old Baptist church washing feet and I want no stronger argument for it than that the dear Lord said "We ought to do it." But He called it an "example," and do you not think we are getting wise above what is written when we call it "an ordinance"? Let us be content to call it what Jesus did and I think we will occupy safe ground.

Dear Brother Hull, these are some of my thoughts on these subjects and like myself, are imperfect. I have never written and thanked you for your kindness to me both at your home and in taking me that long trip to the association. But in my poor heart I have thanked you many times and tried to pray God's blessings on you and your dear family. Remember us at a throne of grace.

Your poor brother,

Macon, Ga.

W. J. HEARD.

Above endorsed by Lee Hanks.

## CAN YOU ANSWER THESE QUESTIONS?

(From Baptist Optimis).

WHY is it necessary for transportation companies in some of our large cities to build sidings up to ball parks and other places of amusement, and to run special cars on a quick-time schedule to take care of the immense crowds which frequent these places, while they never need to do this to take care of the throngs (?) of church-goers? Why?

WHY will a man or woman brave storm, snow, rain, heat, or cold to attend some place of public amusement, and be kept from divine service by a small cloud in the sky? Why?

CAN you tell why so few ever come late to ball games and horse races, but so many who come to church, come in from ten minutes to an hour late?

WHAT is it that prompts a young lady to demand a front seat at the concert and a back seat at religious worship?

PLEASE tell why the seats near the footlights sell at a premium, while the pastor looks down on rows of empty pews near the altar.

ISN'T it passing strange that an individual will cross sea and land for a ring-side seat at a prize fight, and find it impossible to attend divine service when the church is in the same block?

WILL you please account for the fact that the young folks, and older ones too, can sit motionless and almost breathless for two hours at some place of amusement and find it difficult to sit reverently for one hour in church?

WHY does a dollar slip out unobserved for pleasure, and a dime or a quarter have such a hard time getting into the collection plate on Sabbath?

IF Christ should come some Wednesday night, might He find many whose names are on the church roll attending the movies, the dance or some other questionable place, instead of meeting with God's people in the weekly prayer meeting?

IS it possible that the flocks are not being fed by the shepherds; that the longing in their souls is not satisfied within the fold of the church, and in desperation they are turning to the goddess of pleasure?

C. L. PADDOCK, In Baptist Optimis.

## TO ALL SUBSCRIBERS WHO ARE IN ARREARS.

Several hundred of the subscribers to the Gospel Messenger are from six months to three years behind on their subscriptions. I have been carrying these subscriptions personally, thinking that the subscribers would be in position to pay up amounts due. Now, as I have carried this expense as long as I can, I will be compelled to drop all subscribers on January 1st who have not paid up their subscriptions. Please do not force me to do this. If you appreciate The Messenger, show me that you do by remitting amount past due and renewing for another year.

Z. C. HULL.



# Church Directory and News Department

The object of this department is to publish reports of meetings, ordinations and constitutions, and to familiarize the Baptists generally, as to locations of churches in all cities, dates of meetings and names and addresses of pastors. We will appreciate your co-operation in furnishing us the desired information.

East Atlanta Church, Degress Ave. Meeting the third Sunday in each month at 11 o'clock, and Saturday before at 11 a. m. Elder J. A. Monsees, pastor. Address, Macon, Ga.

West Atlanta, Kennedy Street. Meeting the second Sunday and Saturday before at 11 o'clock. Elder W. T. Walden, pastor. Address Powder Springs, Ga.

Collings Springs, near Atlanta. Conway Stations, Marietta car line. Meetings the fourth Saturday and Sunday at 11 o'clock, a. m. Elder Z. C. Hull, pastor.

Elam Church, Forest Park, Ga. (near Atlanta). Regular meetings the fourth Sunday and Saturday before at 11 o'clock. Elder B. C. Caldwell, pastor; address, Fayetteville, Georgia.

Griffin, Ga. Meetings the third Sunday each month at 11 o'clock, and Saturday night before. Elder Yancy Hicks, pastor.

Elizabeth, North Macon, Ga. Meeting the first Sunday in each month, at 11 o'clock.

Stapleton Old School (Avera, Ga.) Third Sunday and Saturday before each month. Eld. A. J. Banks, pastor.

Vidalia Old School, fourth Sunday and Saturday before. Eld. P. H. Byrd, pastor.

Elk Horn, Buell, Mo., second Sunday and Saturday before. Elder E. B. Bartlett, pastor.

Bald Rock, Conyers, Ga., fourth Sunday and Saturday before. Elder R. L. Cook, pastor.

Phenix City, Ala., first Sunday and Saturday before. Elder Wm. Bullard, pastor.

Macon, Ga., Bethlehem Church. Meetings fourth Sunday and Saturday before. Elder W. J. Heard, pastor.

Chattanooga, Tenn. North Chattanooga Church. Meetings first Sunday and Saturday night before. Elder R. O. Raulston, pastor. Address, Chattanooga.

Danville, Va. The church meets the fourth Sunday and Sunday night, also the second Sunday in each month. Elder J. F. Spangler, pastor. Address, Ruffin, N. C.

The church at Hunting Quarters, Cataret County, North Carolina, meets on the fourth Sunday and Saturday before in each month, also meetings each Sunday and Wednesday night. Elder L. H. Hardy, pastor; J. D. Smith, clerk. Atlantic, N. C.

Bethel Church. Meeting time fourth Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

Mt. Zion Church. Meeting time second Sunday and Saturday before at 11 o'clock. Eight miles east of Minden, La. Elder M. H. Woods, pastor.

New Providence Church. Meeting time second Sunday and Saturday before at 2 o'clock Saturday, and 11 o'clock Sunday at Lawhon, La. Elder M. Woods, pastor.

New Rama Church. Meeting time first Sunday and Saturday before at 11 o'clock. Five miles south of Emerson, Ark. Elder M. H. Woods, pastor.

Nahunta Church, Waynes County, N. C. Meetings third Sunday and Saturday before in each month. Elder T. B. Lancaster, pastor, Saulston, N. C.

Mount Olive Church, four miles south of Opelika, Ala. Meetings fourth Sunday and Saturday before in each month. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

Dallas, Texas. Service at 3 P. M. first Sunday in each month. Meetings held at Huber Hall, Oak Cliff. Elder J. L. Collings, pastor; Walter Prewitt, clerk, phone V. 1950, 5401 Lindsey Ave.

LaGrange Primitive Baptist Church, LaGrange, Ga. Meeting second Sunday and Saturday before in each month, at 11 o'clock A. M. Elder J. T. Satterwhite, pastor, LaFayette, Ala.

The church at Reidsville, N. C. Elder O. J. Denny, pastor.

Address, Winston-Salem, N. C. E. R. Harris, church clerk. Reidsville, N. C.

Glass, Ala. The church meets on the third Sunday and Saturday before. Elder B. F. House, pastor. Address, LaFayette, Ala.

St. Louis, Mo. Church meetings on the third Sunday in each month. Services at 11 A. M. and 3 P. M. From Union Station take Market car going west to Tower Grove and then walk north one block to 4338-A West Papin street.

Lick Fork Church, Rockingham County, N. C. C. L. Apple, Reidsville, N. C., church clerk. Meetin days, first Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Monticello church, Guilford County, N. C. J. J. Lambeth, Elser College, N. C., church clerk. Meeting days, second Sunday and Saturday before. Elder J. W. Gilliam, pastor.

McCrays Church, Alamance County, N. C. A. G. Porterfield, church clerk. Meeting days, third Sunday and Saturday before. Elder J. W. Gilliam, pastor.

Jacksonville, Fla. Zion Rest Church, meeting second Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Tampa, Fla. El Bethel Church, first Sunday and Saturday before. Eld. M. L. Gilbert, Pastor.

Oakland Church, at Meridian, Miss., meets every fourth Sunday at 11 o'clock and 2:30 P. M. Saturday before. Take East End car and go to Seventeenth street; get off and walk one and one-half blocks west. Sister Anna Miller, 2400 Twenty-Fourth avenue, church clerk. Eld. J. A. Ford, pastor, Taylorsville, Miss.

New Beulah (Kite, Ga.), pastor, Eld. M. C. Jones, Statesboro, Ga. Meetings, Saturday and first Sunday in each month.

Kitty Hawk, N. C.—The Church meets quarterly, Saturday and fourth Sunday in February, May, August and November. The annual meeting Friday, Saturday and fourth Sunday in May. Union meeting Friday, Saturday and fourth Sunday in August of each year.

All lovers of truth are specially invited. J. P. TINGLE.

Gilliam Primitive Baptist Church, Altamahaw, Alamance County, North Carolina, meeting fourth Sunday in each month. Elder J. W. Gilliam, pastor.

Washington, D. C., Old School Baptist Church meeting at Ga. Ave. and Sheppard St., N. W., on second and 4th Sunday each month at 11 A. M. Eld. T. S. Dalton, Pastor. J. E. L. Alderman, Clerk, 3827 Ga. Ave., N. W.

Big Creek Old School Primitive Baptist Church. Meeting second Sunday and Saturday before. Cynthiana, Ind. Elder C. F. Lowe, pastor.

Cullman, Ala., Mount Olive Church, meeting second Sunday and Saturday before in each month. Elder B. G. Parker, pastor.

I baptized one at Mt. Hickory at the Beulah Association in September and three at Lanett the fourth Sunday in September and one at the same place the fourth Sunday in October. The church at Ramah, Fayette county, invited me to preach for them the fifth Sunday in October, and one joined by experience and was baptized. This church is without a pastor and greatly needs some one to preach to them Jesus. Can't some elder visit them? All these meetings were greatly enjoyed.

REES PRATHER.



Elder W. J. Hull, of Headland, Ala., preached at Collings Springs Saturday before the fourth Sunday, and at Elam on Sunday. On account of bad weather, the attendance was not large at either service. However, the attention was especially good.

Elder Lee Hanks was at Friendship Church in Paulding County on the fourth Sunday and Saturday before. He reports a good meeting.

I filled a special appointment at High Shoals Church in Lamar County the third Sunday in November. The church called me to serve them for another year, which I agreed to do if the Lord wills.

I feel so much unqualified to serve churches as pastor, and feel unworthy of the confidence of the brethren. However, my desire is to be submissive, and to try to trust in the Lord for all qualifications needed.

The meeting day at High Shoals has been changed from the second Sunday and Saturday before to the third Sunday and Saturday before. I trust that the brethren from the nearby churches will visit this church. The brethren will appreciate it.

Z. C. HULL.

On my recent trip to Arkansas I had the privilege of attending regular meeting at Brooklyn Church, near Ratcliff. It was a very special privilege to me to attend the services at this old church once more. Elder Harold Lee is Pastor. Brother Lee and myself were boys together. He is an able defender of truth. May God bless him in his labors. Elder J. E. Corley was also present at this meeting. He spoke very ably in the conclusion of the service. I was glad, indeed, to hear this dear brother speak once more. It called to memory my childhood days.

From Arkansas I went to Oklahoma, and from there to Texas. I was at Snyder the second Sunday, and had the pleasure of meeting the brethren and sisters of Little Hope Church. I lived at Snyder several years. It was this church that first received me into their fellowship. The time I was received into this church will always be a very dear spot in my life. Dr. W. D. Aldredge is the present Pastor at Snyder. Elder Aldredge has done some good work in that section, and is held in the highest esteem by the Baptists there. I surely appreciate having met him, together with the saints at that place. May the Lord continue to bless them.

Z. C. HULL.

#### WORK FOR THE MESSENGER.

We will send you The Gospel Messenger for 15 cents a month or \$1.50 a year. Let us send it to you. If any fail to get The Messenger notify us. We want all to get their paper promptly.

#### SPECIAL OFFER.

There are several hundred subscribers who are badly in arrears on their subscriptions. If those who are in arrears will pay up their subscriptions, we will extend their subscriptions for one year for one dollar. This will be a wonderful help to me at this time, and will give you a year's subscription for \$1.00. This offer good for the next thirty days. A prompt remittance will be greatly appreciated.

#### "The PHARISEE and the PUBLICAN"

A booklet designed to set forth the difference between natural and spiritual religion, and to comfort mourning souls.

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Kearney, Nebraska.

#### TO ALL SUBSCRIBERS AND READERS OF THE MESSENGER.

I read Brother Hull's appeal in the last issue of The Messenger to the subscribers and readers of The Messenger, asking them to come to his aid, and pay up all subscriptions, and send in all the new ones they could; that he must have some financial help. Now, brethren, it is up to us to put this thing over and to put the dear old paper out of debt; to help Brother Hull and to relieve this financial burden, and to help him to get our beloved paper to us twice a month.

Now, brethren, my subscription is paid up for the next ten months, but I will tell you what I am going to do. I am going to send Brother Hull three dollars, the price of two subscriptions, and I would like for all who can to join me and do the same. I would like for at least eight hundred or one thousand to send in three dollars above their subscription, and those who cannot send three, make it two, and everybody send one.

I am only a poor man and have to work for every dollar I get, but I am doing this for Jesus' sake and the Gospel's sake, for I find that whatever sacrifice I make for Him and the Gospel, that I lose nothing financially, but in addition it gives us a joy and comfort singing in our hearts that the world knows nothing of, and makes us feel glad we made the sacrifice, for in doing so we helped some others and made them feel glad, and they returned thanks to God for us or on our behalf, and that makes us all return thanks and that rejoices the heart of God our Father.

Let us all do our best. I wish I could get the paper every week, for it surely is a Gospel paper if I know anything about what the Gospel is.

Your brother in the blessed hope,  
Atlanta, Ga. W. L. WALKER.

### "OUR FATHER'S BUSINESS."

"Wist ye not that I must be about my Father's business." (Luke 2:49).

This was the language of Jesus, when a boy 12 years old. His parents, as the custom was with the Jews, had been up to the annual meeting at Jerusalem, and returning had left Jesus behind them, thinking he was with some of the rest of their company. Finally, missing him, they were much perturbed, and went back to look for him. They found him in the temple disputing with the elders, and said to him, "Son, why hast thou served us thus? Thy father and I have sought thee sorrowingly." But Jesus rather rebuked them, saying, "Wist ye not I must be about my Father's business." These words of Jesus have to my mind much meaning. He had a duty to perform for his Heavenly Father that was more important and more obligatory than his duty to his natural parents. He was no doubt, in general, a dutiful child to his mother Mary, and his foster father, Joseph, but when these duties conflicted with his service to his Heavenly Father, they had to give way. Another thought is, that Jesus, a child of so tender years, should have been in the temple, disputing with the elders, or, as he says, "about his father's business." First, he was at the right place, the temple, the church of his Father; and, second, he was there to attend to the business of his father.

If Jesus, the child, was in the temple at 12, attending to his father's business, where should we and our children be? Is it not as important to us, that we should be in the temple as it was to Jesus? And have we not some business to perform there as well as He? It seems to me that we have, and that He set the example for us to follow. Is not His Father our Father also? Is He not our elder brother? And if he should be in the temple about His Father's business, where should we be but in our Father's temple, attending to His business? The Psalmist David said: I was glad when they said unto me, "Let us go into the house of the Lord."

But we should be careful how we behave in the house of the Lord, because Paul tells us it is the pillow and ground of the truth. We should not countenance error there, nor should we neglect to declare the whole counsel of God. Jesus was disputing with the elders, and so should we dispute with the leaders when we find they are going contrary to the law and the prophets, and making the law of God void through their traditions. We must hold to the truth, and preach the truth, in season and out of season, because it is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And what is truth? Jesus says, "My word is truth." Therefore, if we would have a perfect standard and go by it, we must study His word and expound it to others, and then we, like Jesus, will be about our Father's business. We must not be ashamed of the truth, but we must magnify it in our lives and in

our conversation; in other words, we must live it, and talk it also. Our conversation should be upon the Scriptures, and we should be so posted upon them that we can discern truth from error, and not accept any and everything as truth simply because the preacher says so, or because the deacon says so. It is the duty of each member to be about his Father's business at all times, just as Jesus was, and be ready to dispute with the elders, if need be, or with any other person who may be found advocating anything contrary to what the Bible teaches us ought to be received and accepted as the truth. It will not do to throw all the responsibility of maintaining the truth upon the elders. They may go astray as well as others, and unless the membership generally are posted, how are they to tell when a preacher goes wrong? Usually error creeps in unawares, just a little here, and a little there, until we find ourselves clean out of the way. But this cannot be where all the church is alive and awake to its responsibility.

Another idea presented is that of the child Jesus being in the temple. If he was there, was it not as an example that our children should also be encouraged to go to the church, and may even have some voice there, if they show an apt mind in the Scriptures? Why should the seal of silence be put over a child's mouth simply because it is a child? Did not Jesus say, "Out of the mouths of babes and sucklings thou has ordained praise?"

The church, in other words, should be a home for all of God's dear children, whether great or small, and each one should feel perfectly free to express himself upon any passage of Scripture which he may choose, or deliver a word of exhortation, or do any other act in the line of duty in the Father's house, just as the child Jesus did in the temple at Jerusalem. If this is not the teaching of the Scriptures along this line, then what do they mean, and what limit are we to put upon the age of children before they are permitted to speak to us, when they feel so inclined. Certainly, we ought to give them an opportunity to learn all they can, and to ask questions, if need be, concerning any point of doctrine or practice upon which they may desire information, and we, too, ought to post ourselves, so as to be able to answer those questions, and teach them, as the Bible says do, in the way that they should go, so that when they are old they will not depart from it.

Savannah, Ga.

GEO. S. CARGILL.

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"Mountain Home," Sept. 1, 1922.

My Dear Brother Hull:

Enclosed is money order for \$2.00 to renew my subscription to The Gospel Messenger, commencing another year with October. Since 1880 I have been a grateful reader of its sacred truth, and have lived to see so many gifted contributors lay down the cross to take up the crown, but "their works do follow them."



Last summer I rejoiced with you dear people of God, when I read of our very precious Brother Hassell filling appointments in your state. Now, it is with much pleasure I tell you our churches here have rejoiced under the glorious sermons he has preached for us, and we are made to wonder "O will there ever be another like him?" But the words just come to my relief "Be still, and know that I am God." Blessed be His holy name! "He is the same yesterday, today and forever."

Our venerable Brother Head was with us, and preached with great liberty and power. Fourteen able ministers were at our association. Besides elders mentioned above were Brothers Alderton, Dalton, Funk, Frazier, Harrison, Jenkins, Marshall, Miller, Powers, Strickler and our beloved, faithful pastor, R. H. Pittman. Not a discordant note was sounded. Love and peace filled the hearts of all present. It seemed that "we sat together in heavenly places in Christ Jesus." Though we sadly missed our dear Brother Ben Coffman, who died about two weeks before the association, which convened with Naked Creek, the church of his membership. Always so zealous of every good word and work and his hospitality was unlimited. Though 86 years old, he did not seem so old; but only growing old. He was at the union meeting at Mill Creek the second Sunday in May, bright, cheerful and happy. Now he is in heaven, free from all the trials and cares of life. "And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

As the dear Lord calls His chosen ones up higher, He calls and qualifies others in His sweet service, so He will never leave His church without faithful witnesses.

Unworthy though I be, I hope I am your sister,  
LUCY G. BRUMBACK.

Stanley, Pope County, Va., R. F. D. No. 2, Box 17.

Dear Brother Hanks. What are the prospects for peace? I feel very anxious that peace and fellowship be restored, and want to work to that end, why not all forgive, ask for forgiveness, wipe out the past and let the past be the past. If we all could but see our own weakness and imperfections instead of looking at and magnifying others mistakes. It seems to me we all would be in a better frame of mind and more ready to labor for the general peace of all of the churches, and be willing for each section to settle its own troubles. This seems to me, would be better than to hinder and disturb the peace of our beloved Zion for no other reason than to try to satisfy a spirit of malice. Should we not ask ourselves the question, which is and would be better for the cause, and this is what all should labor for, to work for the the peace and sweet fellowship of the Primitive Baptists, or hinder this good move for peace to gratify a selfish spirit. If we love the church, we desire its pros-

perity, and we cannot have that and continue to wrangle among ourselves. The world cannot hurt us; but we can bite and devour one another. What could be more pleasing to Satan? I am glad to see so many that seem to desire peace and willing to faithfully labor to that end, willing to make some sacrifice for the cause that should be precious to us all. Last fall our churches and associations came together in sweet yeace. Love seemed to prevail. How pleasant it was to meet in sweet union and fellowship. We felt to thank God. If this state is disturbed some one will be responsible. May God's spirit and grace put us all in the right attitude, guide and direct us. We are for peace and have been laboring in our weak way and do not want to do or say anything that would in the least hinder it. Please publish this in the Gospel Messenger.

Yours for peace,

J. C. ROSS,  
Greenfield, Tenn.

Elder J. S. Newman:

I have read your article in the Gospel Messenger of October 1, 1922, in which you say: "I know my time is short upon this earth, and I wish to say once for all by the help of the Lord I shall pray and labor for the peace of Zion. I will not lend a helping hand to those that want war and that are hunting for something to hinder our people that are agreed on all fundamental principles of the Gospel from coming together. I want to be identified with those who are willing to labor for peace in our churches. Who wants to join me in this glorious and much needed work?"

Dear Brother Newman, I wish to say I heartily endorse what you say in the above quotation. If we all could feel as you have expressed yourself in the above, I feel sure that peace and sweet fellowship would at once be restored in our beloved Zion. Should not every true Primitive Baptist feel in his or her heart to pray and labor for peace? Should we not love the cause of our Heavenly Father better than all else? Should we not be willing to forgive them? Should we not be willing to ask forgiveness of all whom we may have at any time offended? If I have offended any, I want their forgiveness. I know I want to live in the way of peace.

May God grant to direct us all by His spirit in the way of peace, and bless every one who labors for the peace of Zion. I am, for the peace of Zion,

J. C. ROSS.

#### REMARKS.

I appreciate the endorsement of Eld. J. C. Ross of my feeble efforts for peace among our people. I had rather make an earnest effort for peace and absolutely fail than to absolutely fail to make an effort for peace. If I say I want peace and never make an effort for peace, I either want the exclusive right to prescribe the terms of peace, or I do not really want peace.

J. S. NEWMAN.

**SWEET TO FOLLOW JESUS**  
**IN REVERENCE TO**  
**DEACON J. R. CALLAWAY**

Elder Z. C. Hull.

Dear Brother:—If one like myself may thus address you. The Gospel Messenger for November 1 is surely true to its name. It would require many pages to tell the things I have felt in my heart as evidences to me of it being the truth as I perused its pages from first to last. Some of these things made me, a poor cast-down traveler, take fresh courage.

I will only take space to refer to the articles relative to Deacon J. R. Callaway. Since becoming a subscriber to The Gospel Messenger I have learned to deeply reverence this man of God and when I saw recorded that he is gone from earth I felt a pang at heart which I cannot tell. I have read over and over his article on deaconship and the articles from his son and others in the late Messenger. O how wonderful a man he was, because he walked so closely in Jesus' footsteps. As I read and reread those sweet articles from his son and others I seemed to return to my "first love" and I felt happy. And I said, O that I could live as did Brother Callaway—close to Jesus all my days. I thought how much better it does look before all when a departed brother's obituary reads that he followed in Jesus' footsteps, living separate from the world, having the mind of Christ, honoring the Lord in his body and his spirit, as did dear Brother Callaway, as to say he was a member of this society and that lodge and stood so high in these lodges as to have conferred upon him the 75th degree, but it may be the degrees don't go that high. Anyway I hear of some claiming to be Old School Baptists standing awfully high with the world in her lodges. This makes one think how Satan tried to tempt Christ by taking him awfully high in the world "into an high mountain," shewed unto him all the kingdoms of the world in a moment of time," and then Satan told Jesus if He would worship him "all shall be thine." O what great worldly honor Satan promised Jesus if only He would obey and worship him. This was Jesus' answer unto Satan, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." St. Luke 4.

Brother Callaway, by his daily life, said the same to Satan, whose ways are many to lead God's people from the straight way. And in his death he leaves a golden record to his brethren. Although he lived away down South, the sweet fragrance from his true Christianity has been wafted away up here in the North and stirred my poor heart to write these lines. O let each child of God seek to walk close to Jesus, as did Brother Callaway.

MINNIE C. WADDELL.

Chillicothe, Ohio.

Dear Brother Hanks:

I truly hope, if it is the good Lord's will, you can be with us at Stapleton Church the next meeting. It has been quite awhile since you were with us. We all love you and love to see you come. Remember us in your prayers.

DEACON A. J. BROOKS.

Avera, Ga.

I love this dear church. My membership was with them when I moved my letter to West Atlanta. They will ever be dear to me.

LEE HANKS.

Dear Brother Hull:

I am sending you notice of an appeal from Sister Lively, written to Brother G. W. Green, Deacon of our church, and he requests me to send notice of same to you for publication in Gospel Messenger. We are doing this without her knowledge of it.

We are sending her some help from this section, and hope to be able to send more. May the Lord put it in the hearts of His people to help this dear sister.

Unworthily,

Oglethorpe, Ga.

J. A. ADAMS.

**Help Needed.**

Widow of Eld. W. Lively, deceased, who was an able and well known Gospel Minister, is in distressed circumstances, is old, has no home and without means. She has an afflicted son in hospital, and without means to pay hospital bills; and makes this heart rending appeal for help.

Any amount donated will no doubt be thankfully received. Send all amounts to Mrs. W. Lively, 6208 Second Avenue, Birmingham, Ala.

Primitive Baptist please copy.

Dear Brother Hull:

Please find enclosed (\$1.25) One Dollar and a Quarter, to pay my subscription to the Gospel Messenger for another year. I should have sent it sooner, but just have neglected to do so. I have taken the Messenger off and on for a long time, but now I don't want to ever do without it, for I can't get to hear any preaching regularly and I do love to read it, especially the dear little ones' experience, for I can witness with them. So many times I too am so low down in the valley of despair that the Lord seems to be gone entirely away from me. Then after a season of grief over my exceeding sinfulness He again shows his smiling face as it were, and I am made to rejoice and sing praises to His lovely name. This past winter in December we had a glorious meeting here at my house. Brother W. J. Heard, of Macon, Ga., preached two precious sermons that I shall always remember. It was so comforting to my poor soul. I was carried to the mountain top and was made to see and understand some precious truths that I had never fully understood



before. He is a precious brother and I hope he can visit us again and speak to our comfort and joy and upbuilding.

Brother Hull we would be so glad if you could visit us poor wayfaring strangers here in Miami; we have a little church here, but no regular pastor, and we love to hear the good news from a far country from any of the dear brethren that can come.

Please pray for me and mine when it goes well with you.  
KATE L. TORBERT,  
1424 N. E. Second Ave., Miami, Fla.

Dear Brother Hull:

I must tell you about the good meetings at our church last Saturday and Sunday, and how the Blessed Lord smiled upon us the entire time. The weather was ideal and large congregations were in attendance. Eight churches were represented and among the ministers present were Elders Woodward, Fuller, Heard, House and the pastor, Elder J. T. Satterwhite. Many of the dear saints visited my sick room, some whose faces I had not seen in years, and some I had never met before, and all expressed themselves as wishing I had been present and saying it was one of the most glorious meetings they had ever witnessed. Love and sweet fellowship predominated, and when that is the case, the Lord's children are benefited, His name glorified and there is no obstruction to the "Old Ship of Zion." Storms may rage and Satan may hurl his fiery darts against her, but her voyage is safe, for Jesus is the captain of her salvation.

How often I found myself asking the Lord to bless our meeting, and in my imaginary vision I could see them assembling together, and I would then exclaim: "Behold, how they love one another!" And though absent in body, my whole soul was filled with love and rapture to overflowing. Elder Heard and his lovely wife spent their time with us when not at church, and their visit will ever be an oasis in the desert of my shut-in life. I was blessed in hearing our ministers in prayer, and could verily say: "I need not go abroad for joys; I have a feast at home." Elder Satterwhite has been our pastor over nine years, and the love of both pastor and members can well be likened unto that of Jonathan and David.

Please pray for us that we may hold out faithful to the end, and at last find sweet rest in the arms of our Blessed Savior. Come to see us and remember our love to your family.

Yours in afflictions,

NANNIE B. EDWARDS.

LaGrange, Ga., Nov. 4, 1922.

Dear Brother Hanks:

I sometimes have a desire to write The Messenger for publication, but am so wordly minded, and to my mind seem never to be long settled on any particular subject.

I enjoy reading the many good articles in the Mes-

senger, but am rather partial to that part of the paper called correspondence, as it so often tells of the troubles and trials of God's poor little afflicted ones. For if I am indeed a child, I am a very disobedient one, and therefore felt the pangs of the chastening rod most of the time since I have been trying to follow my Saviour, as I hope.

Many of these letters in correspondence department get mighty close to me and give new hope, that I have traveled the road from nature to grace. Sometimes I am so spiritually built up by these articles that I venture a personal reply, and a few weeks ago was made to rejoice on receipt of an answer to a little scribble I had sent Sister Parker, of Spray, N. C. Oh, how it did make my poor heart rejoice when after she had read my imperfect letter and with no other evidence, she could say "I am sure of one thing—that you have been taught of the Lord." If I could in this feeble effort do as much for one of God's little ones as this dear sister did for me in this one remark, I would feel richly paid for the effort, and so at her request I am making the effort.

I am completely alienated from my kin folk, not a one of them that I know believe in the doctrine of election by grace. And have also been stripped of the goods of this world, and have to suffer the embarrassment of poverty, and what is more, see its effect on my children, but I know that is better than have them spoiled with pride and vanity, so often the visible companion of pleasure and prosperity. Now dear reader if you are poor in this world's goods remember that our Saviour was also, and that in all our afflictions, He was afflicted. And to both rich and poor let's try to remember and teach our children that the apparel or raiment is no index to character, and while I believe all Christians are poor in spirit, we are not all able to have the prosperity of this world.

Brother Hanks, if you don't deem this worthy of space, or if you have others that are better, let it go to the waste basket, for this I know, that in my flesh dwelleth nothing good.

Your brother in hope,

Philadelphia, Miss.

H. P. HARRISON,

Peachland, N. C.

Dear Brother Hanks:

I wanted to hear from you so I am writing you. We are still having good meetings. Elder W. C. Edwards was with us Saturday and fourth Sunday in September when N. S. Jones, one of the most prominent citizens joined and was baptized. Elder Harlan of Indiana was with us the third Sunday afternoon; also Brother Edwards, Elders Wilson and Mills were with us last Saturday and Sunday. We had a good meeting. One prominent young man joined and was baptized by Brother Wilson Sunday. We called Elder Wilson as pastor for another year. We love him for the truth's sake. When your mind leads you this way come. In much love,

H. M. BAUCOM.

Angier, N. C., Sept. 8, 1922.

Elder and Editor Z. C. Hull.

Dear brother in a precious hope in Jesus:—We have received the Messenger for September and I have read the different articles or communications with deep and more than usual interest. I was much impressed with your appeal to delinquent subscribers, who are behind with their dues for The Gospel Messenger. It seems to me it is careless neglect on their part. If they are not really able to pay for it they should inform you and ask you to discontinue it. I desire and wish to see our people, I mean Primitive Baptists, return where they have departed from the plain teaching of the Scriptures. In regard to their solemn duties and obligations to God, who has called them out of Egypt or this wicked world of sin, darkness and death, if, indeed, He has, as we humbly hope. What sort of people should we be? He, Jesus, saith, "Ye are not of the world, as I am not of the world." Then we should not be conformed to the world, but transformed by the renewing of our minds and walk in newness of life.

One subject I notice some of the writers write upon, which is of vital importance to the spiritual welfare and peace and fellowship of the Lord's people, and that is, a more strict adherence to Gospel law, or discipline, which I see a sad lack of among us and which I have been much impressed with of late. The new covenant, the Lord said 'He would make with the House of Israel,' He would put his laws in their hearts and their minds. He would write them. They are laws of liberty and love. We should strictly obey them and we will be blessed in the deed. "Be ye doers of the word and not hearers only" as the Apostle James saith. The same is recorded by other apostles. While the old or Primitive Apostolic Baptists have continued steadfast in the principles of the Apostles' doctrine and fellowship, I fear we are not continuing in the practice as we should. If we were there would be more life, love and spiritual activity among the churches in many places. Oh! for a closer adherence to the teachings of Christ and His apostles on Christian duty and works, observing what He commanded the apostles to do. I am old now and have nearly finished my course, will soon have to lay my armor by and do desire to see the prosperity of the Zion of our God of which glorious things are spoken. In conclusion I wish to call special attention again to the support of The Gospel Messenger. We all know that our dear Brother Hull cannot send out the paper with its good message of love which we so much love, without the aid of the brethren and friends, the subscribers. Let us all do our duty in this respect and all others and I am sure we will be blessed and then it will relieve the editor of a burden and expense. What I have written is in sincere love for the cause I love. With best wishes to all and prayer to God that all who may read do so with understanding. Remember this poor old sinner saved by Grace.

J. E. ADAMS.

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Z. C. HULL.





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